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THE

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A

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THE MONTHLY REVIEW,

For JULY, 1758.

Mathematical Eſſays; being Eſſays on Vulgar and Decimal Arithmetic. Containing not only the practical rules, but alſo the reaſons and demonſtrations of them; with ſo much of the theory, and of univerſal Arithmetic or Algebra, as are neceſſary for the better underſtanding the practice and demonſtrations. With a general Preface, including a panegyric, on the uſefulneſs of Mathematical Learning. By Benjamin Donn, *of Biddeford, Devon. Teacher of the Mathematics, and Natural Philoſophy, on Newtonian principles.* 8vo. 6s. Johnſton, Davey, &c.

MATHEMATICAL Learning, during the laſt and preſent centuries, has made a moſt ſurprizing progreſs; and truth, aſſiſted by the uncontroverted principles of that ſcience, has baniſhed hypothetical chicanery from the regions of philoſophy. It is therefore no wonder, that a great variety of Authors, deſirous of extending ſo valuable a branch of ſcience, ſhould have written on every part of Mathematical Learning. But ſtill, a general courſe of Mathematics and Natural Philoſophy, tracing the ſcience from its firſt principles, and exhibiting the demonſtrations on which each rule or problem is founded, is ſtill wanting; there being none in our own language that can, with any ſhew of juſtice, be called a Courſe of the Mathematics and Natural Philoſophy, according to the modern improvements, and properly adapted to learners.

This defect Mr. Donn has undertaken to ſupply; and the work before us is intended as the firſt volume of a Courſe of Mathematics and Natural Philoſophy; it contains the whole

ſcience of Arithmetic, both with regard to theory and practice, and is introduced with two prefaces; one general, and the other particular. In the general preface the Author endeavours, 'I. 'To ſhew the dignity of the Mathematical Sciences. 2. Their 'uſe to men in general, in the improvement of the mind. 3. 'The advantage of thoſe ſciences in ſome particular profeſſions. '4. Laſtly, to make ſome general inferences by way of con-'cluſion:' And in the particular preface, Mr. Donn has given a conciſe hiſtory of Arithmetic, and a catalogue of the principal Writers on that ſcience.

The method made uſe of by Mr. Donn in theſe Eſſays, is, firſt, to lay down the neceſſary definitions and axioms; ſecondly, to give the rule, and illuſtrate it with examples; and, thirdly, to add its demonſtration, which is generally in a note at the bottom of the page. The demonſtrations are chiefly algebraical, as being the ſhorteſt, and eaſieſt to be underſtood; and, indeed, in ſome caſes, the only method that can be taken: many of the operations in Arithmetic being incapable of demonſtration by any other manner of reaſoning. Thoſe, however, if, indeed, there are any ſuch, who will reſt ſatisfied with bare rules, without knowing the foundation on which they are built, may be accommodated with Mr. Donn's treatiſe; for the demonſtrations may be paſſed over, without any confuſion to the Reader, being, as it were, ſeparate articles from the text. But we hope few will be ſo blind to their own intereſt as to read theſe eſſays in ſo careleſs and ſuperficial a manner: for no perſon can be ſaid to underſtand any rule in Arithmetic, if he is ignorant of the reaſons on which it is founded: and it is ſurprizing, that ſo great a variety of books ſhould have been written on this ſcience, many of them by perſons undoubtedly equal to the taſk, yet all, Mr. Malcom's treatiſe excepted, deſtitute of the demonſtrations of the rules given for performing the ſeveral operations.

It is a general complaint, that few pupils make any tolerable progreſs in Arithmetic during the time of their being at ſchool; and that the generality, after ſpending ſeveral years under the tuition of ſome maſter, are almoſt totally at a loſs to apply the few rules they have learned to the real uſes of life. But a ſmall degree of reflection would ſufficiently convince us, that any great progreſs is not to be expected from the common method of teaching. The child learns a few rules by rote, which are therefore ſoon forgotten; while the moſt material particulars, the reaſons on which thoſe rules are founded, and their extenſive uſe in the various concerns of life, are totally omitted. And ſurely the learned themſelves cannot wholly be acquitted of having contributed, in ſome meaſure, to propagate ſo prepoſterous a method

of

of teaching: for by publiſhing rules without the reaſons on which they depend, the generality have imbibed a notion, that demonſtrations are uſeleſs in all caſes, and in ſome impoſſible to be given. The work before us will therefore be of the greateſt uſe in removing theſe errors, and pointing out a method of ſtudying Arithmetic in a rational and ſcientific manner.

At the end of each rule Mr. Donn has given the moſt uſeful contractions, together with all the improvements lately made, in order to ſhorten the ſeveral operations. Thus, in Multiplication he has not only given the common contractions, but alſo ſhewn the method of multiplying ſeveral figures by ſeveral, in one line: an invention which lately made a great noiſe among Arithmeticians.

After ſhewing the nature of the rule of proportion, generally called the Golden Rule, the reaſons on which it is founded, and its extenſive uſe, our Author has added the following obſervations, which deſerve to be attentively conſidered by every ſtudent in Arithmetic; as they tend to prevent his committing errors otherwiſe almoſt unavoidable.

'The rule of proportion being very extenſive, and there being innumerable ways of propoſing a queſtion, it may be ſo complicated, as many times to require a conſiderable judgment to know what things are proportional, in order to ſtate the queſtion; and for theſe reaſons it is impoſſible to give any general direction, that ſhall reach all caſes; for, after all that is, or can be done, the bringing queſtions out of the complicated language of the queſtion, into numeral expreſſions, muſt chiefly depend on the judgment of the Arithmetician; all that can be done to help the young Arithmetician, is to propoſe ſuch a variety of queſtions, as, when he becomes maſter of them, it may be ſuppoſed he will be able to ſolve any other that may fall in his way.—

'Before we put an end to this chapter, it may be proper to hint to the young Arithmetician, that it is abſolutely neceſſary, before he ſtates the queſtion, to conſider whether the terms are in direct proportion to each other; for, otherwiſe he may commit groſs errors, by taking ſuch things to be in ſimple proportion, which are not ſo; thus, though in buying and ſelling, the price of the goods increaſes or decreaſes, in the ſame proportion with the quantity of the goods, yet in geometric, philoſophic, &c. caſes, thoſe things which at firſt ſight may, to many perſons, appear to be in ſimple proportion to each other, may not be ſo upon mature conſideration; wherefore, ſuch perſons as would ſolve ſuch queſtions, muſt firſt acquaint themſelves with the laws thereof; the neceſſity of which knowlege

'may be ſhewn by an example. Let us ſuppoſe then, that 'there are two towers, one is ſixteen feet in height, from the 'top of which a ſtone being let fall, fell to the ground in one 'ſecond of time; it is required to find how high the other tower 'is, from which a ſtone falls in three ſeconds?—Here, a Tyro 'may conclude, that, ſince the higher the tower is, the longer 'time the ſtone muſt be in falling, that the ſpace the ſtone falls 'through, will be in ſimple proportion to the time; and there-'fore would ſtate the queſtion thus, as $1'' : 3'' :: 16$ feet : 48 'feet, for the height of the tower, which was required; but if 'he aſks a perſon acquainted with the laws of falling bodies, 'he will be informed, that falling bodies do not fall equal ſpa-'ces in equal times; but that, the greater ſpace a body has fallen 'through, the greater is its velocity; and that the queſtion ought 'to be thus ſtated, $1'' \times 1 : 3'' \times 3 ::$ 16 feet: the anſwer, 'or as, $1 : 9 ::$ 16 feet $::$ 144, the true height of the tower 'as was required.'

A caution of the ſame nature is given in the next chapter, which treats of reciprocal proportion, or the Rule of Three Reverſe. 'As a learner,' ſays our Author, 'may be apt to 'take things in ſimple direct proportion which are not ſo, as 'we have already hinted, ſo in this rule, if he does not reaſon 'with himſelf, before he ſtates the queſtion, he may take ſome 'things to be in ſimple reciprocal proportion, which are not ſo; 'for example, ſuppoſe that in a room, where two men, A and 'B, are ſitting, there is a fire, from which A is three feet, and 'B ſix feet diſtant, and it is required to find, how much hotter 'it is at A's ſeat than at B's? In ſolving this queſtion, at firſt 'ſight, the learner thinking, that as it is evident that the nearer 'a perſon is to the fire, the greater heat he muſt feel, may con-'clude, that this is a queſtion in the Rule of Three Reverſe, 'and therefore to be ſtated thus: if 6 feet : 1 degree of heat : : '3 feet reciprocally : 2 degrees of heat; or that the heat is twice 'ſo great at A's, as it is at B's ſeat: But let the Tyro go to a 'Philoſopher, a perſon who is acquainted with theſe things, 'and he will be told, that, according to the principles of Phi-'loſophy, it ſhould be ſtated, if $6 \times 6 : 1 :: 3 \times 3$ reci-'procally, or as $3 \times 3 :$ 1 degree $::$ 6×6 directly : 4 degrees 'of heat, or that it is four times ſo hot at A's ſeat as at B's. 'Whence it appears, that in ſolving ſome queſtions which may 'ſeem to belong to common rules of Arithmetic, there is not 'only required the knowlege of Arithmetic, but alſo of ſome 'other ſcience.'

We ſhall conclude our account of this treatiſe, after recommending it to the peruſal of thoſe who are deſirous of attaining a thorough

a thorough knowlege of Arithmetic, with the following demonſtration of the common rule for extracting the ſquare root.

'It is time now to proceed to the demonſtration of the rule 'delivered in article 459, for extracting the ſquare root; and, 'for the more regular doing this, it may be proper to premiſe,

'Firſt, that the number of figures in the product of any two 'numbers may be equal to, but cannot poſſibly be greater than 'the number of figures in the two factors: and, though they 'may be leſs, yet never leſs than one fewer.

'*Demonſtration.* That the product may have as many places 'of figures as are in both the factors, one example, for inſtance, '$9 \times 7 = 63$, is a ſufficient demonſtration. But that the number of places, in the product of any two numbers, cannot be more 'than the number of places in both factors, we thus ſhew: Let 'a and b be the two factors, $p =$ their product, $c =$ a greater 'number than b, *viz.* $= 1$ with as many o's on the right hand 'as there are places in b; then it is plain, that $a\,c$ muſt be greater 'than p; but $a\,c = a$ with as many o's on the right hand as 'there are places in b; $\therefore$ the number of places in $a\,c$ is $=$ the 'number of places in $a +$ the number of places in b; whence 'the number of places in $a\,c$, which is a greater product than 'p, is only $=$ the number of places in a and b; and, conſequently, p which is leſs, cannot have more, for that is abſurd. *Q. E. D.*

'As to the above aſſertion, that the number of places in the 'product may be one leſs than the number of places in both 'factors, one example, viz. $2 \times 3 = 6$, is a ſufficient proof.

'It only remains now to be demonſtrated, that the number 'of places in the product of any two numbers cannot, in any 'caſe, be leſs than the number of places in both factors *minus* 'one. And this may be thus demonſtrated: if one leſs than 'the number of places in each factor is denoted by d and n reſpectively, the leaſt numbers, conſiſting of the ſame number 'of places as the factors, are 1 with d, o's; and 1 with n, o's, 'by the nature of notation; and their product is 1 with d, o's '$+ n$, o's, that is, it conſiſts of $1 + d + n$ places; but $d + 1$, 'and $n + 1$, being the number of places in each reſpective 'factor, their ſum, or the number of places in both, is $d + n$ '$+ 2$, which is but one more than the number of places in the 'above product $(1 + d + n)$; therefore the leaſt factors poſſible can have but one place leſs in the product than the number of places in both factors, and conſequently no other factors, for the leaſt factors muſt have the leaſt product. *Q. E. D.*

'Hence it follows, that if the factors are equal, as they are 'in raiſing any root to its ſquare, then the product, or ſquare, 'can never have more places than twice the number of places in 'the root; nor leſs than twice the number of places in root 'minus 1.

'And from the laſt article it follows, that if a ſquare be 'pointed as directed in article 459, the number of points will 'be equal to the number of places in the root. For if the root 'is but a ſingle figure, the ſquare cannot be more than two 'places, nor leſs than one place, but either one or two places 'admit of more than one point; and if the root conſiſts of 'two places, the ſquare cannot have more than four places, nor 'leſs than three places, which, by the method of pointing, ad-'mits but of two points: alſo, if there be three places in the 'root, the ſquare cannot have more than ſix, nor leſs than five, 'neither of which admit of more than three points, &c. *ad* '*infinitum.* For one place admits of one point, three places of 'two points, five of three points, &c. Or generally thus: it 'is plain, that if the number of places be

	1. 3. 5. 7. &c.
The number of points are	1. 2. 3. 4. &c.

'which are two correſpondent ſeries in arithmetical progreſſion; 'in the firſt of which ſeries the common difference is two, and 'in the other one. Now let $n =$ one leſs than the number of 'terms in each ſeries, then, $2n + 1 =$ the laſt term in the firſt 'ſeries $=$ the number of places in the ſquare; and $n + 1 =$ the 'correſponding (laſt term) in the other ſeries $=$ the number of 'points in the ſquare. But, if we put $d =$ the number of 'places in the root, then the number of places in the ſquare 'cannot be more than $2d$, nor leſs than $2d - 1$; let us ſup-'poſe the number of places to be the leaſt, viz. $2d - 1$; then, 'by the above, $2n + 1 = 2d - 1$, $\therefore$, ſubtracting one from 'each ſide of the equation, we get $2n = 2d - 2$; $\therefore$ dividing 'by 2 we find $n = d - 1$, to which adding 1, we have '$n + 1 = d$, but $n + 1 =$ the number of points, $\therefore$ $d =$ the 'number of points, when the ſquare has the feweſt places poſ-'ſible, viz. $2d - 1$; and $\therefore$, ſince the ſquare can never have 'but one place more, viz. $2d$ places, it can have but d points; 'becauſe two places would make but one point more. *Q. E. D.*

'*Lemma* 2. If any number, which is not a perfect ſquare, be 'given to find the greateſt ſquare contained in it; if it be point-'ed by the method already delivered, the number of points will 'be the ſame, as the number of points in the greateſt ſquare 'which is contained in it.

'De-

'*Demonſtration.* Let $a =$ the number which is not a perfect 'ſquare, $s =$ equal the greateſt ſquare which is contained in it; 'ſuppoſe a and s pointed, then it is evident, that s cannot have 'more points than a, becauſe it is a leſſer number; and that s 'cannot have fewer is eaſily ſhewn, by aſſuming the leaſt ſquare 'number that has the ſame number of points as a, viz. one 'with twice as many o's as the number of places on the right 'hand of the firſt point, or the root $=$ 1 with as many o's as 'the number of points leſs 1; for then its ſquare is 1 with twice 'the number of o's in the root, or 1 with as many o's as there 'are places on the right hand of the ſuperior point is a ſquare 'number, and is contained in (for, being the leaſt number hav- 'ing the given number of places, it cannot exceed) the num- 'ber a; and conſequently, ſince this ſquare has the ſame num- 'ber of points, certainly the greateſt ſquare contained in it can- 'not have fewer. And, ſince a can neither have more nor leſs 'points than s, it muſt certainly have equal. *Q. E. D.*

'Hence it follows, that the root of the greateſt ſquare con- 'tained in any number a, which is not a ſquare, hath as many 'figures as a hath points; for it hath as many figures as its own 'ſquare hath points which is $=$ the points in a. $\therefore$ the number 'of places in the root of $s =$ the number of points in a.

'*Lemma* 3. If any number be pointed according to the me- 'thod already ſhewn, then if we conſider the period in the firſt 'point (viz. the firſt on the left hand) as a number of itſelf, the 'greateſt ſquare contained in that period is equal to the ſquare 'of the firſt figure, (viz. that in the higheſt place) of the root 'of the given number, if it be a perfect ſquare, or of the root 'of the greateſt ſquare contained in it, if it be not a ſquare num- 'ber. Farther, the greateſt ſquare contained in the two firſt 'periods, (of the given number) taken as one number by them- 'ſelves, is equal to the ſquare of the two firſt figures of the root 'of the given number, or of the greateſt ſquare contained in it; 'and if in the ſame manner we compare 3 or 4, &c. firſt pe- 'riods, the ſquare of 3 or 4, &c. firſt figures of the root, is 'equal to 3 or 4 firſt periods taken in themſelves as one num- 'ber, or equal to the greateſt ſquare contained in them. To 'illuſtrate our meaning, let a be any number, b its ſquare root, 'or the root of the greateſt ſquare contained in it. And put c 'to repreſent the firſt, (viz. the ſuperior period) or two firſt, '&c. periods; (as for example, if the number be the ſame as in 'article 461; then $c = 1190$) and let $r =$ the firſt, or two 'firſt, &c. figures of the root, according as we conſider the firſt, 'or two firſt periods of the given number, or of the ſquare b^2 '(viz. $r = 3$, or $r = 34$;) then $r^2 =$ the ſquare of the firſt,

'or two firſt figures of the root; now all that we mean is, that 'r² is the greateſt ſquare contained in *c*.

'*Demonſtration.* If we can ſhew, that r² cannot be greater 'than *c*, nor a greater than r² be taken from *c*, then we ſhall 'have given a proper demonſtration; and this may be done 'as follows.

'1. That r² is not greater, or which is the ſame thing, is 'contained in *c*.

'We have already proved, that the number of points (or 'periods) in *a* is = the number of places or figures in *b*; con-'ſequently, in all caſes whatever, there are as many points on 'the right hand of *c* in the whole number *a*, as there are figures 'on the right hand of *r* in the whole root *b*. ∴, if we put *d* to 'expreſs the number of figures on the right hand of *r* in the 'whole root *b*, then *r*, taken in its compleat value, is *r* with *d*, 'o's, and r² taken in its compleat value = r² with 2*d*, o's; 'alſo *c* in its compleat value = *c* with twice as many o's as there 'are points on the right hand of it, in the whole number *a*; 'viz. = *c* with 2*d*, o's. Now it is evident, that if r² is con-'tained in *c*, then r² with 2*d*, o's, muſt be contained in *c* with '2*d*, o's, (the number of o's in each being the ſame;) now, if 'poſſible, let us ſuppoſe r² greater than *c*, then it follows, that 'taking them in their compleat values, r² with 2*d*, o's, is 'greater than *c* with 2*d*, o's; but, according to this hypothe-'ſis, r² with 2*d*, o's, is greater than *a*, for *a* = *c* with as many 'figures on its right hand as we have put o's on *c*'s; but theſe 'figures can never exceed the exceſs of r² above *c*, if it be but 'one, becauſe it is in a higher place; ∴ from this ſuppoſition 'it follows, that r² with 2*d*, o's, that is, the ſquare of part of 'the root, is greater than *a*, which the ſquare of the whole root 'doth not exceed; ∴ to ſay that r² is greater than *c*, or, which 'is the ſame, that r² is not contained in *c*, is abſurd.

'2. Now, to prove that r² is the greateſt ſquare that is con-'tained in *c*, let us ſuppoſe, that r² is not the greateſt, but that 'g², a greater ſquare, is contained in *c*; then g², taken in its 'compleat value, is g² with 2*d*, o's, which by the ſuppoſition 'is contained in *c* with 2*d*, o's; the ſquare root of g² with 2*d*, 'o's, is *g* with *d*, o's, for *g* with *d*, o's ſquared, is = g² with '2*d*, o's; but ſince g² is greater than r² by the ſuppoſition, *g* 'with *d*, o's muſt be greater than *r* with *d* o's; but there being 'as many figures on the right hand of *r* in the whole root, as o's 'on the right hand of *r* taken in its compleat value, it follows, 'from the nature of notation, that if *g* exceed *r* by only an 'unit, then *g* with *d*, o's muſt be greater than the whole root *r* 'with *d* figures; and ſince *g* with *d*, o's is greater than the whole

'root

'root b, conſequently its ſquare g^2 with $2d$, o's muſt be greater 'than b^2, or s; and from hence it follows, that c, a part of s, 'contains g^2 with $2d$, o's the ſquare of g with d, o's, a num-'ber which is greater than b, the ſquare root of the greateſt 'ſquare b^2, which is contained in a, that is, making a part to 'contain more than the whole; ∴ it is abſurd to ſay, that a 'greater ſquare than r^2 is contained in c, and, if a greater can-'not be contained, then r^2 muſt be the greateſt. *Q. E. D.*

'Whence we may obſerve, by way of corollary, that if we 'find the root of the greateſt ſquare contained in the firſt point 'or period, (viz. the firſt on the left hand) that root will be 'the firſt figure of the required root; and, if we find the root 'of the greateſt ſquare contained in the two firſt periods, it will 'be the two firſt figures of the root, and ſo on to any number 'of periods.

'*Lemma* 4. Let $n =$ any number whoſe root if it be a ſquare 'number, or the root of the greateſt ſquare contained in it, if 'it be not a ſquare number, is to be found; then if we put $r =$ 'any part of ſuch root aſſumed at pleaſure, and $x =$ the other 'part of the root, we affirm, that if ſuch a number be taken 'for x as will make $\overline{2r+x} \times x = n - r^2$, if n be a ſquare 'number or $\overline{2r+x} \times x =$ the greateſt product that can be 'taken $n - r^2$, if n be not a ſquare number; ſuch aſſumed va-'lue of x will be its true value.

'*Demonſtration.* The demonſtration of this may be conve-'niently parted into two parts, viz. when the number n is a 'ſquare, and when it is not a ſquare number.

'*Firſt.* When the number n is a ſquare number, then $r + x$ 'being equal the root, $\overline{r+x}^2$ muſt be $= n$, ∴ $r^2 + 2rx + x^2$ '$= n$, from each ſide of this equation ſubtracting r^2, we get '$2rx + xx = n - r^2$; but $2rx + xx = \overline{2r+x} \times x$, '∴ $\overline{2r+x} \times x = n - r^2$. *Q. E. D.*

'*Part* 2. When n is not a ſquare number. To ſhew the 'truth of the *Lemma*, in this caſe, we put $g =$ the exceſs of n 'above the next leſſer ſquare number, then $\overline{r+x}^2 + g = n$; '∴ ſubtracting $\overline{r+x}^2$ from both ſides of the equation gives '$g = n - \overline{r+x}^2$; but $\overline{r+x}^2 = r^2 + 2rx + x^2$, ∴, by 'putting this value of $\overline{r+x}^2$ inſtead of $\overline{r+x}^2$, we have '$g = n - r^2 - 2rx + x^2$; now, ſince n and r^2 are ſuppoſed 'conſtant, they being given or known quantities, it is plain 'that the greater $2rx + x^2$ is, the leſſer will g be; and con-'ſequently in $2rx + x^2$, or, which is the ſame, in $\overline{2r+x} \times x$,

'x muſt

'x muſt be the greateſt number poſſible; ſo that $\overline{2r+x} \times x$ 'be leſs than $n - r^2$. *Q. E. D.*

Hence if $g = 0$, that is, if n be a ſquare number, then $\overline{2r+x} \times x$ is $= n - r^2$, the ſame as we have already demonſtrated, in the firſt part of this demonſtration.

'Hence it may be eaſily proved, that if, in extracting the 'ſquare root of any number, we have a remainder greater than 'twice the root found, there muſt be ſome miſtake made in the 'operation; for let the root found be called a, then, if the re-'mainder g be greater than $2a$, it muſt be at leaſt $2a + 1$; to 'which, if we add a^2, the ſum will be $a^2 + 2a + 1$, which 'is equal to $\overline{a+1}^2$, as will plainly appear by writing a for r, 'and 1 for x, in article 455; but the ſquare of the root of the 'greateſt ſquare $+ g$ is $= n$, and conſequently, $a^2 + 2a + 1$ 'muſt be contained in n, and $\therefore a$ cannot be the true root, be-'cauſe the ſquare of a greater number $a + 1$ is contained 'in n. *Q. E. D.*

'Having premiſed the things neceſſary, we now come to de-'monſtrate, or ſhew the reaſon and truth of the rule which we 'gave in article 459, and illuſtrated in ſubſequent ones.

'Firſt then, we have already ſhewn, that the number of 'figures in the root is equal to the number of points in the 'number whoſe root, or the root of the greateſt ſquare contain-'ed in it, is to be found. We have alſo demonſtrated, that 'the root of the greateſt ſquare contained in the firſt (left hand) 'period or point, is the firſt figure of the root, which is another 'part of the rule which we are now demonſtrating; therefore 'if we take this firſt figure of the root (which may always be 'found in the column of the ſecond power in the table of powers; 'becauſe a point can never have more than two figures, and, 'therefore, the root of its greateſt contained ſquare is but one 'figure, for the leaſt number of two figures is ten, whoſe ſquare 'conſiſts of three figures, viz. 100) in its compleat value, viz. 'the figure with 0 on its right hand; then if we put r for the 'compleat value of this firſt figure, and $x =$ the other figure of 'the root, $n =$ the number whoſe root is to be extracted, then 'x muſt be ſuch a number that $\overline{2r+x} \times x$ may be the greateſt 'product that can poſſibly be taken from $n - r^2$; but this is, 'in effect, the ſame as the rule directs; which it may not be 'improper to illuſtrate by the example in article 460; here the 'greateſt ſquare in the firſt point is 1, and its root 1, which is 'the firſt figure of the root; and as the root muſt conſiſt of two 'figures, there being two points, r, taken in its compleat va-

'lue,

'lue, is 10; ∵ $r = 10$, and $r^2 = 100$; ∴, n being $= 144$, 'n $- r^2 = 144 - 100 = 44$; ∵ $\overline{2r + x} \times x = \overline{2 \times 10 + x}$ 'x $x = \overline{20 + x} \times x$ is the greateſt product in 44; now x 'cannot be more than 2, for 20 can be taken from 44 only 'twice, and $20 + x$ is to be taken x times from 44, and, if it 'be tried, it will be found, that x is not leſs than 2, for $\overline{20 + 2}$ 'x $2 = 22 \times 2 = 44$ which is contained exactly in $n - r^2$ '$= 44$, and ∴, there being no remainder, the true root is 12; 'and this is exactly the ſame as one of the methods in article '460, and ∵ agreeable to the rule.

'Again, if the root conſiſts of three figures, the two firſt fi-'gures of the root may be found by finding the root of the 'greateſt ſquare contained in the two firſt periods of the given 'number, by the method (already proved) for finding a root of 'two figures; and then, if we put $r =$ theſe two firſt figures of 'the root taken in their compleat value, and x for the other fi-'gure, and $n =$ the whole number, then $\overline{2r + x} \times x$ muſt be 'the greateſt production in $n - r^2$; but in finding the two firſt 'figures of the root, we have found $n - r^2$ (and ∵ need not 'now ſquare r to deduct it from n) it being equal to what re-'mained after the ſecond figure of the root was found; for, if 'we put a to denote the firſt figure of the root taken in its com-'pleat value, and $b =$ the ſecond figure of the root in its real 'value, then $a + b =$ the two firſt figures in their compleat va-'lue $= r$; now $\overline{a + b}^2 = a^2 + 2ab + b^2 = r^2$; but in finding 'the two firſt figures of the root, we firſt deducted a^2, and there 'muſt remain $n - a^2$; from this again we deducted $\overline{2a + b}$ 'x $b = 2ab + b^2$, and ∵ there muſt remain $n - a^2 - 2$ '$ab - b^2$, or $n - \overline{a + b}^2$, or, ſince $\overline{a + b}^2 = r^2$, the re-'mainder muſt be $= n - r^2$; and ∵ we have only to take 'what remains after the two firſt figures of the root are found, 'and to take x ſuch a figure, that $\overline{2r + x} \times x$ may be the greateſt 'product that can poſſibly be taken out of that remainder; and 'this is agreeable to the rule; we will illuſtrate it by an example, 'for inſtance, that in article 461. In that example, a in its com-'pleat value is 300, and b, the ſecond figure of the root, in its 'true value, as yet ſuppoſed unknown; then $n - a^2 = 119025$ '$- 90000 = 29025$; now b is to be taken ſuch, that $\overline{2a + b}$ 'x $b = \overline{600 + b} \times b$ may be the greateſt poſſible in 29025; ∵ 'b $= 40$ (taken in its true value) for $\overline{600 + 40} \times 40 = 640 \times$ '$40 = 25600$ (and, if b was taken $= 50$ it would be too much 'for $\overline{600 + 50} \times 50 = 650 \times 50 = 32500$ is greater than '29025, and ∵ cannot be contained in it) now $29025 - 25600$ '$= 3425$

'$= 3425 = n - r^2$ by the above; hence $a = 300$, and $b = 40$, 'and $\because a + b = 340 = r$; and $2r = 340 \times 2 = 680$, $\because$ '$\overline{2r + x} \times x = \overline{680 + x} \times x$ is to be the greateſt in 3425, '$\because x = 5$, for $680 + 5 \times 5 = 685 \times 5 = 3425$, which de-'ducted from 3425 leaves 0, and conſequently, $r + x = 685$ is 'exactly the true root.

'The ſame method of reaſoning holds good in any other 'number of points, but we think it unneceſſary to proceed any 'farther on this head; and therefore ſhall only add, that as evo-'lution is the reverſe of involution, an evolution may be proved 'by involving the root (and adding to the involution the re-'mainder, if any) and the number thus found, if the work be 'right, muſt be equal to the given number; and from the na-'ture of multiplication it follows, that (after having ſubtracted 'the remainder, if any, from the given number, as what then 'remains muſt be a perfect ſquare) if out of the ſquare number 'we caſt out the nines, as out of the product in multiplication, 'and alſo caſt the nines out of the root, and the exceſs multi-'plied by itſelf, and the nines being caſt out, the exceſs muſt be '= the exceſs after all the nines were caſt out of the ſquare 'number. Example, The root of the greateſt ſquare contained 'in 150 is 12, and 6 remaining, then $150 - 6 = 144$ the ſquare 'number, out of which the nines being caſt, the remainder is 0; 'and the nines (or rather the nine) being caſt out of 12, the 'exceſs is 3; and $3 \times 3 = 9$, out of which the nine being ta-'ken, the exceſs is 0, the ſame as out of the ſquare number; 'and $\because$ 12 is the true root of the greateſt ſquare. And if we 'prove it by the method of involution, it ſtands thus, 12×12 '$= 144$ equal to the greateſt ſquare, to which adding the re-'mainder 6, the ſum is $= 150$, the given number for proof.'

B.

The Parliamentary Hiſtory of England, Vols. XIX. *and* XX. See Review for May.

THIS uſeful and entertaining Hiſtory, now leads us to a criſis which affords a melancholy inſtance, that the integrity of the human heart is not proof againſt the intoxications of power. We find the leading men of the nation bravely oppoſing the illegal attempts of an arbitrary Monarch; we find them, after a long and bloody conteſt, become maſters of his perſon, and ignobly cloſe their triumph with the death of their captive King. The form of government being thus diſſolved, we behold theſe Patriots erecting themſelves into a legion of Tyrants, practiſing

practicing the ſame illegal and unjuſtifiable meaſures they had before ſo nobly oppoſed; endeavouring to enlarge and perpetuate their own power; and, in one word, purſuing every mode of injuſtice and oppreſſion, with an inſolent preſumption beyond that of the moſt flagitious Miniſter, or tyrannical King, that ever haraſſed this kingdom. So true it is, that all Courts and Judicatories whatever, have a natural longing and tendency to extend their authority even to the very borders of tyranny.

Of the qualifications of our Hiſtorians, and the merits of this valuable work, we have delivered our opinion in our review of the eighteen preceding volumes. The nineteenth, which now lies before us, opens with the reſolutions of the Commons concerning the burial of the late unhappy King.

The Republican Party was now prevalent in the Houſe of Commons, and they, with the aſſiſtance of the army, having excluded all thoſe Members who refuſed to concur with their meaſures, and having aboliſhed both the Monarchy and the Peerage, erected a Council of State for the government of England and Ireland, who were to act under the ſole authority of that Houſe. They likewiſe made alterations in the ſtile of the Courts of Law, and repealed the ſtatutes relating to the oaths of *Allegiance and Supremacy*: In ſhort, they induſtriouſly deviſed every innovation for the eſtabliſhment of their new, and ſhort lived, Commonwealth.

It is remarkable, however, that the Commons paſſed an act for reſtraining and prohibiting the printing and publiſhing the paſſages and proceedings of the *High Court of Juſtice*. Which ſeems as if they were conſcious that the practices of that illegal Judicatory could not abide the teſt of open and impartial ſcrutiny. Proceedings warranted by the ſanction of Law and Juſtice, may face the light, and need not be concealed under the maſk of obſcurity and oblivion.

The uſurpation of the Commons, however, did not paſs unnoticed or uncenſured. Some ſenſible and ſpirited remonſtrances were publiſhed, in which their artifices were detected, and their arbitrary views expoſed. Theſe they voted to be ſcandalous and ſeditious; and ſeveral perſons were impriſoned for writing againſt this new Republic.

Nevertheleſs they thought proper to publiſh a vindication of their proceedings, by way of Declaration of their Reaſons for eſtabliſhing a Commonwealth. In this compoſition they advance all the ſpecious and deluſive arguments which fallacy could ſuggeſt. They begin with recapitulating all the arbitrary acts of the late King; and, after having perverted both reaſon and ſcripture

ſcripture to juſtify their putting him to death, they then proceed in the following extraordinary ſtrain.

'The ſame power and authority which firſt erected a King, 'and made him a public Officer for the common good, finding 'him perverted, to the common calamity, it may juſtly be ad- 'mitted, at the pleaſure of thoſe whoſe Officer he is, whether 'they will continue that Officer any longer, or change that 'Government for a better; and, inſtead of reſtoring tyranny, 'to reſolve into a free ſtate.

'Herein the Parliament received encouragement, by their 'obſervation of the bleſſing of God upon other States: the Ro- 'mans, after their Regifugium, for many hundred years toge- 'ther, proſpered far more than under any of their Kings or 'Emperors: The State of Venice hath flouriſhed for one thou- 'ſand three hundred years: How much do the Commons in 'Switzerland, and other free States, exceed thoſe who are not 'ſo, in riches, freedom, peace, and all happineſs? Our neigh- 'bours in the United Provinces, ſince their change of govern- 'ment, have wonderfully increaſed in wealth, freedom, trade, 'and ſtrength, both by ſea and land.

'In Commonwealths they find juſtice duly adminiſtered, the 'great ones not able to oppreſs the poorer, and the poor ſuffici- 'ently provided for; the ſeeds of civil war and diſſention, by 'particular ambition, claims of ſucceſſion, and the like, (where- 'in this nation hath been in many ages grievouſly employed) 'wholly removed; and a juſt freedom of their conſciences, 'perſons, and eſtates, enjoyed by all ſorts of men.

'On the other ſide, looking generally into the times of our 'Monarchs, what injuſtice, oppreſſion, and ſlavery were the 'common people kept under; ſome great Lords ſcarce afford- 'ing to ſome of their ſervants, tenants, or peaſants, ſo good 'meat, or ſo much reſt, as to their dogs and horſes? It was 'long ſince warned in Parliament, by a Privy Counſellor to the 'late King, That we ſhould take heed, leſt, by loſing our 'Parliaments, it would be with us as with the common people 'in a Monarchy, where they are contented with canvaſs 'cloathing and wooden ſhoes, and look more like ghoſts than 'men: This was intended for the fate of England, had our 'Monarch prevailed over us. To bring this to paſs, their 'beaſts of foreſts muſt grow fat, by devouring the poor man's 'corn; for want of which, he and his wife and children muſt 'make many a hungry meal: A Tradeſman furniſhing a great 'man with moſt part of his ſtock, or a Creditor with money, 'and expecting due ſatisfaction and payment, is anſwered with 'ill words or blows; and the dear-bought learning that Lords

'and

'and King's ſervants are privileged from arreſts and proceſs of 'law. Thus many poor Creditors and their families have pe-'riſhed by the injuſtice and prodigality of their lawleſs Cre-'ditors.

'A poor Waterman with his boat or barge; a poor Coun-'tryman with his team and horſes, and others of other callings, 'muſt ſerve the King for the King's pay; which, if they can 'get, is not enough to find themſelves bread, when their wives 'and children have nothing but the huſband's labour to provide 'for them alſo.'

It is worth our while to obſerve the Sophiſtry which bad men make uſe of to cover bad deſigns. It may be true, that if a King, who is a public Officer for the common good, perverts his truſt to the common calamity, then it is at the pleaſure of thoſe whoſe Officer he is, whether they will continue that Officer any longer, or change that government for a better. But this power is not in the Repreſentatives of the people, but in the body of the people at large. The people are Judges, with reverence we ſpeak it, both of Kings and Parliaments: But no one branch of the Legiſlature has a power over the other, beyond what is particularly limited and aſcertained by law. Much leſs can any one have a right to deſtroy or diſſolve the other.

As Kings are *general* Officers for the common good, ſo the Repreſentatives of the people are *particular* Officers for the good of their Conſtituents: they are to watch over and protect their Rights and Liberties as eſtabliſhed by law. But as their power is limited, they have no right to alter Fundamentals, or to change the Conſtitution. That can only be done by the conſent of the whole people, for whoſe ſake it was originally framed. Nor is the ſenſe of the whole people ſo difficult to be attained as imagined; once in ſeven years almoſt every man in the kingdom gives his aſſent in perſon, and upon an emergency, which may not ariſe in a century, ſure it cannot be impracticable to collect the voice of the nation.

It is the Conſtitution, or particular frame of Government, which aſcertains and eſtabliſhes the Rights and Liberties of the people: and if their Repreſentatives preſume to change or diſſolve the Conſtitution, they take away the baſis which ſupports thoſe Rights and Privileges, and make them to depend on their own abſolute wills, and arbitrary ſyſtems of Revolution.

It ſeems evident, therefore, that the proceedings of the Parliament againſt the King, (we mean the judicial proceedings in the High Court of Juſtice) were not warranted by law: much leſs juſtifiable was the uſurpation of the Parliament after his death.

By his death, and the excluſion of the Heir apparent, they in fact diſſolved the Conſtitution, and conſequently the power of Government reverted to the people, from whom it originally proceeded.

The Parliament, legally ſpeaking, was no longer a Parliament. It wanted the eſſential, conſtitutive order, by whoſe ſummons it was aſſembled, and had being. In few words, the Parliament acted nobly and glorioufly in reſiſting the deſpotic views of an arbitrary Sovereign. It was their duty to oppoſe them, and to endeavour to reſtrain the Prerogative, by compelling the King to reſtore the Conſtitution to its firſt principles; that is, to that model of Government ſettled and eſtabliſhed by the laws and cuſtoms of the realm, and confirmed by his Coronation Oath: of which model they were the *Guardians*, but not the ſole *Arbiters*. This is all they could *legally* do; and had they gone thus far, and no further, their names would have been revered by poſterity: Whereas, at preſent, every man who conſiders them abſtracted from Party Prejudice, muſt hold them in equal abhorrence with other Tyrants and Scourges of Society.

That part of the Declaration of the Commons which relates to parliamentary Privileges from Arreſts and *Proceſs of Law*, merits due conſideration. Their *perſons* undoubtedly ought to be free from Arreſts: otherwiſe a deſigning Miniſter, to whom their abſence might be uſeful, might inſtigate and bribe ſome baſe Creditor to remove them, while he carried ſome favourite point. But whether ſuch privileges ſhould be extended to proceedings *not againſt their* perſons, would be, perhaps, more eaſy than ſafe for us to determine. Some Writers have explained this extenſive Privilege as neceſſary, that the Members may not be diſturbed by the embarraſſments of their private concerns, ſo as to take off their attention from the public weal. But ſurely ſuch Expoſitors do not reflect, that thoſe, whoſe circumſtances are ſo embarraſſed, are very improper Guardians of the Rights and Properties of others.

Among the Remonſtrators againſt the Parliament, it appears from our Hiſtorians, that the Scotch were moſt ſharp and bitter. A war enſuing between the two nations, Cromwell, then Lord-Lieutenant of Ireland, was called home to march againſt the Scotch. He had greatly extended his fame, and increaſed his influence, by his ſucceſſes in Ireland; and his good fortune attending him in Scotland, his ſervice became ſtill more neceſſary.

The Parliament's attention to public affairs, however, did not abate their zeal for private concerns. Our Hiſtorians take notice, that an act being paſſed for the ſuppreſſing Inceſt, Adultery, and Fornication, with other pious acts, the paſſing them gave

gave ſuch encouragement to the reform ng Members, that a bill was ordered to be read the Friday enſuing, againſt the *vice of Painting*, wearing *black Patches*, and immodeſt dreſs of women. Upon which our Authors make the following obſervation, which will probably be thought more ſhrewd than charitable. 'No 'mention,' ſay they, 'is made of this bill in the Journal of that 'day, nor in Scobels Acts; from whence it ſeems the Ladies 'had intereſt enough to nip this project in the bud. Probably 'it was the caſe then, as in more modern times, for thoſe wo-'men who would be thought modeſt, to copy their faſhions 'from ſuch of the ſex as were known to be otherwiſe.'

We do not think, with theſe devout Reformers, that Painting is a *vice* in the Ladies, but certain we are, that it is a *folly* in *ſome*. As Beauty is the prerogative of the Fair, it is both natural and prudent for them to uſe every means to improve their charms; and if a wan and pallid hue overſpreads the face, and deadens their features, what *ſin* is there in uſing the borrowed vermillion to give them life and expreſſion? or is it a greater crime to add a glow to their cheeks, than to powder their hair? But thoſe ſlaves to faſhion, who cover the vivid bloom of nature with the daubings of art, cannot be ſufficiently ridiculed for being enemies to their own beauty. As to the *Patches* which theſe Reformers condemn, we ſhall, out of reſpect to our female Readers, ſay little concerning them. We will only obſerve, in the words of Horace, that they make the countenance appear *Nimium lubricus.*

But the Parliament had very little time to beſtow on ſuch private concerns, for buſineſs of more moment engroſſed their care. Charles the ſecond had been crowned King of Scotland at Scone; and, having retreated from Cromwell, prepared to march into England.

In the midſt of theſe preſſing occaſions, it muſt be confeſſed, that the Parliament acted with ſpirit, and for the honour of the nation: and if they did not proceed with ſtrict juſtice, they, nevertheleſs, behaved with magnanimity. The States General purſuing ſuſpicious meaſures, they ſent inſtructions to their Ambaſſadors in Holland, "To demand upon what grounds their fleet, "under the command of Van Trump, was ſet forth? and if "they ſhould find thoſe grounds tending to the prejudice of the "Commonwealth, *in Honour or Intereſt*, that then they de-"mand ſatisfaction for the ſame, and a revocation of his com-"miſſion." This was peremptory and noble.

Their Ambaſſadors having received ſome affronts in Holland, they likewiſe paſſed the following reſolutions.

" 1. That the Parliament doth approve of what the Ambaſſa-
" dors Extraordinary to the General Aſſembly of the States of
" the United Provinces, have done upon the affronts offered to
" them.

2. " That the Parliament do approve of the direction given
" by the Council of State to the ſaid Ambaſſadors Extraordi-
" nary, touching their return.

3. " That it be referred to the Council of State, upon the
" debate now had in the Houſe, on this Report, to give ſuch
" orders and directions as they ſhall think fit, for the honour of
" this Commonwealth, and ſafety of the Ambaſſadors.

4. " That the Debates of the Houſe this day, and the Votes
" thereupon, be not made known to any perſon: and that the
" Members of the Houſe, and the Officers thereof, be enjoin-
" ed ſecrecy therein for twenty-one days."

Our diligent Hiſtorians have traced the reaſons of theſe extra-ordinary reſolutions.

' In order,' ſay they, ' to diſcover, as far as we can, the rea-
' ſon of theſe extraordinary Reſolutions of the Houſe, we muſt
' have recourſe to the contemporary Writers and Diaries of the
' times. Theſe authorities inform us, that many affronts and
' inſults were offered to the Parliament's Ambaſſadors at the
' Hague, by the Royaliſts, of which they give the following
' inſtances:—Mr. Strickland's coachman, and another of his
' ſervants, were attacked by ſix Cavaliers, at their maſter's own
' door; the former of whom received a cut upon his head, and
' the other loſt his ſword in the fray.—The threats run ſo high,
' that this Ambaſſador's domeſtics were obliged to keep conſtant
' watch in his houſe by turns.—A deſign was formed to aſſaſſi-
' nate Mr. St. John; and an attempt made to break into his
' chamber.—Prince Edward, one of the Queen of Bohemia's
' ſons, walking in the park at the Hague with his ſiſter, and
' meeting the Ambaſſadors in their coach, called out to them,
' in a taunting manner, " Oh you Rogues, you Dogs!" ' with
' many other high expreſſions of his reſentment and indignation.
' —But the moſt remarkable inſtance was a kind of rencounter
' between the Duke of York and Mr. St. John, which is relat-
' ed to the following effect, by a French Writer, who gives it
' us on the authority of a Gentleman reſident in Holland when
' the affair happened:——" Mr. St. John, taking a walk in
" the park at the Hague, unexpectedly met the Duke on foot,
" neither of them recollecting each other till they came up al-
" moſt face to face. This Ambaſſador of the Commonwealth,
" thinking it beneath his dignity to give way to an exiled Prince,

" kept

" kept his ground; which the Duke reſenting, ſnatched Mr. " St. John's hat off his head, and threw it in his face with a— " *Learn, Parricide, to reſpect the brother of your King*; to which " the Ambaſſador immediately retorted, *I ſcorn to acknowlege* " *either you or him of whom you ſpeak, but as a race of Vaga-* " *bonds.* Hereupon the Duke inſtantly clapt his hand to his " ſword; and, in all probability, the diſpute would not have " ended without bloodſhed, had not the company upon the " walk interfered, and parted them."

'Complaint being made of all theſe matters to the States, 'they remonſtrated to the Queen of Bohemia, and the Princeſs 'Dowager of Orange, againſt the behaviour of the two Princes. '—They offered a reward of two hundred guilders for the diſ-'covery of the other offenders, and publiſhed a very ſtrict Pro-'clamation for the puniſhment of all ſuch as ſhould hereafter 'offer any violence to the perſons or privileges of Ambaſſadors 'or Agents from foreign powers.—But all this the new Com-'monwealth of England were ſo far from looking upon as a 'ſufficient ſatisfaction to their injured honour, that they ſoon 'after recalled their Ambaſſadors.'

While theſe diſputes with Holland were in agitation, King Charles marched into England; and Cromwell following him, came to an engagement with the King's forces near Worceſter. The events of the battle are too well known to dwell upon, and are carefully repreſented by our Hiſtorians. Let it ſuffice to obſerve, that the victory at Worceſter was the foundation of Cromwell's future greatneſs. He himſelf ſeemed ſo ſenſible of the importance of this conqueſt, that, if we believe cotempo-rary Writers, he altered his behaviour from that day, and grew more haughty and ſupercilious.

He was then General of all the forces in the kingdom; he had no enemy to oppoſe him, capable of making even a ſhew of re-ſiſtance: and it was then probably that he firſt entertained thoughts of aſpiring to the ſummit of power. He had all along profeſſed great ſhew of obedience to the Parliament, but when he perceived himſelf effectually their maſter, he began to me-ditate their diſſolution; a criſis to which they ſeemed by no means diſpoſed to ſubmit. But before he attempted this enter-prize, and ventured to ſeize the ſupreme power, he thought proper to confer with ſome Members of Parliament, and ſome of the chief Officers of the army, who met at the Speaker's houſe.

Our Hiſtorians have related this conference, which is a key to Cromwell's future ſyſtem of policy.

'The company being aſſembled, Cromwell propoſed, "That "now the old King being dead, and his ſon being defeated, he "held it neceſſary to come to a ſettlement of the nation: and "that, in order thereunto, he had requeſted this meeting, that "they, together, might conſider and adviſe what was fit to be "done, and to be preſented to the Parliament."

'LENTHALL, *Speaker.* "My Lord, this company were very "ready to attend your Excellency; and the buſineſs you are "pleaſed to propound to us is very neceſſary to be conſidered. "God hath given marvellous ſucceſs to our forces under your "command, and if we do not improve theſe mercies to ſome "ſettlement, ſuch as may be to God's honour, and the good of "this Commonwealth, we ſhall be very much blame-worthy."

'*Major-General* HARRISON. "I think that which my Lord "General hath propounded is, to adviſe as to a ſettlement both "of our civil and ſpiritual liberties; and ſo that the mercies "which the Lord hath given in to us, may not be caſt away: "How this may be done is the great queſtion."

'WHITLOCKE. "It is a great queſtion, indeed, and not ſud-"denly to be reſolved; yet it were pity that a meeting of ſo "many able and worthy perſons, as I ſee here, ſhould be fruit-"leſs.

"I ſhould humbly offer, in the firſt place, whether it be not "requiſite to be underſtood in what way this ſettlement is deſired, "whether of an abſolute Republic, or with any mixture of "Monarchy?"

'CROMWELL. "My Lord Commiſſioner Whitlocke hath put "us upon the right point; and indeed it is my meaning that we "ſhould conſider, whether a Republic or a mixed Monarchical "Government will be beſt to be ſettled; and, if any thing "Monarchical, then in whom that power ſhall be placed?"

'*Sir* T. WIDDRINGTON. "I think a mixed Monarchical Go-"vernment will be moſt ſuitable to the laws and people of this "nation; and, if any Monarchical, I ſuppoſe we ſhall hold it "moſt juſt to place that power in one of the ſons of the late "King."

'*Col.* FLEETWOOD. "I think that the queſtion, whether an "abſolute Republic or a mixed Monarchy be beſt to be ſettled "in this nation, will not be very eaſy to be determined."

'*Lord Chief Juſtice* ST. JOHN. "It will be found that the "Government of this nation, without ſomething of the Mon-"archical Power, will be very difficult to be ſo ſettled, as not to

" ſhake the foundation of our Laws, and the Liberties of the " people."

' SPEAKER. " It will breed a ſtrange confuſion to ſettle a Go- " vernment of this nation, without ſomething of Monarchy."

' *Col.* DESBOROUGH. " I beſeech you, my Lord, why may " not this, as well as other nations, be governed in the way of " a Republic?"

' WHITLOCKE. " The Laws of England are ſo interwoven " with the power and practice of Monarchy, that to ſettle a " Government without ſomething of Monarchy in it, would " make ſo great an alteration in the proceedings of our law, " that you have ſcarce time to rectify; nor can we well foreſee " the inconveniences which will ariſe thereby."

' *Col.* WHALEY. " I do not well underſtand matters of Law, " but it ſeems to me to be the beſt way not to have any thing of " Monarchical power in the ſettlement of our Government: " and if we ſhould reſolve upon any, whom have we to pitch " upon? The late King's eldeſt ſon hath been in arms againſt " us, and his ſecond ſon likewiſe is our enemy."

' *Sir* T. WIDDRINGTON. " But the late King's third ſon, " the Duke of Glouceſter, is ſtill among us, and too young to " have been in arms againſt us, or infected with the principles " of our enemies."

' WHITLOCKE. " There may be a day given for the King's " eldeſt ſon, or for the Duke of York his brother, to come in " to the Parliament; and, upon ſuch terms as ſhall be thought " fit and agreeable both to our civil and ſpiritual Liberties, a " ſettlement may be made with them."

' CROMWELL. " That will be a buſineſs of more than ordi- " nary difficulty; but really I think, if it may be done with " ſafety, and the preſervation of our Rights, both as Engliſh- " men and as Chriſtians, that a ſettlement, with ſomewhat of " Monarchical power in it, would be very effectual."

' Our Memorialiſt adds, " That there was much diſcourſe, " by divers Gentlemen then preſent, but too large to be inſert- " ed: That, generally, the Soldiers were againſt any thing of " Monarchy, tho' every one of them was a Monarch in his " own regiment or company: That the Lawyers were for a " mixed Monarchical Government; and many were for the " Duke of Glouceſter to be made King; but Cromwell ſtill " put off that debate, and came to ſome other point: And that " in concluſion, after a long debate, the company parted with- " out coming to any reſult at all; only Cromwell diſcovered,

" by this meeting, the inclinations of the perſons that ſpake, " which he fiſhed for, and made uſe of what he then diſcern'd."

We find that Cromwell thus artfully ſounded the affections of the leading men among the Parliament and the Army. But he afterwards came nearer to the point of his ambition, in a confabulation with Lord Commiſſioner Whitlocke.

Cromwell having diſcourſed much of the unſettled ſtate of the kingdom, of the little hopes there was from the Parliament, and of the fear that they would deſtroy what was done, the following dialogue enſued.

' WHITLOCKE. " We ourſelves have acknowleged them the " ſupreme power, and taken our commiſſions and authority in " the higheſt concernments from them; and how to reſtrain " and curb them after this, it will be hard to find out a way " for it."

' CROMWELL. " What if a man ſhould take upon him to be " King?"

' WHITLOCKE. " I think that remedy would be worſe than " the diſeaſe."

' CROMWELL. " Why do you think ſo?"

' WHITLOCKE. " As to your own perſon, the title of King " would be of no advantage, becauſe you have the full kingly " power in you already, concerning the Militia, as you are Ge- " neral. As to the nomination of civil-Officers, thoſe whom " you think fitteſt are ſeldom refuſed; and altho' you have no " negative vote in the paſſing of laws, yet what you diſlike will " not eaſily be carried; and the taxes are already ſettled, and in " your power to diſpoſe the money raiſed. And as to foreign " affairs, though the ceremonial application be made to the " Parliament, yet the expectation of good or bad ſucceſs in it is " from your Excellency; and particular ſolicitations of foreign " Miniſters are made to you only: ſo that I apprehend, indeed, " leſs envy and danger, and pomp, but not leſs power, and real " opportunities of doing good in your being General, than " would be if you had aſſumed the title of King."

' CROMWELL. " I have heard ſome of your profeſſion obſerve, " That he who is actually King, whether by election or by de- " ſcent, yet being once King, all acts done by him as King are " as lawful and juſtifiable as by any King who hath the Crown " by inheritance from his forefathers: And that by an Act of " Parliament in Henry the ſeventh's time, it is ſafer for thoſe " who act under a King, be his title what it will, than for thoſe " who act under any other power. And ſurely the power of a

" King

" King is ſo great and high, and ſo univerſally underſtood and " reverenced by the people of this nation, that the title of it " might not only indemnify, in a great meaſure, thoſe that act " under it, but likewiſe be of great uſe and advantage in ſuch " times as theſe, to curb the inſolences of thoſe whom the pre- " ſent powers cannot controul, or at leaſt are the perſons them- " ſelves who are thus inſolent."

' WHITLOCKE. "I agree in the general what you are pleaſed " to obſerve as to this title of King; but whether for your Ex- " cellency to take this title upon you, as things now are, will " be for the good and advantage either of yourſelf and friends, " or of the Commonwealth, I do very much doubt; notwith- " ſtanding that Act of Parliament, 11 Henry VII. which will " be little regarded, or obſerved to us by our enemies, if they " ſhould come to get the upper hand of us."

' CROMWELL. " What do you apprehend would be the " danger of taking this title?"

' WHITLOCKE. " The danger, I think would be this: One " of the main points of controverſy betwixt us and our adverſa- " ries is, whether the Government of this nation ſhall be eſtab- " liſhed in Monarchy, or in a Free State or Commonwealth; and " moſt of our friends have engaged with us upon the hopes of " having the Government ſettled in a Free State, and to effect " that have undergone all their hazards and difficulties, they " being perſuaded, though I think much miſtaken, that under " the Government of a Commonwealth they ſhall enjoy more " Liberty and Right, both as to their ſpiritual and civil concern- " ments, than they ſhall under Monarchy; the preſſures and " diſlike whereof are ſo freſh in their memories and ſufferings.

" Now if your Excellency ſhould take upon you the title of " King, this ſtate of your cauſe will be thereby wholly determin- " ed, and Monarchy eſtabliſhed in your perſon; and the queſ- " tion will be no more whether our Government ſhall be by a " Monarch, or by a Free State, but whether Cromwell or Stu- " art ſhall be our King and Monarch.

" And that queſtion, wherein before ſo great Parties of the " nation were engaged, and which was univerſal, will by this " means become, in effect, a private controverſy only. Before " it was national, What kind of Government we ſhould have, " now it will become particular, Who ſhall be our Governor, " whether the family of the Stuarts, or of the family of the " Cromwells?

" Thus the ſtate of our controverſy being totally changed, " all thoſe who were for a Commonwealth (and they are a very

" great and conſiderable party) having their hopes therein fruſ-
" trated, will deſert you; your hands will be weakened, your
" intereſt ſtraitened, and your cauſe in apparent danger to be
" ruined."

'CROMWELL. " I confeſs you ſpeak reaſon in this; but what
" other thing can you propound that may obviate the preſent
" dangers and difficulties wherein we are all engaged?"

'WHITLOCKE. " It will be the greateſt difficulty to find out
" ſuch an expedient. I have had many things in my private
" thoughts upon this buſineſs, ſome of which perhaps are not
" fit, or ſafe, for me to communicate."

'CROMWELL. " I pray, my Lord, what are they? You may
" truſt me with them; there ſhall no prejudice come to you by
" any private diſcourſe betwixt us; I ſhall never betray my
" friend; you may be as free with me as with your own heart,
" and ſhall never ſuffer by it."

'WHITLOCKE. " I make no ſcruple to put my life and fortune
" into your Excellency's hand; and ſo I ſhall if I impart theſe
" fancies to you, which are weak, and perhaps may prove offen-
" ſive to your Excellency; therefore my beſt way will be to
" ſmother them."

'CROMWELL. " Nay, I prithee, my Lord Whitlocke, let
" me know them; be they what they will they cannot be of-
" fenſive to me, but I ſhall take it kindly from you: therefore,
" I pray, do not conceal thoſe thoughts of yours from your
" faithful friend."

'WHITLOCKE. " Your Excellency honours me with a title
" far above me; and ſince you are pleaſed to command it, I
" ſhall diſcover to you my thoughts herein; and humbly deſire
" you not to take in ill part what I ſhall ſay to you.

'CROMWELL. " Indeed I ſhall not; but I ſhall take it, as I
" ſaid, very kindly from you."

'WHITLOCKE. " Give me leave then, firſt, to conſider your
" Excellency's condition. You are environed with ſecret ene-
" mies: Upon your ſubduing of the public Enemy, the Officers
" of your army account themſelves all Victors, and to have had
" an equal ſhare in the conqueſt with you.

" The ſucceſs which God hath given us hath not a little elat-
" ed their minds; and many of them are buſy and of turbu-
" lent ſpirits, and are not without their deſigns how they may
" diſmount your Excellency, and ſome of themſelves get up into
" the

" the ſaddle; how they may bring you down, and ſet up them-
" ſelves.

" They want not counſel and encouragement herein; it may
" be from ſome Members of the Parliament, who may be jea-
" lous of your power and greatneſs, leſt you ſhould grow too
" high for them, and in time over-maſter them; and they will
" plot to bring you down firſt, or to clip your wings."

' CROMWELL. " I thank you that you ſo fully conſider my
" condition; it is a teſtimony of your love to me, and care of
" me, and you have rightly conſidered it; and I may ſay with-
" out vanity, that in my condition yours is involved and all our
" friends; and thoſe that plot my ruin will hardly bear your
" continuance in any condition worthy of you. Beſides this,
" the cauſe itſelf may poſſibly receive ſome diſadvantage by the
" ſtrugglings and contentions among ourſelves. But what, Sir,
" are your thoughts for prevention of thoſe miſchiefs that hang
" over our heads?"

' WHITLOCKE. " Pardon me, Sir, in the next place, a little
" to conſider the condition of the King of Scots.

" This Prince being now by your valour, and the ſucceſs
" which God hath given to the Parliament, and to the army
" under your command, reduced to a very low condition; both
" he and all about him cannot but be very inclineable to hark-
" en to any terms, whereby their loſt hopes may be revived of
" his being reſtored to the Crown, and they to their fortunes
" and native country.

" By a private treaty with him you may ſecure yourſelf, and
" your friends, and their fortunes; you may make yourſelf and
" your poſterity as great and permanent, to all human probabi-
" lity, as ever any ſubject was, and provide for your friends.
" You may put ſuch limits to monarchical power, as will ſecure
" our ſpiritual and civil Liberties, and you may ſecure the cauſe
" in which we are all engaged; and this may be effectually
" done, by having the power of the Militia continued in your-
" ſelf, and whom you ſhall agree upon after you.

" I propound, therefore, for your Excellency to ſend to the
" King of Scots, and to have a private treaty with him for this
" purpoſe; and I beſeech you to pardon what I have ſaid upon
" the occaſion. It is out of my affection and ſervice to your
" Excellency, and to all honeſt men; and I humbly pray you
" not to have any jealouſy thereupon of my approved faithful-
" neſs to your Excellency and to this Commonwealth."

' CROMWELL.

'CROMWELL. "I have not, I aſſure you, the leaſt diſtruſt of "your faithfulneſs and friendſhip to me, and to the cauſe of "this Commonwealth; and I think you have much reaſon for "what you propound; but it is a matter of ſo high importance "and difficulty, that it deſerves more time of conſideration and "debate than is at preſent allowed us: we ſhall therefore take "a further time to diſcourſe of it."[a]

Cromwell, however, was by no means ſatisfied with Whitlocke's diſcourſe; and he ſoon took occaſion to remove him by an honourable employment abroad.

Thus finding that he could not reaſon men into an acquieſcence with his deſigns, he reſolved to accompliſh them by force. Accordingly he ſoon after came to the Houſe, attended with Soldiers, and turned all the Members out. He bid one of his Soldiers take away that Fool's Bauble, the Mace; and he ſtayed himſelf to ſee all the Members out of the Houſe, and then cauſed the doors to be ſhut. The next day a paper of the following import was paſted on the Parliament-houſe door;

This Houſe is to be Lett, now unfurniſhed.

Having now deſtroyed all appearance even of legal and civil authority, he and his Council of Officers, exerciſed the ſupreme power. In this ſituation of affairs, it was not difficult for him to practice upon his creatures in the army, in ſuch a manner as to get the ſole poſſeſſion of this power. This he ſoon effected, and got it to himſelf under the title of *Lord Protector of England.* The form and manner of his inauguration being an unprecedented ceremonial, our Authors have given us the following deſcription of it.

'On the 16th of December, [1653,] his Excellency came 'from Whitehall, attended by the Lords Commiſſioners of the 'Great Seal of England; the Judges and Barons of the ſeveral 'benches in their robes; and moſt of the Council of the Com'monwealth: the Lord Mayor and Aldermen of the city of 'London, in their ſcarlet gowns, with the Recorder, Town'Clerk, and Sword-Bearer with the Cap of Maintenance and 'Sword, but not erected, paſſed immediately before his Excel'lency; all in their coaches. Laſt of all came his Excellency 'himſelf, in his own coach, dreſſed in a black velvet ſuit and 'cloak, with his Life-guard, and divers Gentlemen bare before 'him; many of the chief Officers of the army, with their 'cloaks and ſwords, and hats on, paſſed on foot before and 'about his coach.

'In this equipage his Excellency and attendants came to the 'court of Chancery in Weſtminſter-Hall; where was placed a

'rich chair of ſtate, with a large cuſhion and carpets on the 'floor. The Lords Commiſſioners of the Great Seal ſtood on 'each ſide of the chair, and his Excellency on the left-hand of 'it, all bare-headed: round about the chair ſtood all the Judges 'and the Council of State; the Lord-Mayor and Aldermen 'were placed on the right ſide of the Court, and the chief Offi-'cers of the army on the left.

'Then Major-General Lambert, after declaring the diſſolu-'tion of the Parliament, and the great exigency of the times, 'did, in the name of the army, and of the three nations, deſire 'the Lord General to accept of the Protectorſhip; to which, 'with ſeemingly great reluctance, having given his conſent, the 'following inſtrument was read aloud by Mr. Jeſſop, one of 'the Secretaries of the Council.'

The inſtrument here ſpoken of, is too tedious for our inſertion. But they who are acquainted with the hiſtory of thoſe times know, that as Cromwell gained his power by the Sword, ſo he altogether ruled by that inſtrument alone.

Thus the arbitrary and unjuſtifiable attempts of the ill-fated King Charles, brought a train of calamities on the nation, and led the unhappy ſufferers from one ſpecies of tyranny to another. They felt in their turns all the inconveniencies of an Oligarchy, a Democracy, and a Stratocracy; till at length they were obliged to ſubmit to the abſolute will of a fellow ſubject and ignoble Uſurper, after they had bravely refuſed to ſtoop to a King.

With reſpect to Cromwell, he was undoubtedly ſubtle, a perfect maſter of diſſimulation, active, vigilant, and intrepid. But we cannot diſcover in him thoſe refined marks, or that deep ſyſtem of policy which ſome Writers attribute to his character. He ſeems rather to have been led by a train of accidents to the power he uſurped, than guided to it by a ſeries of deſign. His chief merit, was the artifice he employed to raiſe himſelf to the ſole command of the army; when he had gained that point, in a ſtate quite unſettled, and where the Government was upon no *legal* foundation whatever, it was eaſy for a victorious Commander to change the Sword for the Sceptre.. Nay, to an ambitious mind, the tranſition was almoſt involuntary: But we are not perſuaded that he planned his ſchemes from a foreſight of events; we rather think that he was taught by the occaſion as it offered. Thus much is certain, that his ſyſtem of foreign politics was, in many reſpects, erroneous in its principles, and narrow in its foundation: and that he conſulted how to gratify his own pride, by raiſing what he called the *Honour* of the nation, while he neglected its *Intereſt*.

With

With regard to our Hiſtorians, it is but juſt to acknowlege, that in the courſe of theſe twenty volumes, they have acquitted themſelves with diligence, judgment, and impartiality. They appear to be as little warped by prejudices, or biaſſed by party attachments, as any Writers we have met with. We do not doubt but that, in the enſuing volumes, they will exert the ſame care and attention; and then we may venture to pronounce, that the whole will be the moſt perfect Collection of the kind which has hitherto appeared.

R—d

The Conduct of a noble Commander in America, impartially reviewed. With the genuine Cauſes of the Diſcontents at New-York and Hallifax. And the true Occaſion of the Delays in that important Expedition. Including a regular Account of all the Proceedings and Incidents in the Order of Time wherein they happened. 8vo. 1s. Baldwin.

IT were to wiſhed, for the honour and intereſt of the nation, that we could greet our Commanders with panegyricks and ſongs of triumph, inſtead of their greeting us with Apologies and Juſtifications. Nevertheleſs, as in the uncertain operations of war, unforeſeen and unfortunate events will happen, without any fault in the Commanders; the public ought patiently to hear their vindication, and receive it with candour, let it come from what quarter it will. For to condemn any man's conduct, without a thorough knowlege of facts, is a diſgrace to our underſtanding, and a reflection upon our integrity.

The profeſſed deſign of the pamphlet before us, is, to vindicate Lord Loudon from ſome imputations which have been thrown out againſt his conduct in America. It muſt be confeſſed, that the Writer has acquitted himſelf like an able Advocate, and, admitting his facts, he ſeems, in moſt points, to have clearly exculpated his Client.

The two cauſes which, he tells us, were the chief grounds of diſcontent againſt his Lordſhip, were his laying an embargo on the outward bound veſſels, and his quartering the forces in a manner inconſiſtent with the rights and privileges claimed by the people of New York.

Our Writer undertakes to prove, that laying the Embargo was a prudent ſtep; and attended with very good conſequences, by preſerving ſecreſy in regard to the enemy. 'I know,' ſays he, 'this embargo has been an occaſion of much complaint at 'home,

'home, for ſome cauſe of diſſatisfaction muſt be aſſigned; and 'this was beſt, for it was popular. Far be it from thoſe who 'intereſt themſelves in Lord Loudon's cauſe, to endeavour to 'deny, to extenuate, or even to excuſe this proceeding. If 'there be blame laid on it, what is the cauſe? was it not ne-'ceſſary to the ſervice? none would diſpute it, that would be 'too hardy: it would betray an ignorance no man would charge 'upon himſelf. Had he not a right and juſt authority to do it? 'there is no queſtion but he had. His orders were abſolute: he 'was ſuppoſed to underſtand the ſervice; he was conſidered as 'a brave and an honeſt man: and he will be conſidered as ſuch 'a one when even the deteſtation ſhall ceaſe, which will long 'purſue their memories who now affect to think him otherwiſe.

'It muſt be owned, that the laying an embargo on the out-'ward bound veſſels was a neceſſary meaſure, and that Lord 'Loudon had juſt authority to do it. Of what then is it that 'men would complain! Is there any one will ſay a Command-'er is to blame, who does a neceſſary action by his proper pow-'er? there is none ſo abſurd! Let them, on the other hand, 'ſay, whether they would not have blamed him if he had omit-'ted it? They would have had juſt reaſon.

'This embargo was attended with many inconveniences to 'private perſons: it is allowed; but it could not be avoided. 'Public meaſures of the moſt uſeful kind often are ſo, and when 'the people's voice is left to its free courſe, the neceſſity is ſeen, 'and there is no complaint.

'None will diſpute the neceſſity of it in this inſtance. It is 'impoſſible. At the ſame time it muſt be owned, it was at-'tended with particular inconveniences. England was in want 'of corn; at leaſt the public by bad men were made to think 'ſo; and to ſuffer as much as if the ſcarcity was real: there 'was corn in the colonies that could be ſpared; and the em-'bargo prevented for the time its exportation. The circum-'ſtances are certain. But did Lord Loudon create theſe cir-'cumſtances? was he the Author of our imaginary famine, 'or in the plan of his enterprize could he foreſee it?

'It is allowed, thoſe perſons in the Colonies who had ſhip-'ped corn for England, loſt an advantage: but it was a loſs 'that could not be avoided: and if thoſe who have been loud-'eſt in complaints would make out a fair liſt of the ſufferers, 'the quantity ſhipped, and the time delayed, it would be found 'that very little occaſions, when it is thought convenient, can 'raiſe great clamours. This is the fair way of ſtating the ac-'count: it is very plain why they will not be brought to do

'it;

'it; but if we hear more of it, it is not impoſſible that we 'may do it for them.

'In plain truth the inconvenience was much leſs than has 'been pretended; and the importance of the meaſure greater 'than can be well imagined. The candid Reader ſees the fair 'ſtate of the caſe; and he will perhaps ſay for himſelf, what, 'after the meaſures that have been taken, it would be indecent 'for me to ſay to him.'

With reſpect to quartering the forces, our Author endeavours to juſtify that meaſure by the plea of neceſſity.

'If it be a crime,' ſays he, 'to prefer the public ſervice to 'the conveniences of a few private perſons, it cannot be denied 'that Lord Loudon has been guilty. If the care of thoſe forces 'which are expected to perform the greateſt exploits, be crimi- 'nal in their Commander, this Nobleman is without excuſe. 'He had before this great affair of the Embargo, incurred the 'ill will of ſome individuals on this account: and it muſt be 'owned, that he ſeems on that firſt occaſion to have conſidered 'the ſoldiery not only as valuable members of a ſtate, but as 'human creatures. Theſe are his crimes: for he is not ac- 'cuſed of others, except by perſons who are too low for an- 'ſwering; and to all theſe I believe he will plead guilty. Eng- 'land had refuſed to give quarters to the Heſſians, whom ſhe 'had called over for her immediate defence, at a ſeaſon when 'the field preſented only death to them: and New-York, faith- 'ful to the diſgraceful example of the mother country, would 'have expoſed to death, with as little remorſe, the troops this 'Government ſent thither for her protection; and for the en- 'terprize deſigned by this Commander.

'On this occaſion, if Reaſon be allowed to judge, Lord Lou- 'don's conduct may be ſet as a model for all future Officers in 'the like circumſtance.

'The troops the Government had ſent in purſuance of the 'plan, arrived after the worſt hardſhips of a winter's voyage: 'and after all their ſufferings, they had the ſpirit to ſay, that 'they complained of nothing, ſince they knew the ſervice re- 'quired it.

'The people, though they had been ſenſible enough of theſe 'dangers, and though they looked upon the troops as deſ- 'tined for their laſting ſecurity, yet would have treated them 'with a rigour diſgraceful, even if ſhewn toward the priſoners 'of an enemy: the public houſes were by no means ſufficient 'for their reception; and to the moſt mild remonſtrances, the 'Magiſtracy anſwered with as little decency as feeling, that

'they

'they ſhould not be admitted into private ones. The Com-
'mander knew equally his power and the neceſſity of the ſer-
'vice: he ordered them in a fair and equal diſtribution, to the
'private as well as public houſes. The Magiſtracy inſiſted on
'their Rights and Privileges; to which Lord Loudon oppoſed
'his authority, and the neceſſity of the ſervice. They were
'outrageous, and he was reſolute. He always ſpoke with great
'reſpect of their natural and political Rights; but he would
'not ſacrifice to them the lives of the ſoldiers. His Lordſhip
'carried his point; and he then took orders for the good beha-
'viour of the ſoldiers. In this he was as indefatigable as he
'had been reſolute in giving them quarters; and it will be own-
'ed at New-York for ever, in ſpite even of prejudice itſelf, that
'the ſoldiers behaved with ſo perfect regularity and decency;
'that thoſe who had been loudeſt in the oppoſition, owned af-
'terwards, they ſuffered no hardſhip.'

Here it is obſervable, that this Advocate does not attempt to diſpute the Rights and Privileges claimed by the people of New-York: and however his juſtification may clear his Lordſhip as a Commander, it does not acquit him as a Citizen. They who ſent the forces, ſhould have provided for their accommodation; they ſhould have known the Privileges of the people, and that thoſe Privileges were not to be invaded. Notwithſtanding their mild remonſtrances, we know that armed men are arbitrary gueſts: and though, as *men*, humanity teaches us to receive the meaneſt of our fellow creatures with hoſpitality, yet, as *citizens*, policy directs us not even to ſhelter a Monarch from the ſtorm, who claims entrance with a General's ſtaff in his hand, in violation of our Rights. All encroachments are made by degrees; our conceſſions are recorded as precedents, and may at ſome future time be produced as evidences againſt our Rights: therefore the example of a certain noble Aſſembly ſhould teach us, that we cannot be too jealous of our Privileges.

The Writer next proceeds to deſcribe his Lordſhip's plan of operations, with the ſchemes he employed to gain intelligence: and endeavours to ſhew, that the ſucceſs of his plan was fruſtrated by delays in England; and other accidents, for which his Lordſhip was not accountable. Upon the whole, this piece, which evidently ſpeaks its Author, is the moſt conſiſtent performance which has for a long time iſſued from his haſty pen. However, the facts ſtill remain to be eſtabliſhed; and we muſt not forget the adage—*Audi alteram Partem.*

R—d
An

An Eſſay on Coin. *By* Brian Robinſon, *M. D.* 8vo. 1s. Johnſton.

THE Editor of this poſthumous performance informs us, in a note, that 'the copy from which this Eſſay is printed, 'was made by the Author in January 1747; and that it is the 'laſt perfect one which he left. In November 1750, he began 'another copy; but proceeded no farther than the two firſt pro-'poſitions.' Our Editor farther takes notice, that the variation between the two copies is not very conſiderable, and modeſtly apologizes for the part he has taken in the publication.

The method profeſſed to be obſerved by our Author is, 1ſt. to 'ſhew how to meaſure the value of a commodity; 2dly, how 'to determine its price in ſilver and gold; 3dly, how to deter-'mine the value of any weight of *fine* gold, in proportion to 'the value of the ſame weight of fine ſilver; 4thly, how to de-'termine the fineneſs of *allayed* gold, or *allayed* ſilver, both from 'its ſpecific gravity, and its aſſay; 5thly, how to determine the 'Engliſh values of foreign gold and ſilver coins; and ſixthly,' he concludes 'with a repreſentation of Sir Iſaac Newton's, con-'cerning coin *.'

We had a former occaſion to celebrate our Author's mathematical talents †; theſe he appears to have more aptly applied in the diſcuſſion of his preſent ſubject; the Reader fond of analytical computations and reſolutions, will, in this pamphlet, find ample matter to exerciſe his ſkill and induſtry; but as ſuch diſquiſitions are not calculated for the majority, we ſhall thus briefly diſmiſs the deceaſed Dr. Robinſon, in order to allow the more room for a living Writer, who has treated the ſame ſubject, as it appears to us, with at leaſt equal knowlege, and in a manner more comprehenſible by, and more uſeful to the public.

* An Appendix is added concerning Exchanges.
† See Review, Vol. VII. p. 310.

L

An Eſſay upon Money and Coins. Part II. *Wherein is ſhewed, that the eſtabliſhed ſtandard of Money ſhould not be violated or altered, on any pretence whatſoever.* 8vo. 2s. Hawkins.

THOUGH *Authors* are not generally ſuppoſed to have much familiarity with the *ſubjects* here diſcuſſed, yet we ventured to ſignify our approbation of the former part * of this

* See Review, Vol. XVII. p. 110.

Eſſay;

Eſſay; nor ſhall we ſcruple to affirm, that to whomſoever the Public is obliged for this performance, the Writer has proceeded, in the execution of his plan, in a maſterly manner. 'The de-'ſign of this ſecond part is,' as the Author obſerves, 'a very ar-'duous and important one: it is to defend and preſerve every 'man's right and property; to preſerve unſullied the national 'faith, honour, and credit; to preſerve a reign hitherto diſtin-'guiſhed by equal laws, and an equal adminiſtration of juſtice, 'from a blot that would remain to all poſterity: to vindicate 'and defend all theſe—from an aſſaſſination in the dark, by a 'debaſement of the long eſtabliſhed ſtandard of property.'

This ſecond part conſiſts of two chapters: in the firſt our Author gives, from Martin Folkes, Eſq; the ſubjoined ſynoptical table of the ſeveral adulterations that have been made in the ſtandard of our money from the Norman Conqueſt to the preſent time.

Years of the Kings Reign, and A. D.		Fineneſs of the ſilver.		Weight of 20 ſh. in tale. Troy-wt.			Value in preſent money.			Propor-tion.	Fine gold to fine ſilver.
		oz.	*dwts.*	*oz.*	*dwts.*	*gr.*	*l.*	*s.*	*d.*		
Conquer	1066	11	2	11*	5		2	18	1½	2. 900	No gold
28 Edw. I.	1300			11	2	5	2	17	5	2. 871	
18 Edw. III.	1344			10	3		2	12	5¾	2. 622	12. 583
20 *Ditto*	1346			10			2	11	8	2. 583	11. 571
27 Ditto	1353			9			2	6	6	2. 325	11. 158
13 Hen. IV.	1412			7	10		1	18	9	1. 937	
4 Edw. IV.	1464			6			1	11		1. 55	10. 331
18 Hen. VIII.	1527			5	6	16	1	7	6¾	1. 378	11. 267
34 Ditto	1543	10		5			1	3	3¼	1. 163	10. 435
36 Ditto	1545	6		5				13	11½	0. 698	6. 818
37 Ditto	1546	4		5				9	3¾	0. 466	5.
3 Edw. VI.	1549	6		3	6	16		9	3¾	0. 466	5. 151
5 Ditto	1551	3		3	6	16		4	7¾	0. 232	2. 011
6 Ditto	1552	11	1	4			1	0	6¾	1. 028	11. 05
1 Mary	1553	11		4			1	0	5¾	1. 024	11. 05
2 Elizabeth	1560	11	2	4			1	0	8	1. 033	11. 1
43 Ditto	1601	11	2	3	17	10	1			1.	10. 905

The reaſonable complaints of, and manifeſt injury to, the Public, from this frequent alteration and adulteration of the coin,

* 'N. B. The Saxon or Tower Pound, which was then the com-'mon weight, and continued to be the Money weight till the eigh-'teenth year of Henry VIII. was but 11 oz. 5 dwt. Troy, ſo that 20 'ſhillings in tale was then exactly a pound in wei[illegible]ht.

are the next objects of our Author's elucidation: to this purpoſe he produces ſeveral extracts from thoſe who had formerly conſidered the ſubject, particularly from the learned gentleman * of whom he has borrowed the prefixed table; from a ſpeech made by Sir Thomas Rowe, at the council-table, in July, 1640; and from the opinion of a committee appointed at the ſame time to examine into the buſineſs of debaſing the ſtandard.—For even this ruinous project did not eſcape the advocates for arbitrary power in that unhappy reign.

Having demonſtrated the pernicious conſequences of every ſort of debaſement or adulteration of the coin, our Author concludes this chapter with a recital of the ſeveral ſpecious methods that have been propoſed for carrying into effect this iniquitous ſcheme.

* Among the extracts from Folkes's Table of Engliſh Silver Coins, are two paſſages taken from two ſermons, preached by Biſhop Latimer before the King, in March 1549; which, as well for their ſingularity, as that they ſerve to ſhew what probably were the current opinions concerning the debaſement of the coin in thoſe times, we ſhall inſert; and in conformity to our Author, have thrown into a note.

'In the firſt, he [the Biſhop] ſays, "We have now a pretty little "ſhilling, indeed a very pretty one. I have but one, I think, in my "purſe, and the laſt day I had put it away almoſt for an old groat, "and ſo I truſt ſome will take them. The fineneſs of the ſilver I "cannot ſee: but therein is printed a fine ſentence, *Timor Domini "fons vitæ vel ſapientiæ.*" In the next ſermon, he ſays, "thus they "burdened me ever with ſedition. And wot ye what? I chanced "in my laſt ſermon to ſpeak a merry word of the new ſhilling, to "refreſh my auditory, how I was like to put away my new ſhilling "for an old groat. I was therein noted to ſpeak ſeditiouſly.—I have "now gotten one fellowe more, a companion of ſedition, and wot ye "who is my fellowe? Eſay the Prophet. I ſpake but of a little "prettie ſhilling, but he ſpeaketh to Jeruſalem after another ſort, "and was ſo bold as to meddle with their coynes. Thou proud, "thou haughty city of Jeruſalem: *Argentum tuum verſum eſt in ſco-"riam*, thy ſilver is turned into, what? into teſtions? *ſcoriam*, into "droſs. Ah, ſeditious wretch, what had he to do with the mint? "Why ſhould he not have left that matter to ſome maſter of policy "to reprove? thy ſilver is droſs, it is not fine, it is counterfeit, thy "ſilver is turned; thou hadſt good ſilver. What pertained that unto "Eſai? marry he eſpied a piece of divinity in that policy, he threaten-"eth them God's vengeance for it. He went to the root of the mat-"ter, which was covetouſneſs; he eſpied two points in it, that either "it came of covetouſneſs, which became him to reprove, or elſe "that it tended to the hurt of poore people; for the naughtineſs of "the ſilver was the occaſion of dearth of all things in the realm. He "imputed it to them as a crime. He may be called a maſter of ſe-"dition indeed. Was not this a ſeditious fellow; to tell them this "even to their faces?"

Theſe

Theſe are, ‘ 1ſt. By altering the denominations of the coin, ‘ without making any alteration at the mint, or in the coins ‘ themſelves; as ſuppoſe nine-pence, or as much ſilver as there ‘ is now in nine-pence, ſhould be called a ſhilling, then a ſhil- ‘ ling would be called ſixteen-pence, and ſo proportionably of ‘ all the other coins; and three crown pieces, or fifteen of our ‘ preſent ſhillings, would be called a pound ſterling, which is ‘ our money-integer. The ſame loſs would deſcend down to ‘ the penny, and by this reckoning, the real penny muſt be called ‘ 1 ½ penny.

‘ Or the alteration may be made at the Mint by either of the ‘ following methods.—2dly, By continuing the ſame names and ‘ the ſame weights to the coins, but making them baſer, or with ‘ leſs ſilver and more allay.—3dly, By preſerving the ſame fine- ‘ neſs of the metal, but making the coins ſmaller or lighter.— ‘ Laſtly, The two laſt methods, or all the three methods might ‘ be compounded together.’

Hitherto our Author contents himſelf with ſupporting his own ſentiments by the authority of other Writers. In his ſecond chapter, which employs full four-fifths of the pamphlet, he enters into a more minute examination of his ſubject. To this purpoſe he very clearly evinces the neceſſity of eſtabliſhing certain determinate ſtandards for all ſorts of meaſures; which ſtandards he *juſtly* inſiſts, ought to be preſerved inviolably, as every deviation from them ‘ would diſturb the arithmetic of the coun- ‘ try, confound ſettled ideas, create perplexities in dealings, ‘ and ſubject the ignorant and unwary to frauds and abuſes.’

‘ But,’ proceeds our Author, ‘ of all ſtandard-meaſures in any ‘ country, that of money is the moſt important, and what ſhould ‘ be moſt ſacredly kept from any violation or alteration whatſo- ‘ ever. The yard, the buſhel, the pound, &c. are applied only ‘ to particular commodities; and ſhould they be altered, the ‘ people would ſoon learn to accommodate themſelves in their ‘ bargains to the new meaſures; and it is but rare, that theſe ‘ have any retroſpect to preceding contracts. But money is not ‘ only an univerſal meaſure of the values of all things; but is alſo ‘ at the ſame time the equivalent, as well as the meaſure, in all ‘ contracts, foreign as well as domeſtic.

‘ The laws have ordained, that coins, having certain denomi- ‘ nations, well known to every body, ſhould contain certain ‘ aſſigned quantities of pure or fine ſilver. This makes our ‘ *ſtandard of money*; and the public faith is guaranty, that the ‘ *Mint* ſhall faithfully and ſtrictly adhere to this ſtandard. It is ‘ according to this ſtandard, and under this ſolemn guaranty,

'that all our eſtabliſhments are fixed; all our contracts, public 'and private, foreign and domeſtic, are made and regulated.

'Is it not ſelf-evident then, that no alteration can be made in 'the ſtandard of money, without an opprobrious breach of the 'public faith with all the world; without infringement of pri- 'vate property; without falſifying of all precedent contracts; 'without the riſque at leaſt of producing infinite diſorders, diſ- 'truſts, and panics among ourſelves; as all men would become 'thereby dubious and inſecure as to what might further be done 'hereafter; without creating ſuſpicions abroad, that there is 'ſome canker in the ſtate; without giving ſuch a ſhock to our 'credit, as might not afterwards be eaſily repaired? Theſe wild 'and unjuſtifiable meaſures have ever been, and ever will be, 'conſidered as a kind of public declaration of ſome inward debi- 'lity and decay; and the diſcredit occaſioned thereby, has ever 'proved injurious to thoſe who uſed them. All payments abroad 'are regulated by the *courſe of Exchange*, and that is founded 'upon the intrinſic values, and not on the mere names of coins. 'But having once broke the public faith, and curtailed the ſettled 'and long eſtabliſhed meaſure of property; foreigners will make 'ample allowance for what we may do of this kind hereafter; 'and however we may cheat and rob one another, they will not 'only ſecure themſelves, but make an advantage of our diſcre- 'dit, by bringing the exchange againſt us beyond the *par*. If 'we think to avert this evil by tranſporting our coin, our having 'debaſed it will avail us nothing.'

After ſome pertinent obſervations on our laws relating to this ſubject, our Author ſhews, that trade abſolutely requires, and in effect will have, an indelible ſtandard of money; the debaſing of which would prove highly injurious to the government; would invalidate all preceding contracts; and at the ſame time, by its affecting credit, might prove injurious to all in diſtreſſed circumſtances. That it would more eſpecially affect thoſe who live upon their own eſtabliſhed properties; that it would be productive of many evils which could not be remedied, even by a contrary law; and laſtly, that it would occaſion cutting and tranſporting of the old coins at an under value.

This project of debaſing the coin is aſcribed partly to weak Princes, and weak counſellors, who, at the real, but not thought of, expence to themſelves, as well as to the ſubject, might hereby propoſe a temporary accumulation of ready caſh in the exchequer. It is, however, imputed more particularly to bankers, ſcriveners, and all ſorts of money-jobbers, who became thus able not only to cheat all their creditors, but alſo to make large profits to themſelves, 'by taking advantages of the fears and ignorance of the 'many

'many; buying up the old coins at an under value, and cutting 'and tranſporting, or ſending into the Mint all the heavieſt of 'them.' But above all, as no people were more intereſted in the promotion of ſo deſtructive a ſcheme than the Mint-maſters, it is ſuggeſted, that from their credit and influence, 'they had the 'greateſt hand in bringing about the ſeveral adulterations that, 'from time to time, have been made in coins: they had an in-'tereſt in keeping the Mint conſtantly at work, and nothing 'could perpetuate this gainful trade ſo effectually, as adulterating 'the ſtandard of money; this, in effect, reduced all the old 'coins into mere bullion, and created an abſolute neceſſity of 'recoinage: by virtue of this, thoſe gentlemen were ſuppoſed 'to be the moſt competent judges, and moſt to be relied upon 'in thoſe matters.'—

Our Author next enumerates the various pretences that have occaſionally been ſtarted in favour of debaſing the ſtandard.

'1. I,' ſays he, 'have often heard it aſſerted, and that by 'men who thought themſelves very wiſe and knowing in theſe 'matters, that our ſtandard of money was too good, and ſhould 'be debaſed.——

'2. Increaſing the coinage, and alſo increaſing the quantity 'of tale money, by giving the old names to ſmaller pieces of 'ſilver, are both urged as arguments for debaſing the ſtandard 'of money.

'3. The keeping our coin from being melted, or exported; 'alſo the examples of former times, and of foreign ſtates, are all 'brought as arguments for the ſame purpoſe.

'4. The lightneſs of our coins, from long wear, &c. is urged 'as an argument for altering the courſe of the Mint, ſo as to 'make the new coins no better than the old in common cur-'rency.

'5. It is ſaid, that debaſing the coin, provided it be done 'gradually, a little at a time, would not be perceived, and there-'fore no injury to any body.

'6. Some confine the ſtandard to the fineneſs only of the 'metal; and if that be but preſerved, you may clip and diminiſh 'the coin as you pleaſe.

'Theſe are all common-place, thread-bare arguments, ready 'upon all occaſions; and founded only upon this ſuppoſition, that 'as good money may be coined at the Stamp-office, as at the 'Mint: but our modern projectors have found out new argu-'ments, and, as they think, very formidable ones.

'7. Some ſay, that gold is our ſtandard as much as ſilver; 'and therefore that no argument can be uſed as to the one, but 'will hold equally with reſpect to the other.

'8. Others go yet further; and ſay, that gold only is our ſtan- 'dard; that you may debaſe ſilver coins as you pleaſe, and treat 'them as mere tokens, without giving any one a right to com- 'plain. This is making ſhort work of it, indeed, and with one 'ſtroke demoliſhing our poor old ſtandard: and in ſupport of 'this, it is ſaid, that gold is the ſtandard of merchants; and 'therefore, is or ought to be the national ſtandard.

'There is an obvious neceſſity of bringing the rates of gold 'and ſilver coins to a juſter proportion to each other, than they 'bear at preſent; and as ſomething ſhould be ſpeedily done, it 'is ſaid in, favour of gold,

'9. That as we have greater plenty of gold coins, and of far 'greater value, than we have of ſilver; ſhould we lower the 'price of gold, we ſhould undervalue our own treaſure; therefore 'ſay they, curtail the ſilver ſtandard.

'10. Some more modeſt than the reſt, are for debaſing ſome 'of our coins only, as ſhillings and ſixpences, and leaving the 'crowns and half-crowns upon their preſent footing: they think 'that would be ſufficient to ſecure them from the odium of hav- 'ing debaſed the ſtandard.

'Laſtly, As we are a nation indebted to foreigners, ſhould we 'lower the price of gold, we ſhould pay our foreign creditors 'more than we borrowed from them; therefore we ſhould de- 'baſe the ſilver, &c.'

Previous to his refutation of theſe pretences, our Author thinks it neceſſary to remove out of the way, what he apprehends to have been a ſtumbling block to many well meaning people, by the ſolution of the following queſtion.—'Why coin and bullion of 'the ſame metal and fineneſs, are not always of the ſame value, 'or will not exchange in equal quantities one for the other?' This, we conceive, he has done ſatisfactorily, nor does he appear leſs happy in his refutation of the pretences urged in favour of a debaſement of the ſtandard. As a ſpecimen of his ſucceſs in this reſpect, take his reply to number 9.

'We have already met with many pretences for debaſing the 'ſtandard; which, upon examination, appeared ſufficiently weak 'and frivolous: but amongſt them all, I think there is not one 'quite ſo vague and ridiculous, as this before us. Let us ſup- 'poſe that the reduction wanted to be made in the rate of a gui- 'nea, is one ſhilling; for it is nothing to the argument, what

'the

'the preciſe quantity really is; and that will come to be con-
'ſidered in another place. You ſay, that if the rate of a guinea
'be reduced one ſhilling, there would be a loſs of the one and
'twentieth part upon all the guineas in the nation; but that
'there would be no loſs at all upon guineas, if they were or-
'dered to paſs for twenty-one ſhillings, having in them no more
'ſilver than there is at preſent in twenty ſhillings. Strange,
'very ſtrange, indeed, that there ſhould be ſuch magic in the
'word ſhilling, and in the number twenty-one, as to make the
'ſame thing, only calling it by different names, have ſuch dif-
'ferent effects! It is ſcarce neceſſary to take any farther no-
'tice of ſuch a mere jingle of words; but out of tenderneſs to
'theſe young logicians, but more out of regard to thoſe who
'may be deceived by them, if any ſuch there can be: I ſhall
'endeavour to ſhew, that our ſcheme is more favourable to them
'than their own.

'1. It is ſelf-evident, that the nation would not loſe one far-
'thing upon all the gold it exported, by a reduction of the
'mint price of gold. For this reduction would not in the leaſt
'debaſe the intrinſic quality of the gold; and every guinea that
'went into foreign parts, would fetch there as much afterwards
'as it doth at preſent; unleſs, perhaps, there is now a trade
'abroad for purchaſing guineas, and re-exporting them to us
'again; and if there be ſuch a trade, it is much to our diſ-
'advantage.

'2. Let us ſuppoſe, that the reduction is made, by calling
'twenty of our preſent ſhillings, by the name of twenty-one
'ſhillings; or, which is the ſame thing, by a new coinage,
'wherein twenty-one pieces, called ſhillings, are cut out of the
'ſame quantity of ſilver, as before uſed to be put into twenty
'ſhillings. Here it is ſelf-evident, that every one will loſe a
'ſhilling upon a guinea; and that his loſs will be in the ſame
'proportion, upon all the ſilver coins which he hath to receive.
'For, it hath been ſhewed, that the prices of all things at home,
'are regulated by the ſilver ſtandard; and therefore they would
'ſoon raiſe againſt us, in proportion as that ſtandard had been
'debaſed; unleſs you think, that ſounding the words *twenty-one*
'in their ears would lull men aſleep, and deprive them of their
'underſtanding. By this ſcheme then, the one and twentieth
'part of all their caſh, gold as well as ſilver, would be taken away
'from, and irrecoverably loſt to, every body; and this loſs
'would fall not only upon the preſent ſtock in hand, but alſo
'upon all that they had to receive for the future, in conſidera-
'tion of any contracts already made.

'3. Let us ſuppoſe, that the rate of a guinea is, without uſing 'any other indirect means, directly reduced to twenty ſhillings. 'Here then, whilſt his property in general is left unviolated, 'both now and in future; the only loſs any one can ſuſtain, is 'upon his preſent ſtock in hand of guineas, and this loſs cannot 'exceed one ſhilling upon each. But it is not improbable, that 'by the falling of commodities, there might be ſome abatement 'of this loſs: for, by the conceſſions of thoſe who abett the con-'trary meaſure, they making gold to be the ſtandard of mer-'chants, foreign exchanges will alter in our favour, proportion-'ably to our reduction upon gold; and with the exchanges, it 'is likely, the prices of all foreign commodities, would in ſome 'degree likewiſe alter, which would alſo cauſe an abatement in 'the prices of our own.

'It is difficult to ſtate to any exactneſs, what influence fo-'reign exchanges, or the dealings of merchants, have upon the 'prices of goods in general; that is, how far our high valuation 'of gold, and ſo the mercantile trade, may claſh with the legal 'ſtandard, in meaſuring the values of contracts and of commo-'dities: I admit, that this may have ſome effect; but I think, 'for the reaſons which have been already given, that this effect 'is very inconſiderable.

'But to bring this whole debate, as far as it any way relates 'to our preſent ſubject, to a ſhort iſſue: if it be admitted, that 'contracts, and the prices of all things, are governed wholly 'by the eſtabliſhed ſilver ſtandard; then it is manifeſt, that if 'you alter that ſtandard, the prices of all things will raiſe, at 'leaſt, in that proportion: on the other hand, if you inſiſt that 'gold is the ſtandard; then, I ſay, that if you lower its price, 'and that will be equally done by either of the preceding me-'thods, the prices of all things will fall proportionably. But 'whether gold hath any ſhare jointly with ſilver, in ſettling and 'meaſuring the prices of things; or whether gold takes all upon 'itſelf, it is as clear as the day, that according to which method 'is taken in adjuſting the preſent diſproportion between the legal 'rates of gold and ſilver, there will follow a difference, at leaſt, 'in the prices of things in general, to the full amount of that 'diſproportion: and it is as clear, that our method of reducing 'them would be by much the moſt favourable to the preſent 'poſſeſſors of guineas, as well as a ſecurity to them of their full 'property for the future; which, by the other method, would 'be invaded and taken from them, to the whole amount of the 'reduction or debaſement of the ſtandard. But is there need of 'balancing ſo exactly, the immediate profits and loſs between 'theſe two different methods of reducing the price of gold? 'The one, all the world knows, is fair, equitable, and perfectly

'agree-

'agreeable to public faith; whilſt the other would be reproach-
'ful, unjuſt, and a thouſand ways injurious, both to the ſtate
'and to individuals.'—

It is almoſt impoſſible to abſtract the whole ſcope of an Author, who, like our Eſſayiſt, though always perſpicuous, labours to be conciſe: however, it is hoped, that what has been already given, from him, will be ſufficient to excite the inquiſitive Reader to wiſh a greater intimacy with him. After having anſwered the above-quoted pretences, he adds a few more general reflections on the conſequences of debaſing the ſtandard; and particularly animadverts judiciouſly and ſmartly on an inſinuation in Mr. Poſtlethwayt's *Britain's Commercial Intereſt explained and improved**, that "the proſperity of France was greatly owing to pranks that "had been played with the coin by Lewis XIV."

Seeing a further regulation of our weights and meaſures ſeems to be generally wiſhed for, and was the laſt ſeſſions of Parliament under the conſideration of the Legiſlature, it is imagined, the inſertion of the Poſtſcript to this performance, which is appropriated to this ſubject, (a ſubject of no leſs concern to private individuals, than to the community in general) will not be unpleaſing.

'The utility and neceſſity of having ſtandard meaſures, are very
'evident; and at the firſt eſtabliſhing of theſe, it is quite indiffer-
'ent what are the ſpecific quantities aſſumed: the firſt round
'pebble, and the firſt ſtrait ſtick that came to hand, would make
'as good ſtandard meaſures, the one of a pound, and the other
'of a yard, ſuppoſe, as any that could be fixed upon. But I
'do not know whether it hath been duly attended to, that all
'ſtandard meaſures, whether of weight or extenſion, muſt, in
'the nature of things, be *units*; that is, a ſtandard properly ſo
'called, muſt be one determinate individual thing. The parts
'and multiples of this ſtandard, wherever made by art, can only
'be conſidered as approximations to the truth, or to thoſe parts
'and multiples, which they are ſuppoſed to repreſent; and theſe
'will be more or leſs accurate, according to the ſkill and care
'of the artiſts employed in making them. Thoſe artificial
'parts and multiples of the true ſtandard, when made with due
'care, might be kept in proper places as ſtandards, for the com-
'paring of others with them. But the true original ſtandard,
'to which theſe artificial parts and multiples are referred, muſt
'be, as above obſerved, one individual thing, not ſubject to
'doubts and ſcruples, ariſing from human inaccuracies in the
'forming of it. Upon this principle, there can be in the Ex-

* An account of this Work may be ſeen in the Review, Vol. XVII, page 307.

'chequer

'chequer but one ſtandard-weight; ſuppoſe this be the Troy-'pound; then the ounces, and their multiples there to be met 'with, are to be deemed only as artificial approximations to the 'juſt weights, intended by them reſpectively; and this may be 'deemed ſufficient for all common purpoſes. A law then ſhould 'declare explicitly, what piece or pieces, taken conjunctly, of 'metal now in the Exchequer, is the real ſtandard weight of 'the kingdom. * No more than this is neceſſary to make the 'ſtandard unit we have been ſpeaking of; and if we have no 'ſuch thing, it is a reproach to this enlightened age.

'It is a pity that we have two ſorts of weights, Troy and 'Averdupois; but one of theſe being made the ſtandard, and I 'think for many reaſons, that that ſhould be the pound Troy; 'it may be ſufficient, after comparing the weights we have of 'each together, to declare, in parts not leſs than grains, what 'proportion a pound of the one bears to the other made the 'ſtandard. The law, by only naming the different parts of 'each, and declaring the proportions which they ſeverally bear to 'the whole, will ſettle their quantities exactly, without leaving 'or creating thoſe doubts that the inaccuracies of human art are 'liable to.

'In like manner, if a yard be our ſtandard of extenſion; this 'ſhould be a clean ſtrait metalline rod, with its ends ſmooth, 'and of a proper figure; or that extenſion laid betwixt two 'points upon a rod of a greater length. This rod being for 'conveniency divided as accurately as can be into parts; the 'feet and inches there expreſſed, are to be deemed nevertheleſs 'only as artificial approximations to the true ſtandard. The 'longitudinal ſtandard, as here the yard, muſt be the real and 'only ſtandard of all other meaſures, whether ſuperficial or ſo-'lid. Suppoſe a *gallon* is our ſtandard meaſure of capacity; if 'we would avoid difficulties and abſurdities, the way of making 'this ſtandard is, by declaring how many cubic inches make a 'gallon, and not by appointing a certain veſſel to be that mea-

* The ſtandard ſhould be one clean piece of metal, kept under the 'locks of ſome of the principal officers of ſtate; and, I think it ſhould 'not be acceſſible to any one, without their perſonal preſence, if not 'of a certain number of other privy-counſellors. All the uſe that 'there need be made of this ſtandard, would be for the adjuſting of 'duplicates, or repreſentatives of it, which might be kept in the ſe-'veral offices, as thoſe things called ſtandards are at preſent. 'Theſe being adjuſted with due care and exactneſs, together with 'their artificial parts, or multiples, the law might declare to be ſuf-'ficiently exact, or near to the true ſtandard for common uſe. And 'to theſe all perſons might have recourſe at ſuch proper ſeaſons as the 'law ſhould direct, upon paying of very moderate fees.

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'ſure; but it might be declared with propriety enough, that 'ſuch a veſſel is ſufficiently near to the true gallon. It would 'be a greater abſurdity ſtill to ſay, that ſuch a veſſel, as a buſhel 'for inſtance, ſhall contain or meaſure ſo much, and alſo weigh 'ſo much of any thing. For weights, and meaſures of exten-'ſion, are utterly incomparable. But it would be no abſurdity 'to call a certain weight of corn, for inſtance, by the name of 'buſhel, provided that at the ſame time all reference to meaſure 'be excluded.

'Theſe obſervations about ſtandard weights and meaſures, 'may perhaps be deemed foreign to our ſubject, but they are of 'conſequence, and I could not expect a fitter opportunity of 'offering them to the public.'

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The Life of William of Wykeham, Biſhop of Wincheſter. Collected from Records, Regiſters, Manuſcripts, and other authentic Evidences. By Robert Lowth, D. D. Prebendary of Durham, and Chaplain in ordinary to his Majeſty. 8vo. 5s. Millar.

IN a ſenſible and modeſt Preface to this work, the learned and judicious Author informs us, that he had no other motive to undertake it, than his earneſt deſire of expreſſing, in the beſt manner he was able, his ſenſe of the great obligations he has to the two learned and flouriſhing Societies of Wykeham's foundation, and to their pious and munificent Founder.

As to the work itſelf, it is executed with care, accuracy, and judgment: The Doctor has been at great pains in collecting all the beſt and moſt authentic materials that lay within his knowlege or his reach; and in digeſting and compoſing them he has chiefly ſtudied clearneſs of method, and plainneſs of narration. His view, he tells us, was not elegance and ornament, but evidence and truth; nor does he pretend to entertain and amuſe, but merely to inform and explain. He has taken care to affirm nothing poſitively without ſufficient warrant, and to give exact references to his authorities; and that the Reader may be able to judge what degree of credit is due to the ſeveral authorities ſo frequently cited, he gives, in his Preface, a particular deſcription, and an exact account, of ſuch of them as are not commonly to be met with, or generally known, under the ſeveral titles by which they are referred to.

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The work is divided into nine ſections, of each of which we ſhall give our Readers a ſhort view. In the firſt, we have an account of Wykeham from his birth to his being made Biſhop of Wincheſter.—He was born at Wykeham in Hampſhire, in the year 1324, in the eighteenth year of Edward the ſecond. His parents were perſons of good reputation and character, but in ſuch narrow circumſtances, that they could not afford to give him a liberal education. This deficiency, however, was ſupplied by ſome generous patron, who maintained him at ſchool at Wincheſter, where he was inſtructed in grammatical learning, and gave early proofs of his piety and diligence.

The later Writers of Wykeham's life, have generally mentioned his removing from Wincheſter to Oxford, to proſecute his ſtudies; and that he continued there almoſt ſix years; but our Author thinks they have no ſufficient authority for what they ſay; and is of opinion that he never ſtudied in any univerſity. And, indeed, as he obſerves, whoever conſiders the miſerable ſtate of learning in general, and in particular in the univerſity of Oxford, in that age, will not think it any diſadvantage to him to have been led into a different courſe of ſtudies.

'It was juſt at the time,' ſays the Doctor, 'when Wykeham muſt have been at the univerſity of Oxford, if he had 'ever been there at all, that certain logical contentions, turning 'merely upon words, ſo far prevailed, as to divide the Scholars 'into perpetual factions, and to become almoſt the only object 'of their ſtudies and attention. The Nominals lifted themſelves under the ſtandard of Occham the invincible Doctor, 'in oppoſition to the Reals, the followers of Duns Scotus, 'entitled the Subtile Doctor. This occaſioned the revival of 'the old quarrels between the Northern and Southern men: 'the former, for want of a better reaſon as it ſeems, joined 'themſelves to the party of their countryman Scotus; and conſequently the latter, out of mere ſpirit of oppoſition, ſiding 'with Occham. The conſequence of theſe diſputes was not 'only the eſtabliſhing in the ſchools an unintelligible jargon, '(the thing that is chiefly meant at this time when they talk of 'knowlege and learning) but the introducing a ſcandalous barbarity and brutality of manners, into the place appropriated 'to the ſtudies of humanity and politeneſs. The parties in 'their madneſs ſoon tranſgreſſed the bounds of academical diſputation, and came to blows: they had frequent battles, 'which generally ended in bloodſhed. Six years ſpent at the 'univerſity juſt at this time, and in that part of life in which 'prejudices of all kinds take the faſteſt hold, and make the moſt 'laſting impreſſion, might have unhappily given a wrong turn 'to a perſon of as great genius, as extenſive knowlege, and as

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'ſound judgment, as any which that age produced. As he had 'a capacity that would probably have carried him to the top of 'any profeſſion into which he might have chanced to have been 'thrown, he might indeed have become an eminent Schoolman, 'an Irrefragable perhaps, or even a Seraphic Doctor: but we 'ſhould have abſolutely loſt the great Stateſman, and the ge-'nerous Patron and Promoter of true learning.

'Twas certainly for abilities very different from what were 'commonly attained at that time in the univerſity that Wyke-'ham was recommended to Edward the third. He is ſaid to 'have been brought to Court, and placed there in the King's 'ſervice, when he was about two or three and twenty years of 'age. What employment he had there at this time, (if he was 'really employed by the King ſo ſoon) I cannot ſay: for the 'firſt office which he appears upon record to have borne, was 'that of Clerk of all the King's works in his manors of Henle 'and Yeſhampſted. The patent conferring this office upon 'him, is dated the 10th of May, 1356. The 30th of Octo-'ber following he was made Surveyor of the King's works at 'the caſtle and in the park of Windſor. By this patent he had 'powers given him to preſs all ſorts of Artificers, and to pro-'vide ſtone, timber, and all other materials, and carriages. 'He had one ſhilling a day while he ſtayed at Windſor, two 'ſhillings when he went elſewhere on his employment, and 'three ſhillings a week for his Clerk. On the 14th of Novem-'ber, 1357, he received a grant from the King of one ſhilling 'a day, payable at the Exchequer, over and above his former 'wages and ſalary. 'Twas by the advice and perſuaſion of 'Wykeham, that the King was induced to pull down great 'part of the caſtle of Windſor, and to rebuild it in the magni-'ficent manner in which it now appears; and the execution of 'this great work he committed entirely to him. Wykeham had 'likewiſe the ſole direction of the building of Queenbourough 'Caſtle: the difficulties ariſing from the nature of the ground, 'and the lowneſs of the ſituation, did not diſcourage him from 'adviſing and undertaking this work; and in the event they 'only ſerved to diſplay more evidently the ſkill and abilities of 'the Architect.

'Wykeham acquitted himſelf ſo much to the King's ſatiſ-'faction in the execution of theſe employments, that he gain-'ed a conſiderable place in his maſter's favour, and grew daily 'in his affections: for from henceforth we find the King conti-'nually heaping upon him preferments both civil and eccleſiaſti-'cal. It ſeems to have been all along his deſign to take upon 'him holy Orders: he is ſtiled Clericus in all the above-menti-'oned patents; I find him called ſo as early as the year 1352.

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'He had as yet only the Clerical Tonſure, or ſome of the lower 'Orders. The firſt eccleſiaſtical preferment which was con-'ferred upon him, was the Rectory of Pulham in Norfolk, by 'the King's preſentation: it is dated the 30th of November, '1357. He met with ſome difficulties with regard to this pre-'ferment from the Court of Rome; wherefore he received from 'the King, on the 16th of April, 1359, a grant of two hun-'dred pounds a year over and above his former appointments, 'until he ſhould get quiet poſſeſſion of the church of Pulham, 'or ſome other benefice to the value of one hundred marks.'

Our Author goes on to acquaint us, that Wykeham attended upon the King in the month of October, 1360, at Calais, when the treaty of Bretigny was ſolemnly ratified, and confirmed by the reciprocal oaths of the Kings of England and France in perſon. He then gives us a liſt of his eccleſiaſtical and civil preferments; and cloſes the ſection with telling us, that the King might eaſily have procured him a Biſhopric before this time; but that, as Biſhoprics were not abſolutely in his diſpoſal, nor tranſlations from one Biſhopric to another become the common ſteps of advancement in the Church, he ſeems to have reſerved him for the Biſhopric of Wincheſter, which in point of honour and revenue would be a proper ſtation for his favourite Miniſter, and which, in the courſe of nature, muſt ſhortly become vacant.

The ſecond ſection is introduced with an account of Wykeham's being unanimouſly elected to ſucceed William de Edyngdon Biſhop of Wincheſter, who died on the 8th of October, 1366. The Congè d'elire is dated October the 13th. The King approved the election on the 24th of the ſame month. The Pope conſtituted him Adminiſtrator of the Spiritualties and Temporalties of the vacant See, by his bull dated December the 11th of the ſame year: and he was admitted to the adminiſtration of the Spiritualties by the Archbiſhop of Canterbury, February the 22d following. By his bull of July the 14th, 1367, the Pope gave him leave to be conſecrated, referring in it to the bull of Proviſion of the ſame date, by which he confers on him the Biſhopric. He was conſecrated in St. Paul's London, on the 10th of October, 1367, and two days after received from the King the grant of the Temporalties of the Biſhopric. Thus it was a whole year from the time of the vacancy, and even from the time of his election, before he could get into full poſſeſſion of his new dignity.

'The delay which this affair met with,' continues our Biographer, 'has been taken notice of by many Authors; ſome of 'whom have aſſigned no reaſon for it; others, chiefly the latter

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'Writers, have given a falſe one. Some ſay, that the King 'was very unwilling to promote to ſo high a ſtation in the 'Church, a perſon who was very deficient in point of learning: 'this is not at all probable; Wykeham was recommended by 'the King, the election was made, and was approved by him, 'all within ſixteen days after the vacancy happened; with as 'much diſpatch as was poſſible in an affair of this nature. 'Others pretend that the Pope made the ſame objection: the 'contrary to this appears from the words of the bull above-'mentioned, dated December the 11th, 1366, in which the 'Pope ſpeaks of Wykeham as "recommended to him, by the "teſtimony of many perſons worthy of credit, for his know-"lege of letters, his probity of life and manners, and his pru-"dence and circumſpection in affairs both ſpiritual and tempo-"ral." 'Which teſtimony of his learning is the more to be 'inſiſted upon, as it appears on examining all the bulls of this 'kind that occur in Rymer's Collection of public Records 'through this century, that this part of the bull, in which the 'character of the perſon preferred is given, for the moſt part 'runs in more general terms, and has more frequently than 'otherwiſe no mention of learning at all. The Pope was ſo 'far from making the objection, that he ſeems fully perſuaded 'that there was really no room for it: for we may be ſure the 'Court of Rome had more addreſs than to go out of its way, 'and depart from a common form, to compliment a perſon for 'the very quality in which he was notoriouſly deficient.

'But the true ſtate of the caſe, and the reaſon of this delay 'on the ſide of the Pope, ſeems to be this. Since the time of 'Henry the third, the Kings and Parliaments of England had 'reſolutely oppoſed the uſurpations of the See of Rome, one 'conſiderable article of which among many, was the Pope's aſ-'ſuming to himſelf the diſpoſal of all Church Preferments by 'way of proviſion and reſervation. The pretence was, that 'the Holy Father, out of his great care for the welfare of the 'Church in general, and that of ſuch a dioceſe ſuppoſe in par-'ticular, had *provided* for it beforehand a proper and uſeful per-'ſon to preſide over it, leſt in caſe of a vacancy it might ſuffer 'detriment, by being long deſtitute of a Paſtor; for which rea-'ſon, out of the plenitude of his authority, he *reſerved* to him-'ſelf for this turn the diſpoſal of the ſaid Biſhopric, decreeing 'from that time forward all interpoſition or attempts to the 'contrary of all perſons whatſoever null and void. The moſt 'effectual method of putting an end to theſe encroachments on 'the rights of the King, Chapters, and Patrons, ſeemed to have 'been taken under Edward the third, by the Statutes of Provi-'ſors and Premunire: however, the Pope ſtill continued his

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'pretenſions, and his proviſions in reality took place; only the 'perſon ſo preferred, was obliged to renounce in form, all man- 'ner of right to the temporalties which might be derived to him 'from the Bull of Proviſion, and all words contained in it preju- 'dicial to the rights of the Crown. This was the occaſion of 'perpetual diſputes between the King and the Pope, and of the 'delay in the preſent caſe. Wykeham was probably a perſon 'very agreeable to the Pope, who had ſeveral times made uſe of 'his intereſt with the King: and we ſee that at this very time 'he made no difficulty of granting to him, as to the preſump- 'tive ſucceſſor, the adminiſtration of the vacant See. The 'point in queſtion was not, whether Wykeham ſhould have 'the Biſhopric of Wincheſter or not; but by what title, and 'by whom it ſhould be conferred on him. The Pope's right 'of proviſion was not to be dropt in the diſpoſal of ſo great a 'preferment, and when he had an opportunity by it of making 'a merit with the firſt Miniſter of the greateſt Prince in Eu- 'rope. The King defended the right of election: the Pope 'pretended, that election in this caſe gave no right to the Bi- 'ſhopric, and would have it acknowleged as a favour from him- 'ſelf. The King had ſo great a regard for Wykeham, that he 'condeſcended at laſt to form an intereſt with the Pope, to in- 'duce him to recede a little from his pretenſions. He wrote to 'the Duke of Bourbon, one of his hoſtages for the King of 'France, to whom he had granted leave of abſence about a 'year before, and had lately prolonged it at the Pope's requeſt, 'deſiring him to prevail with the Pope to confirm Wykeham's 'election. The Duke went to Avignon, where the Pope then 'reſided, and ſollicited the affair in perſon. He was glad of 'this opportunity of laying the King and his Miniſter under an 'obligation to him. And it is probable, that in conſideration 'of this ſervice the King the more readily granted him his li- 'berty the year following, on his paying forty thouſand crowns 'for his ranſom. The Pope was as well pleaſed to receive a 'petition from the King of England; 'twas the very thing he 'propoſed to himſelf by all this delay. He ſo far complied with 'it, as to end the diſpute without determining the merits of the 'cauſe: according to the general maxim of the Court of Rome, 'never to give up its pretenſions in any caſe whatſoever; but 'rather to yield to the deſire of an opponent too powerful to be 'reſiſted, as out of mere grace and favour, without admitting 'his claim. However, in the preſent caſe it ſeems to have been 'agreed, that each party ſhould in ſome meaſure allow the pre- 'tenſions of the other. Accordingly the Pope's bull of July 'the 14th, 1367, before-mentioned, in which he refers to the 'Bull of Proviſion, is nevertheleſs directed to William Biſhop 'Elect of Wincheſter: and on the other hand the King in his

'letters

'letters patent of the 12th of October, 1367, by which he 'grants him the Temporalties of the Bishopric, acknowleges 'him Bishop of Winchester by the Pope's provision, without 'mentioning his election. He was inthroned in the cathedral 'church of Winchester by William de Askeby, Archdeacon of 'Northampton, by commission from the Cardinal Archdeacon 'of Canterbury's Procurator General, on the 9th of July, 1368; 'who acknowleges him to be Bishop of Winchester by election, confirmation, and consecration, without any mention at 'all of the Pope's provision.'

As soon as the dispute between the King and the Pope was accommodated, Wykeham, being now qualified by his advancement in the Church, to receive the highest dignity in the State, was constituted Chancellor of England. He was even possessed of this great office while he was only Bishop elect; for he was confirmed in it on the 17th of September, 1367. Considering the infinite multiplicity of affairs which he had transacted for the King, in the several employments with which he had been entrusted, it was impossible for the most upright or prudent man to have acted in every particular with so much exactness and caution as to guard against the envy and malice of those enemies, which high station in a Court is sure to create. As therefore he had now quitted some of those employments, no more to be engaged in them, and was to act from henceforth in a new sphere, he thought it proper to secure himself with regard to the past, by obtaining a full acquittance and discharge from the King: This the King granted him in the most ample manner, by his letters patent, dated May the 22d, 1368.

In 1371 he delivered the great seal to the King, in consequence of a complaint made by the Parliament, that the government of the realm had been for a long time in the hands of Ecclesiastics, by which many mischiefs had in times past happened, and more might happen in times to come, to the *disherison* of the Crown, and great prejudice of the kingdom. There is no reason to conclude, however, that he was dismissed with any marks of the King's displeasure, or that he was himself dissatisfied with his removal.

In the beginning of the third section, our Author tells us, that though Wykeham was so deeply engaged in affairs of state, yet he was not in the mean time wanting to his episcopal function, or remiss in the care of his diocese. One of the first things that required his attention, was the care of the episcopal houses and buildings of all sorts; which his predecessor had left very much out of repair in general, and many of them in a ruinous condition. The buildings belonging to the Bishops of Winchester,

were at this time very large and numerous, and Wykeham immediately ſet about the great work of repairing them all in ſuch a manner as might have been expected from one of his generous ſpirit, and of his ſkill and experience in Architecture. In the year 1373 he held a viſitation of his whole dioceſe; not only of the ſecular Clergy through the ſeveral Deaneries, but alſo of the Monaſteries, and religious Houſes of all ſorts, which he viſited in perſon. The next year he ſent his Commiſſioners with powers to correct and reform the ſeveral irregularities and abuſes which he had diſcovered in the courſe of his viſitation.

Some years afterwards, having viſited three ſeveral times all the religious Houſes throughout his dioceſe, and being well informed of the ſtate and condition of each, and of the particular abuſes which required correction and reformation, beſide the orders which he had already given, and the remedies which he had occaſionally applied by his Commiſſioners, he now iſſued his injunctions to each of them. They were accommodated to their ſeveral exigences, and intended to correct the abuſes introduced, and to recal them all to a ſtrict obſervation of the rules of their reſpective orders. Many of theſe injunctions, our Author ſays, are ſtill extant, and are evident monuments of the care and attention with which he diſcharged this part of his epiſcopal duty.

'But the zeal and diligence with which the Biſhop purſued 'the wholeſome work of diſcipline,' continues the Doctor, 'and the reformation of abuſes,' will be beſt exemplified by an 'account of his proceedings in the viſitation of the hoſpital of 'St. Croſs; of which we are able to give a more particular detail, as he met with ſome difficulties and obſtructions in them, 'and was, upon that occaſion, engaged in a long and troubleſome diſpute. It will be neceſſary to premiſe an account of 'the foundation and conſtitution of this ample and remarkable 'charity; which, if it is more particular than is elſewhere to 'be met with, will not, perhaps, be the leſs agreeable to the 'curious Reader.

'The hoſpital of St. Croſs, at Sparkeford, near Wincheſter, 'was founded by Henry de Blois, Biſhop of Wincheſter, and 'brother to King Stephen, about the year 1136, for the health 'of his own ſoul, and the ſouls of his predeceſſors, and of the 'Kings of England. The Founder's inſtitution requires, That 'thirteen poor men, ſo decayed and paſt their ſtrength, that 'without charitable aſſiſtance they cannot maintain themſelves, 'ſhall abide continually in the hoſpital, who ſhall be provided 'with proper cloathing, and beds ſuitable to their infirmities; 'and ſhall have an allowance daily of good wheat bread, good 'beer, three meſſes each for dinner, and one for ſupper. If 'any

'any one of theſe ſhall happen to recover his health and ſtrength, 'he ſhall be reſpectfully diſcharged, and another taken in in 'his place. That beſides theſe thirteen poor, an hundred other 'poor, of modeſt behaviour, and the moſt indigent that can be 'found, ſhall be received daily at dinner time; who ſhall have 'each a loaf of coarſer bread, one meſs, and a proper allow-'ance of beer, with leave to carry away with them whatever 'remains of their meat and drink after dinner. The Founder 'alſo ordered other charities to be diſtributed to the Poor in ge-'neral, as the revenues of the Hoſpital ſhould be able to bear, 'the whole of which was to be applied to ſuch uſes.

'The endowment of the Hoſpital conſiſted chiefly of the 'impropriations of nineteen conſiderable rectories, for the moſt 'part belonging to the dioceſe of Wincheſter, and of the Bi-'ſhop's patronage; the greateſt part of which were afterwards 'converted into annual penſions. I do not find when, or by 'what means this alteration was made; but it ſeems to have 'taken place not long after the firſt foundation of the Hoſpital. 'The revenues of the Hoſpital appear, by an old record of in-'quiſition, produced in Wykeham's time by the Prior of Win-'cheſter, from the archives of his monaſtery, without date, 'to have amounted to about 250l. per annum; they are ſaid 'by Wykeham in his letters to the Pope, to be above 300l. per 'annum; and are proved by the teſtimony of one who had 'been long Steward of the Hoſpital, and many others, to have 'been, at that time, above 400l. per annum. The whole re-'venues of the Hoſpital were free from all taxes both to the 'King and Pope, as being wholly appropriated to the Poor; 'except 7l. 4s. 6d. (called elſewhere 8l.) per annum, which 'was the valuation of the Prior's, or Maſter's portion.

'The particular allowances to the Poor, with their valuati-'ons, according to the above-mentioned record of inquiſition, 'were as follows: Each of the thirteen ſecular brethren had 'daily one loaf of good wheat bread, of five marks weight; '(or three pounds four ounces;) one gallon and a half of good 'ſmall beer; a ſufficient quantity of pottage; three meſſes at 'dinner, namely, one meſs called *Mortrell*, made of milk and '*Waſtelbred*, one meſs of fleſh or fiſh, and one pittance as the day 'ſhould require; and one meſs of ſupper: the whole valued 'at 17d. q. a week; in Wykeham's time at three pence a day. 'On ſix holidays in the year they had white bread and ale in 'the ſame quantities; and one of their meſſes was roaſt-meat, 'or fiſh of a better ſort; and on the eves of thoſe holidays, and 'that of the Founder's obit, they had an extraordinary allow-'ance of four gallons of ale among them. The hundred Poor 'were fed in a place called Hundred-menneſhall: each of them

'had a loaf of coarſer bread of five marks weight, three quarts 'of ſmall beer, a ſufficient quantity of pottage, or a meſs of 'pulſe, one herring, or two pilchers, or two eggs, or one far-'thing's worth of cheeſe; value 3d. q. a week: of which 'hundred Poor were always thirteen of the poorer ſcholars of 'the great Grammar School of Wincheſter, ſent by the School-'maſter. On the anniverſary of the Founder's obit, Auguſt 9, 'being the eve of St. Laurence, three hundred Poor were re-'ceived at the Hoſpital: to each of the firſt hundred were given 'one loaf, and one meſs of the ſame ſort with thoſe of the 'Brethern's ordinary allowance, and three quarts of beer; to 'the ſecond hundred was given the uſual Hundredman's allow-'ance; and to each of the third hundred half a loaf of the 'Brethren's bread. On ſix holidays in the year the hundred 'men had each a loaf of the better ſort of bread, and a double 'meſs. There were beſides, maintained in the Hoſpital, a 'Steward, with his two ſervants and two horſes, a Porter, 'twelve Servants, two teams of ſix horſes each, and three 'Carters.

'The Founder had conſtituted the Maſter and Brethren of 'the Hoſpital of St. John of Jeruſalem Guardians and Admi-'niſtrators of his Hoſpital of St. Croſs, ſaving to the Biſhop of 'Wincheſter his canonical Juriſdiction. A diſpute ariſing be-'tween Richard Toclive Biſhop of Wincheſter, immediate ſuc-'ceſſor to Henry de Blois, and the Maſter and Brethren of St. 'John of Jeruſalem, concerning the adminiſtration of the Hoſ-'pital; King Henry the ſecond interpoſed, and by his media-'tion an agreement was made between them. The Maſter and 'Brethren ceded to the Biſhop of Wincheſter and his ſucceſſors 'the adminiſtration of the Hoſpital, the Biſhop giving them the 'impropriation of the churches of Mordon and Hanniton for 'the payment of fifty three marks per annum, and procuring 'them a diſcharge from the penſion of ten marks, two wax can-'dles, and ten pounds of wax, paid to the Monks of St. Swi-'thun, for the Houſe of St. Croſs: and the Biſhop moreover, out 'of regard to God, and for the health of the King's ſoul, and 'his own, (and becauſe the revenues of the Hoſpital were ſuf-'ficient for the maintenance of many more poor, and ought 'not to be converted to other uſes, as Wykeham repreſents to 'the Pope) orders, that beſides the number inſtituted by the 'Founder, one hundred additional Poor ſhould alſo be fed every 'day in the ſame manner at the Hoſpital. This agreement is 'dated April the 10th, 1185, and was made at Dover in the 'preſence of the King, and atteſted by him. This new inſti-'tution of feeding an hundred additional Poor was not of long 'continuance: it had ceaſed long before Wykeham's time; and

'inſtead

'inſtead of it, by what authority I cannot ſay, was introduced 'the eſtabliſhment of four Prieſts, thirteen ſecular Clerks, and 'ſeven Choriſters, who were maintained in the Hoſpital for the 'performance of divine ſervice in the church. The four Prieſts 'dined at the Maſter's table, and had each a ſtipend of 3l. 6s. '8d. per annum; the thirteen Clerks had each daily a loaf of 'wheat bread, weight ſixty one ſhillings and eight pence, (i. e. 'three pounds and an ounce) three quarts of beer, and one 'meſs of fleſh or fiſh of the Brethren was allotted to two of 'them; the ſeven Choriſters had each one loaf of the common 'family bread, and the fragments of the Maſter's table and 'common hall, ſo as to have a ſufficient proviſion; and were 'taught at ſchool in the Holſpital.'

Our Author goes on to give a particular account of the manner in which Wykeham proceeded againſt the Maſters of this Hoſpital, which he perfectly reinſtated in all its rights: reſtoring the Charity to its original deſign, and leaving it under ſuch due regulation, that his immediate ſucceſſor Beaufort, having reſolved to diſpoſe of ſome part of his great wealth to the like purpoſes, choſe rather to make an enlargement of this inſtitution, than to erect a new one of his own.

Wykeham was warned by the great abuſes which he had ſeen at St. Cro's, to keep a more watchful eye upon other Charities of the ſame nature, and at the ſame time that he was thus engaged in the reformation of theſe charitable inſtitutions, he was forming the plan of a much more noble and extenſive foundation of his own, and taking his meaſures for putting it in execution. He had long reſolved to diſpoſe of the wealth which Divine Providence had ſo abundantly beſtowed upon him, to ſome charitable uſe, and for the public good; but was greatly embarraſſed when he came to fix his choice upon ſome deſign that was like to prove moſt beneficial, and leaſt liable to abuſe. After much deliberation, and devout invocation of the Divine Aſſiſtance, conſidering how greatly the number of the Clergy had been of late reduced by continual wars and frequent peſtilences, he determined at laſt, to endeavour to remedy, as far as he was able, this deſolation of the Church, by relieving poor Scholars in their clerical education; and to eſtabliſh two colleges of Students for the honour of God and increaſe of his worſhip, for the ſupport and exaltation of the Chriſtian faith, and for the improvement of the liberal arts and ſciences: hoping and truſting that men of letters and various knowlege, and bred up in the fear of God, would ſee more clearly, and attend more ſtrictly to the obligation lying upon them, to obſerve the rules and directions which he ſhould give them.

'Wykeham ſeems to have come to this reſolution,' continues our Author, 'and in ſome meaſure to have formed in his 'mind his general plan, as early as his becoming Biſhop of 'Wincheſter: for we find, that in little more than two years 'after, he had made purchaſes of ſeveral parcels of ground in 'the city of Oxford, which make the chief part of the ſite of 'his college there. His college of Wincheſter, intended as a 'nurſery for that of Oxford, was part of his original plan: for 'as early as the year 1373, before he proceeded any further in 'his deſign for the latter, he eſtabliſhed a ſchool at Wincheſter, 'of the ſame kind with the former, and for the ſame purpoſe. 'He agreed with Richard de Herton, that for ten years, beginning from Michaelmaſs of the year above-mentioned, he 'ſhould diligently inſtruct in grammatical learning, as many 'poor ſcholars as the Biſhop ſhould ſend to him, and no others 'without his leave; that the Biſhop ſhould provide and allow 'him a proper aſſiſtant; and that Herton, in caſe of his own 'illneſs, or neceſſary abſence, ſhould ſubſtitute a proper Maſter 'to ſupply his place.

'Wykeham's munificence proceeded always from a conſtant 'generous principle, a true ſpirit of liberality. It was not owing to a caſual impulſe, or a ſudden emotion, but was the effect of mature deliberation and prudent choice. His enjoyment of riches conſiſted in employing them in acts of beneficence; and while they were increaſing upon him, he was continually deviſing proper means of diſpoſing of them for the 'good of the public: not delaying it till the time of his death, 'when he could keep them no longer; nor leaving to the care 'of others what he could better execute himſelf; but forming 'his good deſigns early, and as ſoon as he had the ability, putting them in execution, that he might have the ſatisfaction of 'ſeeing the beneficial effects of them; and that by conſtant obſervation, and due experience, he might from time to time 'improve and perfect them, ſo as to render them yet more beneficial.'

We are now got to the fourth ſection, which contains an account of Wykeham's troubles in the laſt year of Edward the third. By his zeal for the public good, and his ſteady adherence to the Prince of Wales's intereſt in the Parliament of 1376, in oppoſition to the Duke of Lancaſter's Party, and his ſuſpected deſigns, he fell under the diſpleaſure of the Duke; who was moſt highly incenſed againſt him, and determined to make him feel the whole weight of his reſentment, and the full force of his power. He could not, however, attempt to oppreſs a Prelate in an arbitrary way, and without any colour of law, as he had acted with regard to Sir Peter de la Mare: he therefore procured articles

articles of accuſation to be brought againſt the Biſhop, for divers crimes committed by him during his adminiſtration of affairs. Theſe articles our Author mentions, makes ſome very pertinent obſervations upon them; and gives a very clear and diſtinct account of the whole affair; to which, however, we muſt refer our Readers.

Upon the acceſſion of Richard the ſecond to the throne, all difficulties with regard to Wykeham's affair ceaſed immediately: he was ſummoned to attend at the King's coronation, and accordingly aſſiſted at that ceremony, on the 15th of July, 1377: his pardon paſſed the privy-ſeal on the 31ſt of the ſame month, as ſoon as a thing of this nature, at ſuch at time, could well be diſpatched; and was conceived in the fulleſt and moſt extenſive terms poſſible, as Lord Coke (3 Inſt. chap. 105.) has particularly obſerved. He was looked upon, indeed, by the people, during the whole of the affair, as a perſon unjuſtly oppreſſed by the exorbitant power of the Duke of Lancaſter; not in the odious light of a wicked Miniſter of State, deſervedly called to account for a corrupt adminiſtration.

The fifth ſection contains a ſhort view of civil affairs during the former part of the unhappy reign of Richard the ſecond, which was ſubject to all the inconveniences of a minority; unſettled meaſures, divided counſels, ill management in the revenues, continual loſſes abroad, and dangerous ſeditions at home. Wykeham conducted himſelf through theſe dangerous times, with that wiſdom and caution which might be expected from one of his great experience; ſo as to maintain himſelf always in credit, and in a due degree of favour with the King, at the ſame time that he ſtood high in the eſteem and confidence of the people. It appears plainly from what our Author advances in this ſection, that the nation in general wholly imputed the maladminiſtration in the latter part of Edward the third's time, ſo much complained of, to the Duke of Lancaſter, and his Party, and not to the Biſhop of Wincheſter.

In the ſixth ſection of this work we ſee Wykeham applying himſelf to the great work of executing his deſign for his two Colleges; upon which he had long before been determined, and for which he had many years been making preparations. Being now delivered from the perſecution of the Duke of Lancaſter, and diſengaged, as far as his high ſtation and great authority would permit, from his former conſtant attendance on public affairs, he was reſolved to make uſe of the opportunity and leiſure which theſe circumſtances afforded him, of putting his grand ſcheme in execution. His whole plan, our Author obſerves, was formed at once; and the deſign was noble, uniform, and

compleat. 'It was no leſs,' continues he, 'than to provide 'for the perpetual maintenance and inſtruction of two hundred 'Scholars, to afford them a liberal ſupport, and to lead them 'through a perfect courſe of education; from the firſt elements 'of letters, through the whole circle of the ſciences; from the 'loweſt claſs of grammatical learning, to the higheſt degrees 'in the ſeveral faculties. It properly and naturally conſiſted of 'two parts, rightly forming two eſtabliſhments, the one ſub-'ordinate to the other. The deſign of the one was to lay the 'foundations of ſcience, that of the other, to raiſe and compleat 'the ſuperſtructure; the former was to ſupply the latter with 'proper ſubjects, and the latter was to improve the advantages 'received in the former. The plan was truly great, and an ori-'ginal in its kind: as Wykeham had no example to follow in 'it, ſo no perſon has yet been found, who has had the ability 'or generoſity to follow his example, except one, and that a 'King of England, who has done him the honour to adopt and 'to copy his whole deſign.

'The work which demanded his attention at this time, was 'to erect his college at Oxford; the ſociety of which he had 'already compleated and eſtabliſhed, and that ſome years be-'fore he began to raiſe the building. For he proceeded here in 'the ſame method which, as I have already ſhewn, he took at 'Wincheſter: as he began there with forming a private Gram-'mar School, provided with proper Maſters, and maintained 'and ſupported in it the full number of Scholars, which he af-'terwards eſtabliſhed in his college; ſo at Oxford, in the firſt 'place, he formed his Society, appointed them a Governor, al-'lowed them a liberal maintenance, provided them with lodg-'ings, and gave them rules and directions for their behaviour; 'not only that his beneficence might not ſeem to lie fruitleſs 'and ineffectual, while it was only employed in making his 'purchaſes of lands, and raiſing his building, which would take 'up a conſiderable time; but that he might beſtow his earlieſt 'attention, and greateſt care in forming and perfecting the prin-'cipal part of his deſign, and that the life and ſoul, as it were, 'might be ready to inform and animate the body of his college 'as ſoon as it could be finiſhed, and ſo the whole ſyſtem be at 'once compleated in every part of it. This preparatory eſta-'bliſhment, I imagine, took place about the ſame time with 'that at Wincheſter, that is, in the year 1373; which agrees 'with the account that ſome Authors give, that it was ſeven 'years before the foundation of the building was laid: but they 'are miſtaken, in ſuppoſing that there were only fifty Scholars 'maintained by him in this manner; for it appears by the Rolls 'of Accounts of New College, that in the year 1376, the So-

'ciety

'ciety conſiſted of a Warden and ſeventy Fellows, called Pauperes Scholares Venerabilis Domini Domini Wilhelmi de Wykeham Wynton Epiſcopi; and that it had been eſtabliſhed, probably to the ſame number, at leaſt as early as September 1375. Richard Toneworth, Fellow of Merton College, was appointed by him Governor of this Society, with the title of Warden, and a ſalary of 20l. per annum. The Fellows were lodged in Blakehall, Herthall, Shulehall, Maydenhall, and Hamerhall: the expence of their lodging amounted to 10l. 13s. 4d. per annum. They were allowed each of them 1s. 6d. per week for their commons: and they had proper ſervants to attend them, who had ſuitable ſtipends.

'In the year 1379, the Biſhop compleated his purchaſes of lands for the ſite of his College, and immediately took his meaſures for erecting his building. In the firſt place, he obtained the King's patent, granting him licence to found his College: it is dated June 30th, 1379. He procured likewiſe the Pope's Bull to the ſame effect. He publiſhed his Charter of Foundation November 26th following; by which he entitled his College *Seinte Marie College of Wyncheſtre in Oxenford.* It was then vulgarly called the New College, which became in time a ſort of proper name for it, and in common uſe continues to be ſo to this day. At the ſame time, upon the reſignation of Toneworth, he conſtituted his kinſman Nicholas Wykeham Warden, with a ſalary of 40l. per annum. On the 5th of March following, at eight o'clock in the morning, the foundation ſtone was laid: the building was finiſhed in ſix years, and the Society made their public entrance into it with much ſolemnity and devotion, ſinging Litanies, and marching in proceſſion, with the Croſs borne before them, at nine o'clock in the morning, on the 14th of April, 1386. The Society conſiſts of a Warden and ſeventy poor Scholars, Clerks, Students in Theology, Canon and Civil Law, and Philoſophy: twenty are appointed to the ſtudy of Laws, ten of them to that of the Canon, and ten to that of the Civil Law; the remaining fifty are to apply themſelves to Philoſophy (or Arts) and Theology; two of them, however, are permitted to apply themſelves to the ſtudy of Medicine, and two likewiſe to that of Aſtronomy; all of whom are obliged to be in Prieſts Orders within a certain time, except in caſe of lawful impediment. Beſide theſe there are ten Prieſts, three Clerks, and ſixteen Boys or Choriſters, to miniſter in the ſervice of the chappel.

'The body of ſtatutes, which Wykeham gave to his College, was a work upon which he beſtowed much time and conſtant attention. It was the reſult of great meditation and ſtudy,

'aſſiſted,

'affiſted, confirmed, and brought to maturity by long obſerva-
'tion and experience. He began it with the firſt eſtabliſhment
'of his Society, and he was continually improving and perfect-
'ing it almoſt as long as he lived. And accordingly, it has been
'always conſidered as the moſt judicious and the moſt compleat
'performance in its kind, and as the beſt model which the
'Founders of Colleges in ſucceeding times had to follow, and
'which, indeed, moſt of them have either copied or cloſely
'imitated.'——

'While the Biſhop was engaged in building his College at
'Oxford, he eſtabliſhed in proper form his Society at Win-
'cheſter. His charter of foundation bears date October the
'20th, 1382, by which he nominates Thomas de Cranle War-
'den, admits the Scholars, and gives his College the ſame name
'of *Seinte Marie College of Wynchеſtre.* The next year after
'he had finiſhed his building at Oxford, he began that at Win-
'cheſter, for which he had obtained both the Pope's and the
'King's licence long before. A natural affection and preju-
'dice for the very place which he had frequented in his early
'days, ſeems to have had its weight in determining the ſitua-
'tion of it: the ſchool which Wykeham went to when he was
'a boy, was where his College now ſtands. The firſt ſtone
'was laid on March the 26th, 1387, at nine o'clock in the
'morning: it took up ſix years likewiſe in building; and the
'Warden and Society made their ſolemn entrance into it, chant-
'ing in proceſſion, at nine o'clock in the morning, on March
'the 28th, 1393. The School had now ſubſiſted near twenty
'years, having been opened at Michaelmaſs 1373. It was
'compleatly eſtabliſhed from the firſt to its full number of ſe-
'venty Scholars, and to all other intents and purpoſes; and
'continued all along to furniſh the Society at Oxford with pro-
'per ſubjects by election. It was at firſt committed to the care
'of a Maſter and Undermaſter only: in the year 1382, it was
'placed under the ſuperior government of a Warden. This
'was the whole Society that made their formal entrance into it,
'as above-mentioned. 'Till the College was erected, they
'were provided with lodgings in the pariſh of St. John upon
'the Hill. The firſt nomination of Fellows was made by the
'Founder on the 20th of December, 1394. He nominated
'five only, tho' he had at that time determined the number to
'ten. But the chappel was not yet quite finiſhed; nor was it
'dedicated and conſecrated till the middle of the next year:
'ſoon after which, we may ſuppoſe, that the full number of
'Fellows, and of all other Members deſigned to bear a more
'particular relation to the ſervice of it, was compleated by him.
'The whole Society conſiſts of a Warden, ſeventy poor Scho-
'lars,

'lars, to be inſtructed in grammatical learning, ten ſecular 'Prieſts, perpetual Fellows, three Prieſts Chaplains, three 'Clerks, and ſixteen Choriſters: and for the inſtruction of the 'Scholars, a Schoolmaſter, and an Undermaſter or Uſher.

'The Statutes which he gave to his College at Wincheſter, 'and which are referred to in the Charter of Foundation, are 'as it were the counterpart of thoſe of his College at Oxford; 'he amended, improved, and enlarged the former by the ſame 'ſteps as he had done the latter; and he gave the laſt edition, 'and received the oaths of the ſeveral Members of the Society 'to the obſervance of them, by his Commiſſaries appointed for 'that purpoſe, September the 9th, 1400. In this caſe he had 'no occaſion to make a particular proviſion in conſtituting a 'Viſitor of his College; the ſituation of it coincided with his 'deſign, and he left it under the ordinary juriſdiction of the 'Dioceſan, the Biſhop of Wincheſter.

'Wykeham enjoyed for many years the pleaſure, a pleaſure 'the greateſt to a good and generous heart that can be enjoyed, 'of ſeeing the good effects of his own beneficence, and receiv- 'ing in them the proper reward of his pious labours; of ob- 'ſerving his Colleges growing up under his eye, and continu- 'ally bringing forth thoſe fruits of virtue, piety, and learning, 'which he had reaſon to expect from them. They continued 'ſtill to riſe in reputation, and furniſhed the Church and State 'with many eminent and able men in all profeſſions. Not long 'after his death, one of his own Scholars, whom he had him- 'ſelf ſeen educated in both his Societies, and raiſed under his 'inſpection, and probably with his favour and aſſiſtance in con- 'junction with his own great merits, to a conſiderable degree 'of eminence, became an illuſtrious follower of his great ex- 'ample. This was Henry Chicheley, Archbiſhop of Canter- 'bury; who, beſides a Chantry and Hoſpital, which he built 'at Higham-Ferrers, the place of his birth, founded likewiſe 'All Souls College in Oxford, for the maintenance of forty 'Fellows, (beſide Chaplains, Clerks, and Choriſters) who, 'according to Wykeham's plan, are appointed, twenty-four 'of them to the ſtudy of Theology and Philoſophy, and the 'remaining ſixteen to that of the Canon and Civil Laws. He 'gave a handſome teſtimony of his affection, eſteem, and gra- 'titude towards the College in which he had received his aca- 'demical education, by a conſiderable preſent, (1231. 6s. 8d. 'to be a fund for loans to the Fellows on proper occaſions,) 'and by appointing Dr. Richard Andrews, one of that Society, 'and with whom he had contracted a perſonal acquaintance 'there, to be the firſt Governor of his own College.

'Shortly

'Shortly after this Henry the ſixth founded his two Colleges 'of Eton and Cambridge, entirely upon Wykeham's plan, 'whoſe ſtatutes he has tranſcribed without any material altera- 'tion. While the King was employed in this pious work, he 'frequently honoured Wincheſter College with his preſence; 'not only to teſtify the favour and regard which he bore to that 'Society, but that he might alſo more nearly inſpect, and per- 'ſonally examine the laws, the ſpirit, the ſucceſs, and good 'effects of an inſtitution which he propoſed to himſelf for a 'model. From hence it appears, that his imitation of Wyke- 'ham's plan was not owing to a caſual thought of his own, or 'a partial recommendation from another, or an approbation 'founded only on common report or popular opinion, but was 'the reſult of deliberate enquiry, of knowlege and experience. 'He came to Wincheſter College five ſeveral times with this 'deſign, and was afterward frequently there, during his reſi- 'dence for above a month at Wincheſter, when the Parliament 'was held there in the year 1449.'

The ſeventh ſection contains a ſhort but diſtinct view of civil affairs during the latter part of the reign of Richard the ſecond. And here we ſee Wykeham maintaining the ſame prudent and ſteady conduct which he had obſerved in the former part of this troubleſome reign, and recommending himſelf, by his diſcretion and integrity, to the eſteem of both parties.

In the eighth ſection we have an account of Wykeham's death, which happened on the 27th of September, in the year 1404; after which our Author enumerates the ſeveral legacies, beneſactions, and charities bequeathed by him in his Will, together with a great variety of inſtances of that extenſive and almoſt boundleſs generoſity, which peculiarly diſtinguiſhed the whole life of this illuſtrious Prelate.

The ninth ſection contains an examination and confutation of ſeveral things that have been publiſhed to his diſcredit. In the beginning of it, our Author acknowleges with much regret, that very few particulars relating to the private and domeſtic part of Wykeham's character, are tranſmitted down to us.

'However,' ſays he, 'not to omit whatever may be advan- 'ced upon reaſonable evidence, we may find him in his early 'youth diſtinguiſhed for his piety and his diligence; raiſing 'himſelf from a low condition by his abilities, his induſtry, 'and his fidelity; meriting the regard and encouragement of 'ſeveral worthy and eminent Patrons; and at length raiſed to 'the higheſt ſtations, by the favour of two of the greateſt men 'that this nation has to boaſt of, Edward the Third, and his

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'ſon the Prince of Wales. We may well conclude from the 'conſtant courſe, and quick progreſs of his riſing fortune, that 'he was not deficient in any of thoſe accompliſhments that ge-'nerally lay open and ſmooth the way to ſucceſs in the world: 'that he was a man of lively parts, of an engaging addreſs, 'and an agreeable converſation, and that he had in a great de-'gree that ſort of natural penetration which, aſſiſted with ſome 'experience, is neceſſary to the attainment of a ready and ſure 'knowlege of men and things. It is almoſt needleſs to obſerve, 'that one who was poſſeſſed with ſuch a ſpirit of univerſal be-'nevolence, muſt have been the beſt of Maſters, the kindeſt 'and moſt generous Patron, the moſt conſtant and affectionate 'Friend: but all this we are not left to deduce by conſequence; 'we have evident proofs of the largeneſs and warmth of his 'heart in every inſtance of this kind: we find the liſt of his 'Friends, his Officers, his Domeſtics, almoſt invariably the 'ſame, all receiving in their turns teſtimonies of his favour, 'and rewards of their ſervices; never leaving him, nor ever 'deſerted by him.

'As to his public character, he may be conſidered in two 'lights; as a Stateſman, and as a Beneſactor.

'His genius for buſineſs was ſtrong and univerſal: he was 'endowed by nature with a great capacity, and his induſtry had 'furniſhed him with a large ſtock of acquired qualifications, 'for the management of all ſorts of affairs; with a juſt theory 'of Law in all its branches, of the Canon, the Civil, and 'Common Law; and a perfect knowlege of the Languages, 'and the forms which were made uſe of in practice. The 'monuments which remain of his acts in this kind, diſcover 'throughout evident marks of uncommon abilities, of a clear 'and exact comprehenſion of things, and the greateſt care and 'preciſion in the execution. His ſkill in Architecture ſeems to 'have been only one part of that various treaſure of uſeful 'knowlege which he had laid up in ſtore for occaſional applica-'tion, and not the main fund upon which he propoſed to raiſe 'his fortune: his firſt employments were of a very different 'kind, and he ſtruck into this as a fair opportunity offered, 'prompted by the impulſe of a ready genius, and the conſci-'ouſneſs of his own ſufficiency for the undertaking. The ſame 'apt and pliable genius turned itſelf to ſtate affairs, with the 'ſame eaſe and with equal ſucceſs. Edward the third's opinion 'of him was fully juſtified: he proved an able, vigilant, inde-'fatigable, and honeſt Miniſter; and at the ſame time that he 'advanced daily in his Maſter's favour, he grew in the eſteem 'of the public. While he purſued with zeal and fidelity the 'intereſts of the King, he did not forget or diſregard the eaſe

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'and happineſs of the people; but was their conſtant advocate, 'and, as far as the neceſſities of the ſtate would permit, always 'preſerved them from exactions and oppreſſions. In matters of 'doubt and difficulty he had a penetrating and a ſound judg-'ment: he was eaſy of acceſs, open and chearful in converſa-'tion, and ready in his anſwers to all that applied to him: his 'words were not unmeaning and evaſive, but his performances 'were always anſwerable to his profeſſions, and his actions kept 'pace with his promiſes. When he ſaw his two great friends 'Edward the third and the Prince of Wales, both together 'evidently declining and dying, and the whole power devolving 'into other hands, he had the courage, honour, and gratitude, 'to exert himſelf in behalf of thoſe who could not protect him, 'in oppoſition to thoſe who would, in all probability, ſoon have 'it in their power to deſtroy him: and this, as he muſt have 'foreſeen, in effect brought upon him that malicious attack of 'his enemies, which ſerved only in the end to ſhew, that his 'integrity could ſtand the ſevereſt trial, and abide the ſtricteſt 'ſcrutiny; and to produce, for the ſatisfaction of poſterity, 'thoſe public teſtimonies of his honeſty and uprightneſs, which 'we ſhould otherwiſe have wanted. 'Tis not to be wondered, 'that ſuch experience of unmerited perſecution, ſhould teach 'him a leſſon of caution, and make him ſteady in the practice 'of it, in times of yet greater difficulty; when that uniform 'conduct of prudence and moderation, which from thenceforth 'diſtinguiſhes his public character, became equally expedient 'for the ſafety of his King and Country, and for his own ſe-'curity.

'We frequently hear of men, who by the force of their ge-'nius, by their induſtry, or by their good fortune, have raiſed 'themſelves from the loweſt ſtations to the higheſt degree of 'honour, power, and wealth: but how ſeldom do we meet 'with thoſe who have made a proper uſe of the advantages which 'they have thus happily acquired, and conſidered them as de-'poſited in their hands by Providence for the general benefit of 'mankind. In this reſpect Wykeham ſtands an uncommon and 'almoſt ſingular example of generoſity and public ſpirit. By 'the time that he had reached the meridian of life, he had ac-'quired great wealth; and the remainder of his days he em-'ployed, not in increaſing it to no reaſonable end, but in be-'ſtowing it in every way that piety, charity, and liberality 'could deviſe. The latter half of a long life he ſpent in one 'continued ſeries of generous actions and great deſigns, for the 'good of his friends, of the poor, and of his country. His 'beneficence was ever vigilant, active, and perſevering: it was 'not only ready to anſwer when opportunity called, but ſought

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'it out when it did not offer itſelf. No man ſeems to have taſt-
'ed more ſenſibly the pleaſure of doing good; and no man had
'ever a greater ſhare of this exquiſite enjoyment. The foun-
'dation of his Colleges, the principal monuments of his mu-
'nificence, was as well calculated for the real uſe of the pub-
'lic, and as judiciouſly planned, as it was nobly and generouſly
'executed. Whatever Wykeham's attainments in letters were,
'he had at leaſt the good ſenſe to ſee, that the Clergy, tho'
'they had almoſt engroſſed the whole learning of that age, yet
'were very deficient in real and uſeful knowlege: beſides that
'by the particular diſtreſſes of the times, and the havoc that
'ſeveral ſucceſſive plagues had made in all ranks of the people,
'but eſpecially among the Clergy, the Church was at a loſs
'for a proper ſupply of ſuch as were tolerably qualified for the
'performance of the common ſervice. It was not vanity and
'oſtentation that ſuggeſted this deſign to him; he was prompt-
'ed to it by the notorious exigence of the times, and the real
'demands of the public. The deliberation with which he en-
'tered upon it, and the conſtant attention with which he pur-
'ſued it for above thirty years, ſhews how much he ſet his heart
'upon the ſucceſs of his undertaking, and how earneſtly he en-
'deavoured to ſecure the effectual attainment of the end pro-
'poſed, the promoting of true piety and learning. In a word,
'as he was in his own time a general bleſſing to his country, in
'which his bounty was freely imparted to every object that could
'come within the reach of his influence; ſo the memory of
'this great man merits the univerſal regard of poſterity, as of
'one whoſe pious and munificent deſigns were directed to the
'general good of mankind, and were extended to the lateſt
'ages.'

In the remaining part of this ſection, our Author examines the ſeveral ſcandalous and malicious imputations with which Wykeham has been loaded; and, with great exactneſs and perſpicuity, traces out the cauſes and motives that gave birth to them, and the means by which they have been nurſed up, and ſent abroad into the world. He concludes his work with the following words, with which we ſhall cloſe this article.

'I have now,' ſays he, 'fairly laid before the Reader, every
'thing that I can find, which has been at any time alledged to the
'diſcredit of Wykeham: much of it of that ſort which nothing
'but the obſcurity in which all private and perſonal hiſtory of
'thoſe times lies involved, and the confidence, that any charge
'of this kind, boldly affirmed, would not eaſily admit of a direct
'confutation, could have encouraged the moſt determined ma-
'lice to utter. But notwithſtanding theſe diſadvantages, I
'hope I have ſet every thing material in ſo clear a light, as to
'leave

'leave no room for doubt in any unprejudiced mind: it would 'have been enough to have ſhewn, that theſe allegations are 'all deſtitute of proof; I think I have demonſtrated their falſity. 'I ſhall only add, that from the experience which I have had in 'my inquiries into this ſubject, I am fully perſuaded, that the re- 'putation and character of Wykeham will always gain by be- 'ing accurately examined, and fully laid open; that whatever 'new diſcoveries may be made in the general hiſtory of his 'time, or whatever unexpected lights may be thrown upon his 'particular affairs, they will all tend to advance his honour, 'and that nothing but evidence and truth is required to ſet forth 'his life and actions to the greateſt advantage.'

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Memoirs of the Life of Sir Thomas More, Lord High Chancellor of England, in the Reign of Henry VIII. *To which is added, his Hiſtory of Utopia, tranſlated into Engliſh; deſcribing the moſt perfect State of a Commonwealth, in the Manners, Religion, and Polity of that Iſland: With Notes Hiſtorical and Explanatory. By* Ferdinando Warner, L. L. D. 8vo. 5s. Davis, Payne, &c.

AS Biography is intended for the entertainment and inſtruction of mankind, our Author could not have made a happier choice of a ſubject than the Life of Sir Thomas More: a Life chequered with a variety of incidents, both intereſting in themſelves, and alſo ſtrongly marking and characterizing the *great and good Man.*

But the merit of a work of this nature depends chiefly on the manner in which it is drawn up. Our Author has, in this reſpect, ſo acquitted himſelf, as not to prejudice the reputation he had acquired by his Eccleſiaſtical Hiſtory. He has judiciouſly avoided the two extremes which Biographers too generally run into; neither aiming by his narrative merely to pleaſe; nor, on the other hand, diſguſting us with any affected importance, by moralizing on every circumſtance. Scarcely an incident is related which does not ſtrongly indicate a particular manner and diſpoſition, and make us better acquainted with the *Man*; nor any general encomiums paſſed, but the juſtneſs of them is apparent from the narration which precedes them. His judgment is generally ſeen in his diſquiſitions concerning the motives to ſuch actions as bear a doubtful aſpect, which had been differently interpreted; and tho' ſuch a partiality as caſts a veil over little defects in a worthy character, is not unpardonable, yet he

indulges not this ſo far as to conceal any peculiar weakneſſes, that may ſerve more *particularly* to characterize the man, or illuſtrate, and account for, any *peculiar* conduct. In ſhort, let the materials of this Hiſtory be collected from what quarter they may, they are ſo well put together, as to render the account uniform and conſiſtent, as well as entertaining; which is no faint mark of its truth and authenticity.

The account of Sir Thomas More is introduced by remarking the natural reverence which mankind have for antiquity, which accounts for our being moved much more by examples of ages paſt, than by thoſe of our own time. 'If therefore,' ſays our Author, there is any probability that a great example of our 'own country, in a very diſtant time, may be exhibited to the 'preſent age with ſome ſucceſs, I believe it will be as much allowed, that I have made a proper choice in Sir Thomas More, 'as that great examples are wanting to excite our virtue.'

After having conciſely narrated his parentage, education, and marriage, he produces the firſt public inſtance, which was a very early one, of his patriotiſm and probity.

'Whilſt he was employed in fitting himſelf for his profeſſion, '[the Law] he was elected a Burgeſs before he was two-and-'twenty years of age, in the reign of Henry VII. The deſign 'of the King in calling this Parliament, was to demand a ſubſidy 'and three fifteenths, for the marriage of his eldeſt daughter to 'the King of Scotland: and when it was moved in the Houſe 'of Commons, though the majority were againſt the demand, 'yet many of the Members being afraid of the King's diſpleaſure, and others having reaſons not more juſtifiable nor important, they made no oppoſition to it. Here was therefore a 'fair occaſion for Mr. More to ſhew his courage and integrity 'in defence of Liberty and his Country; and this occaſion he 'took. He argued with ſuch ſtrength and clearneſs againſt 'this unjuſt and arbitrary impoſition, though he was then ſo 'very young, that his Majeſty's demand was in the end rejected. Upon this Mr. Tyler, one of the King's Privy-council, 'who was preſent in the Houſe of Commons when this ſpeech 'was made, went immediately to the King, and told him, "That a beardleſs Boy had diſappointed all his purpoſe."'

This oppoſition to the covetous diſpoſition of the King, gave ſuch offence, as obliged our young Patriot to lay aſide his practice, and live in a retired manner at home, where he diverted himſelf with Muſic, Arithmetic, Geometry, Aſtronomy, and the ſtudy of the French Tongue; and in this retirement he made himſelf a perfect maſter of Hiſtory. His great abilities ſoon attracted the notice of Henry the VIIIth, who firſt made him

Maſter of the Requeſts, in a month after knighted him, and appointed him one of his Privy Council.

In the year 1520, the Treaſurer of the Exchequer dying, the King, without any ſolicitation, conferred that office on Sir Thomas More: who, within three years after this was elected Speaker of the Houſe of Commons.

In deſcribing his behaviour in this arduous office, our Author has given us an high idea of his manly ſpirit, as well as prudence and diſcretion; all which, indeed, were abſolutely neceſſary to his ſafety, and the maintenance of his honour, now that he was entered into ſo cloſe a connection with a turbulent and tyrannical King, and looked on as a Rival by the haughty and deſigning Cardinal Wolſey.

In the year 1528, Sir Thomas was appointed Chancellor of the Dutchy of Lancaſter; and admitted into the higheſt degree of favour, and even to great familiarity with the King; but beſides his natural temper which was far from aſpiring, he too well diſcerned his Majeſty's precarious diſpoſition, and intereſted views in his attachment to him, to be any way elated with this honour, or to put any great confidence in it.

Upon the Fall of Cardinal Wolſey, Sir Thomas was made Lord Chancellor. Our Author thinks there is no foundation for ſuppoſing, with certain Hiſtorians, that the King gave him the Great Seal, in hopes of procuring his approbation of the Divorce of Queen Catherine, and of his ſecond marriage with Ann Bologne: he rather conſiders this laſt acquiſition as a reward for his eminent ſervices, particularly his acquitting himſelf with ſo much honour and dexterity, on his Embaſſy to Cambray, in order to mediate a peace between the Emperor, the King of England, and the King of France.

When Sir Thomas was inveſted with the office of Lord Chancellor, he was conducted through Weſtminſter-Hall, to his place in the Court of Chancery, between the Dukes of Norfolk and Suffolk; where, having been complimented by the former in the higheſt ſtrains, on his high preferment, and his rare and excellent endowments, after he had recollected himſelf, as well as the time and place would give him leave, he made a ſenſible, modeſt, and becoming anſwer. In this he appears to have had elocution equal to thoſe great and generous ſentiments which it always graced. As the ſpecimen cannot but be very entertaining to our Readers, we ſhall here preſent them with our Author's extract from it.

'After many expreſſions,' ſays he, 'of his own unworthi-'neſs, of his unwillingneſs to be a Courtier, of his gratitude 'and

'and dutifulneſs to the King, and, above all, of his averſion 'to this high office, which was a weight unſuitable to his weak- 'neſs, a burthen and not a glory, a care and not a dignity— 'promiſing, however, to do the beſt he ſhould be able—He 'looked round towards the ſeat, and proceeded thus.—"But "when I look upon this ſeat, when I think how great, and "what kind of perſonages have poſſeſſed this place before me, "when I call to mind who he was that ſat in it laſt of all, a "man of what ſingular wiſdom, of what known experience, "what a favourable and proſperous fortune he had for a great "ſpace of time, and how at the laſt he had a moſt grievous "fall, and died inglorious; I have cauſe enough, by my pre- "deceſſor's example, to think Honour but ſlippery, and this "dignity not ſo grateful to me as it may ſeem to others. For it "is a hard matter to follow with like paces or praiſes a man of "ſuch admirable wit, prudence, ſplendour, and authority; to "whom I may ſeem but as the lighting of a candle when the "ſun is down. Then the ſudden and unexpected fall of ſo "great a man as he was, doth terribly put me in mind, that "this honour ought not to pleaſe me too much, nor the luſtre "of this glittering ſeat dazzle my eyes. Wherefore I aſcend "it as a place full of labour and danger, void of all ſolid and "true honour; which the higher it is, ſo much greater fall I "am to fear; as well in reſpect of the nature of the thing it- "ſelf, as becauſe I am warned by this late fearful example. "This therefore ſhall be always freſh in my mind, this will I "have ſtill before my eyes, that this ſtate will be honourable, "famous, and full of glory to me, if I ſhall with care and di- "ligence, fidelity and wiſdom, endeavour to do my duty; "and if I ſhall perſuade myſelf that the enjoying thereof may "chance to be but ſhort and uncertain: the one of theſe my "labour ought to perform; the other my predeceſſor's example "may eaſily teach me. All which being ſo, you will readily "perceive what great pleaſure I take in this high dignity, or in "the praiſes of this moſt noble Duke."——

'Moreover, in concluſion, he declared to this effect;

"That as he had been charged in the King's name, to do "equal juſtice to the people, without corruption or affection, "ſo he charged them now again in his turn, that if at any "time, or in any circumſtances, they ſaw him digreſs from his "duty in that honourable office, ſo as they would diſcharge "even their own duty to God, and their fidelity to the King, "that they ſhould not fail to inform his Majeſty; who might "otherwiſe have juſt occaſion to charge his fault to their ac- "count."——

'If we conſider that this ſpeech was made extempore, upon 'the moſt difficult of all ſubjects, a man's ſelf, above two hun- 'dred years ago, in theſe very words, we ſhall allow, that Sir 'Thomas More was not reputed eloquent without reaſon.'

This may ſerve to ſhew what entertainment the public is likely to receive from the peruſal of the Life of ſo eminent a Perſonage, drawn up in an agreeable and inſtructive manner; we ſhall not therefore any longer detain our Readers, than only to aſſure them, that the Hiſtory from this period, in which the Hero of it is arrived to the higheſt poſt in the kingdom which a layman can poſſeſs, is by far the moſt intereſting and affecting part. It is impoſſible not to admire his abilities and amazing talents, and not to reverence his juſtice and integrity, while we review his conduct in the diſcharge of this great office. His retirement from the ſame ſhews a greatneſs of mind, equal to any thing that was pretended by the ancient Philoſophers in ſuch caſes; he not being able to defray the neceſſary expences of his private family when he had diveſted himſelf of this employment. What follows, his perſecution from a King whom he had faithfully ſerved, and moſt conſcienciouſly adviſed; his trial and impriſonment, the tender ſcene of his laſt interview with his favourite daughter, and his compoſed exit, or rather diſmiſſion from the world, is not to be read without a mixture of reverence and compaſſion for the venerable Sufferer, and of indignation againſt his perſecutors.

As for the Hiſtory of Utopia, which is added to the above work, and which has ſtood the teſt of ſeveral ages as a maſterpiece of wit and fancy, it would be needleſs to ſay any thing of the original performance itſelf; we ſhall therefore only give our Readers Doctor Warner's Advertiſement relating to the preſent edition of it in Engliſh.

'The Reader ought to be told, that as Biſhop Burnet had 'publiſhed a tranſlation of the Utopia of Sir Thomas More, I 'apprehend it would be deemed preſumption and arrogance in 'me, if I ſhould attempt to give it the world in better language, 'or more agreeable to the original. Beſides, the firſt thoughts 'of republiſhing this work, were ſuggeſted to me by his ſon, 'the late learned Judge; who was deſirous that I ſhould do 'juſtice to the Biſhop's performance, becauſe he thought it had 'not been done in any former edition.

'As that tranſlation, however, was publiſhed above ſeventy 'years ago, I have preſumed to make a few ſlight alterations in 'the turn of expreſſion, and in ſingle words, in order to make 'it more modern; but ſuch as ſhew no defect or error in the 'Biſhop as a Tranſlator, or need any apology from me as an 'Editor.

'Editor. The Reader may be aſſured, that this is a true and 'correct edition of his Lordſhip's work, cleared of all thoſe 'imperfections which had before diſgraced it. The Notes 'which he will find ſubjoined in it, are my own: and they are 'ſuch as I thought were proper, either to explain and illuſtrate 'the Author's meaning, or to make this little piece of one of 'our celebrated ancient Writers, more inſtructive and enter-'taining to the preſent age; eſpecially as it has had an unjuſt, 'tho' no uncommon fate, to be more known and admired all 'over the world, than it is here at home.

'It is very uncertain in what year he wrote this imaginary 'ſtate of a Commonwealth. According to the account which 'he gives himſelf in the Introduction, it could not be earlier 'than his Embaſſy into Flanders, which, I believe, by the ac-'count of ſome of our Hiſtorians, was in the year 1516. It 'is probable, however, from many circumſtances, that it was 'wrote about that time; before he was much employed in the 'King's ſervice, and whilſt he was Under-Sheriff of London. 'For tho' he had courage and integrity enough for the boldeſt 'undertakings, as we have ſeen in the foregoing pages, yet he 'would ſcarcely have ventured to indulge his imagination ſo 'freely about Government, when he was not called to it by 'any duty, under a Prince ſo haughty and impatient of any re-'ſtraint as Henry VIII. if he had been admitted at that time 'into his familiarity.

'There is no doubt, I think, to be made, but that all his 'own notions of Government were recommended under this 'ingenious fiction of a Commonwealth: and if in ſome in-'ſtances of his conduct afterwards, he ſeemed evidently to 'counteract them, it may be ſuppoſed that he had ſeen reaſon 'to change his ſentiments, upon further knowlege, and more 'experience of men and things. Theſe inſtances, however, I 'apprehend, will be found to be very few; and the diffuſion of 'property which is the ground-work of his plan, if we may 'judge from his ſuperlative contempt of riches all thro' his life, 'which in theſe days will be thought, perhaps, to be either folly 'or phrenzy, was not one of the things which he afterwards 'diſapproved. But I will no longer detain the Reader from the 'work itſelf, unleſs it be to beſpeak a candid interpretation of 'it, on account of the age in which it was written, ſoon after 'the Reſurrection of Letters in the Engliſh nation.'

D.

Remarks on Mr. Douglas's Treatiſe on the Hydrocele. 8vo. 2s. Marks.

THE profeſſed deſign of this performance, as may be collected from the Author's own words, is an attempt to vindicate thoſe whoſe known merit and eminence, place them beyond the neceſſity of a vindication, in order to make 'Mr. 'Douglas, and thoſe who are prepoſſeſſed in his favour, ſenſi-'ble of any unjuſt cenſures upon men whoſe names will ever be 'regarded with honour.'

But beſides the laudable deſign of vindicating thoſe who ſtand in no need of a vindication, we may ſuppoſe our young Champion (for ſuch his production ſpeaks him) modeſtly intended alſo to diſplay his literary proweſs, by taking the Gentlemen who are occaſionally mentioned in Mr. Douglas's treatiſe, under his protection.

'In the proſecution of this work,' ſays he, 'I ſhall examine 'the Author's Remarks, Corollaries, and Quotations, in the 'order he has delivered them;' but whether he may be properly qualified for this taſk, is greatly to be doubted, as we find him reſting his arguments on errors which men of reading could hardly fall into; ſuch as Celſus being poſterior to Galen, Haller's deſcription of a true Membrane, &c. He likewiſe very obviouſly miſtakes aſſertions for arguments, and objections for refutations. Yet it muſt be allowed, that a few of his Remarks are ingenious, and ſome of his objections plauſible; although it will appear, on examination, that even theſe are grounded rather on little inaccuracies of expreſſion, than any fault or inconſiſtency in Mr. Douglas's meaning. But we ſhall defer any quotation from this performance, till we come to the next article, where we ſhall ſee the Critic's Remarks, with Mr. Douglas's Anſwers ſubjoined, from whence a clearer notion of the points in debate may be formed.

I.

An Anſwer to the Remarks on a Treatiſe upon the Hydrocele. By John Douglas, Surgeon. 8vo. 6d. Wilkie.

IN this Reply to the preceding Remarks, Mr. Douglas particularly conſiders the ſeveral allegations brought againſt him by his Adverſary; and endeavours to convict him, both of want of knowlege, and of candour.—How far he may have ſucceeded in this, we ſhall ſubmit to the determination of the Chirurgical

gical Reader, by preſenting to his view the following extracts from each performance.

REMARK. Mr. Douglas, in his treatiſe, cenſures Arnaud for extending the name of Hydrocele to a watery tumour in the navel. In regard to this the Critic remarks, "If the word Hydrocele may be uſed in a *literal ſenſe*, I think, there is as much "*Reaſon* to be given, why Arnaud extends the name to a watery tumour in the navel, as why Mauriceau or Ambroſe Parey apply it to a collection of water in the groin and labia "pudendi in women; but if it ſhould be uſed in a limited ſenſe, "or to ſignify a collection of water in the *Scrotum only*, then "Mauriceau's and Ambroſe Parey's application of the word, is "equally faulty, with that of Arnaud's."

ANSWER. 'The parallel does not hold; theſe collections 'of water in women had not been diſtinguiſhed by any parti-'cular epithet; whereas the watery tumour in the navel was 'named by Galen, the Hydromphalon; an appellation follow-'ed by ſeveral Writers, and much more appoſite than the other 'given by Arnaud.'

REMARK. In the ſixth page (ſays the Critic) we meet with the following paſſage; 'All the cavities of the body, which in a 'healthy ſtate contain no ſenſible fluid, have a very ſubtle one 'conſtantly oozing from their numberleſs exhalent arteries, 'which is taken up as faſt by the correſponding abſorbent 'veins.'

"If we ſay the cavities of the body contain no ſenſible fluid, "it amounts to as much as ſaying, they contain no fluid at all; "and yet Mr. Douglas at the ſame time affirms, that theſe ca-"vities are furniſhed with numberleſs exhalent arteries which "conſtantly ſupply them with a very ſubtle fluid. Beſides the "apparent impropriety of expreſſion in this paſſage, it certainly "is contradictory to experience alſo: for all the cavities of the "body, which he ſays contain no ſenſible fluid, do evidently "contain a very ſenſible one; of which we may be convinced "by opening theſe cavities, the internal ſurface of which, in a "healthy ſtate, always appears ſlippery and moiſt, and if touch-"ed wets the finger: a ſufficient proof that there muſt be fluids "within them. But I might aſk Mr. Douglas, what would "be the uſe of a fluid, if it were to be taken up as faſt as emit-"ted? It would then ſeem, that it is not evacuated into, but "only circulates through the cavity, as through the arteries and "veins in the reſt of the body."

ANSWER. 'Can any thing be more obvious than the 'meaning, viz. that the tunica vaginalis, as well as the other

'membranes, has its inner ſurface bedewed with a fine va-
'pour, and does not contain any ſenſible quantity of fluid?
'do not Kaw and Haller every where make this diſtinction?
'and is not the ſenſe of this moiſture's being taken up as faſt
'by the abſorbent veins, fully as apparent? will not a little
'reflection convince us, that if this æquilibrium did not obtain,
'the whole body would be ſoon bloated in [with] water?'

REMARK. "Mr. Douglas ſays, (page 11.) 'Authors in ge-
'neral aſcribe the cauſe of Hydroceles and other Dropſies, to a
'rupture or dilatation of the Lymphatics, &c. but we know ſo ve-
'ry little about them; (i. e. *the Lymphatics)* their origin, courſe,
'and many other particulars, remain ſtill to be aſcertained before
'we can with any ſhew of reaſon draw Corollaries from them,
'relating to diſeaſes.' "Mr. Douglaſs (page 5) had before
"aſſerted, that *the fluid which diſtends the cells in a Scrotal Ana-*
"*ſarca is derived from the lymph*; now if it is derived from the
"lymph, it muſt certainly be diſcharged by ſome means or
"other from the lymphatics; he ſeems therefore to contradict
"his former poſition in this paſſage, merely, as might be ima-
"gined, for the ſake of cenſuring the opinions of others; for,
"in the next page, he makes the following obſervation." 'I
'will not indeed deny that there are inſtances of ruptured lym-
'phatics, producing a diſcharge of lymph.' "I muſt confeſs
"our Author is very cautious in what he denies; if a bladder
"full of water ſhould be ruptured, he will not deny that it will
"*produce a diſcharge* of water."

ANSWER. 'I am charged with an inconſiſtency in deny-
'ing that Dropſies are derived from a rupture or dilatation of the
'Lymphatics; and yet in another place affirming, that the fluid
'in a ſcrotal anaſarca is derived from the lymph. But where
'is the contradiction here? Are you then, Sir, ſo little ver-
'ſant in anatomy as not to know, that by the word *lympha-*
'*tic*, when it ſtands alone, thoſe thin, pellucid, valvular tubes
'are always underſtood, which convey the lymph to the recep-
'taculum chyii and thoracic duct? as alſo not to know that the
'lymph may be diſcharged either into the cells of the Scrotum
'or into any other cavity from the lymphatic arteries? and is
'there not ſome little difference between an artery and vein?
'is not your obſervation then at the end of that paragraph very
'pertinent?'

From theſe extracts it will appear, we preſume, that many of the conteſted points are not of very great importance. But as what regards Mr. Douglas's practice in the Cure of the Hydrocele, is more material, ſo it ſeems to be diſcuſſed with a greater degree of earneſtneſs. From page 17 to 34, Mr. Douglas takes

takes a review of the eight cases mentioned in his treatise, ol :i-ates every objection of the Critic, and evinces, with great appearance of reason, the superior advantages attending the entire excision of the cyst, in performing the operation for the Hydrocele. He concludes with the following animadversions.

'Upon the whole, if the Critic, in the course of these Remarks, had preserved a constant attachment to truth—if he had given any proofs of his knowlege in anatomy or surgery—and especially, if in those points relating to practice, he had candidly produced facts and observations,—I should have been proud of such an antagonist, and with the greatest chearfulness have submitted to a fair conviction. But what a pitiful reverse of character am I contrasted with? A palpable ignorance not only of the subject in dispute, but even of the common principles of the profession—and this joined to some qualities, which, I am afraid, are already but too apparent, and exhibit a most unlucky specimen, either of his veracity or candour.

We cannot, however, altogether join with the late Mr. Douglas in the severity of these strictures; for however inferior to him the Remarker may be, in point of knowlege, and argument, it does not appear, in managing this controversy, that he has dropped any hints that can be deemed illiberal, or unwarrantable.

*** As one of the Parties in this Contest is now no more, it is to be hoped, that a period is put to this unimportant Dispute.

I.

The History of the Life and Reign of Philip King of Macedon; the Father of Alexander. By Thomas Leland, *D. D. Fellow of Trinity College, Dublin.* 4to. 2 vols. 1 l. 10 s. Johnston.

THE ingenious preface to the History before us, shews the Author to have been well acquainted with the nature of his undertaking, and thoroughly apprized of the difficulties attending it. He has studiously avoided the common vice of Biographers, who either flatter the characters they draw with all the extravagance of panegyric, or insult them with all the outrage of invective. He has been no less just to the imperfections, than to the virtues of his Hero. But we must observe, that he appears to have been too anxious to make Philip act *systematically*, and that he has attributed some events to a deep laid plan of operations, which seem to have depended upon contingencies too remote and precarious to have been the effect of a regular disposition of policy. In our observations on past facts, we are too apt to mistake chance for design: and we often pay an unmerited

merited compliment to ſucceſsful adventurers *, by ſuppoſing their ſagacity to have *made* thoſe happy opportunities, which are often preſented to them by good fortune; nay, we ſometimes applaud their very errors, as refined ſtrokes of policy†.

With regard to facts, our judicious Writer appears to have been particularly careful and attentive. Having, in his preface, given an account of the ſeveral Writers from whom he has extracted his materials, he proceeds to obſerve, that—'the greateſt 'lights, the ampleſt ſupplement, to the omiſſions and defects of 'hiſtory, are furniſhed by the noble and valuable remains of the 'great Athenian Orators.' Nevertheleſs, with true propriety of ſentiment, and energy of ſtile, he deſcribes the difficulty of 'aſcertaining the force and extent of their teſtimony, of diſtinguiſhing between truth and artifice, between the real and probable ſtate of facts, and the repreſentations of a vehement, impaſſioned, and perhaps intereſted ſpeaker.' This he illuſtrates by a ſtriking and extraordinary inſtance: for which we refer to the preface, page 25—27.

Our Hiſtorian takes notice, that the detail of Philip's actions is frequently addreſſed rather to the judgment than the imagination. But we could have wiſhed, that he had oftener relieved us from a painful attention to dry, unintereſting parts of the narrative, by more frequent reflections of his own, to animate and inſpirit the relation. Pope ſays

I *The worſt of avarice, is that of ſenſe.*—

And we are the leſs inclined to pardon this failing in our Author, as we have received great pleaſure and ſatisfaction from thoſe few obſervations which, with a niggard hand, he has interſperſed through the pages of his hiſtory.

* As learned Commentators view
In Homer, more than Homer knew.

† At the time when Philip was courting the alliance of Thebes, and that the Thebans were likewiſe preſſed to accede to a treaty with his enemies the Athenians, we cannot forbear thinking, that his ſeizing the city Elatæa was a ſtep highly impolitic. He might reaſonably have expected, that it would be attended with the conſequences it produced; and that it would drive the Thebans into the arms of the Athenians. So far from frighting them into an engagement with him, it was the ready means to deter them from an alliance with him. For they could never expect to continue long as an ally to one, who, while he was ſoliciting their friendſhip, behaved thus with perfidious hoſtility: and had it not been for the preſumption and unſkilfulneſs of Lyſicles and the other Athenian Generals, Philip would have had cauſe to repent thoſe meaſures which provoked the union between Thebes and Athens.

This

This firſt volume opens with a preliminary diſſertation, in which the Writer gives a curious and accurate account of the council of Amphictyons. He then proceeds to deſcribe the kingdom of Macedon, and to commemorate thoſe actions of Philip's predeceſſors, which tend more immediately to illuſtrate the preſent hiſtory.

He recounts all the commotions which happened during Philip's minority, and having attended his Hero to the age of fifteen, he relates the particulars of his education, at that critical time of life. He tells us, that Philip was placed in the family of Polymnus, the father of Epaminondas. And having drawn the character of that illuſtrious Theban, with great force of judgment, and warmth of expreſſion, he ſays,

'Such was the accompliſhed perſonage, in whoſe ſteps Philip was now taught to tread. A Pythagorean Philoſopher was alſo given to him as an inſtructor, to form his mind by thoſe precepts, whoſe effects were already ſo eminently diſplayed in Epaminondas. But theſe precepts do not ſeem to have been received by Philip with that due regard to their intrinſic worth, which the virtuous Theban had diſcovered. Yet, as reputable and honourable accompliſhments, they ſufficiently engaged his attention; and, under the direction of this tutor, he attained to a remarkable proficiency in the Pythagorean doctrine. The ſame polite and ornamental parts of education he had alſo the faireſt opportunities of acquiring, and was early taught to admire all thoſe arts in which Greece excelled. Eloquence was pointed out as an accompliſhment highly meriting his regard; and he continued, even in his moſt exalted fortune, to glory in the proficiency he was now labouring to gain. The converſation of Epaminondas enriched his mind with knowlege, and taught him the lovelineſs of virtue. High and exalted ſentiments of glory were beſt fitted to his diſpoſition; and all the arts and accompliſhments which led to this, he ſtudiouſly cultivated, and eagerly acquired. From the great Theban he learned activity and vigour in all military operations; addreſs and ſagacity in improving all opportunities, and turning every incident to his advantage; but the more material parts of this great man's excellencies, ſaith Plutarch, his juſtice, his magnanimity, and his clemency, of theſe Philip poſſeſſed no ſhare by nature, nor did he acquire them by imitation. But, although the conduct of this Prince may ſometimes give a ſanction to this ſevere ſentence, yet may we reaſonably conſider the Hiſtorian as ſpeaking from the reſentment of a man whoſe country had ſuffered by this Prince's power. To conceal his faults, and, by a ſtrained defence, to convert his moſt exceptionable actions into ſo many inſtances of virtue or abilities,

'is

'is to deſtroy that profitable inſtruction which his hiſtory may 'afford to mankind. But it may be at leaſt aſſerted, without 'any violation of hiſtorical truth, that Philip doth not always 'appear deſtitute of thoſe virtues. He was ſenſible of the worth 'and amiableneſs, and never failed to aſſume the exterior ap-'pearance of them; and it may be more conſonant to his cha-'racter to ſay, that an inordinate ambition, the firſt great paſ-'ſion of his mind, checked and controuled all the humane and 'benevolent ſentiments which he received from nature and edu-'cation. Glory was his ultimate purſuit, and to this all his vir-'tues were made ſubſervient. Hence it is, that we find this 'Prince, who, from many inſtances of his conduct, appears by 'no means inſenſible to the dictates of juſtice and clemency, 'yet ſometimes acting injuriouſly and cruelly; forgetting, or 'neglecting, thoſe noble inſtructions he had received, and that 'example of true greatneſs, which had been pointed out to his 'imitation.'

Our Author, in the next place, gives an account of the artifice which Philip employed, to obtain the royal title and authority; he takes notice, that Philip's firſt attention, after aſcending the throne, was turned to military affairs, and he has preſented us with many regulations he made in the army, previous to the forming the famous Macedonian *Phalanx*, which Philip conſidered as his beſt reſource; and the ſoldiers of which he treated with every mark of diſtinction and regard, calling them his Fellow-Soldiers.

'His forces,' ſays our Author, 'were conſtantly exerciſed, 'reviewed, engaged in mock-battles; trained and inured to 'form, to move, to march, with eaſe and regularity. Every 'thing that tended to luxury and indulgence was ſtrictly prohi-'bited. Their wives were never ſuffered to attend his officers, 'though he himſelf was yet not careful to enforce this ſtrict re-'gard to the diſcipline of his camp, by his own example. His 'exact care in baniſhing luxury and effeminacy, continued dur-'ing the whole courſe of his reign. We learn from Polyaenus, 'that one officer was diſmiſſed from his ſervice for uſing warm 'baths, and two others for entertaining a ſinging girl. The 'men of moſt diſtinction in his army were not permitted to 'make uſe of any carriages in their march, either for themſelves 'or for their baggage; which was allowed to be no more than 'their ſervants could carry: nor were the number of theſe per-'mitted to be any greater than ſtrict neceſſity required.'

Having recounted Philip's exploits in Illyria and Thrace, &c. he proceeds to characterize the ſeveral ſtates of Greece, which ſucceſſively became the ſcenes of Philip's future enterprizes. Here it

it muſt be confeſſed, that our Author's power of deſcription is very ſtrong, and that he paints the characters of men and nations with a maſterly hand.

In his repreſentation of the public manners of the Athenians, there are ſo many paſſages which are deſcriptive of the preſent, or at leaſt very late, times, that we cannot ſuppreſs the enſuing extract.

'As public virtue is, in an eſpecial manner, the baſis of a 'Democratical government, when this was impaired, their very 'conſtitution muſt have contributed to hurry on their ruin. 'The final determination of all public affairs was in the popu-'lar aſſembly; and this aſſembly was now made up of ſeveral 'diſtinct factions, which almoſt always purſued their own par-'ticular views and intereſts; as to be excuſed from perſonal ſer-'vice in war; from contributing their ſhare in the public ex-'pences; or the like. The public leaders, and ſpeakers, per-'ceived and flattered this weakneſs. They were the ſprings 'which moved the whole community; the adminiſtration was, 'in a great meaſure, committed to them; and they had, ſome 'time ſince, learned the art of applying it to enriching and ag-'grandizing themſelves and their families. Many of them were 'already the penſioners of Philip; and, while they earned his 'pay, at the ſame time ſecured their own power, and acquired 'the favour of the people, by flattering their ſupineneſs, and 'recommending pacific meaſures, under various plauſible pre-'tences. Sometimes the enemy was too weak, and inconſider-'able, to be an object of terror to the great ſovereigns and ar-'biters of Greece: ſometimes he was too powerful and for-'midable; it was raſh and impolitic to provoke his reſentment; 'a war was burthenſome and expenſive; the balance of power 'a romantic conſideration: and the true intereſt of the ſtate, 'to attend to her domeſtic affairs, and to ſecure and improve 'the advantages of commerce. If ſome bold attempt upon their 'dominions, rouſed them from their inſenſibility, then their 'national pride and vanity dictated the moſt magnificent and 'pompous decrees and reſolutions: armies were to be raiſed, 'and navies ſent abroad: but, in theſe magnificent decrees, 'their courage all evaporated. Affected delays aroſe; their love 'of eaſe returned; they ſent out ſome mercenary troops (for to 'theſe were their intereſts now entruſted) commanded by a Ge-'neral, choſen by cabal and intrigue. He ſails out, dreaded and 'ſuſpected by their allies, whom he oppreſſes and pillages; de-'ſpiſed by the enemy, whom he takes care to avoid; and when 'he at laſt appears before the place he is appointed to relieve, 'it is in the hands of the beſiegers. Thus, like unſkilful boxers '(to uſe the ſimilitude of their own orator) they think of de-

'fending

'fending themſelves, when they have already received the blow. 'And this defence generally proved weak and inſufficient, even 'if exerted ſeaſonably. Their forces then return; their Gene- 'ral is brought to a trial; and either condemned raſhly for not 'performing what, with a wretched collection of mercenaries, 'unaffected by any ſentiments of honour, or regard for the 'public cauſe, and unprovided with pay or proviſions, he could 'not perform; or elſe he ſcreens his cowardice and bad conduct 'under the protection of a powerful faction, and ſo eſcapes 'from public juſtice. It is true, that, even in this ſtate of their 'degeneracy, ſome acts of valour were performed, not unwor- 'thy of their early and uncorrupted age; nor did they want 'able Stateſmen, or valiant, judicious, and faithful Generals: 'but the firſt had the vices and prejudices of their countrymen 'to encounter, as well as the oppoſition and eloquence of cor- 'rupted leaders: and their greateſt commanders were either 'laid aſide by the power of faction, or their abilities were ren- 'dered ineffectual, by the general indolence and miſconduct of 'the ſtate; or, laſtly, they were condemned raſhly and unjuſtly, 'and diſqualified from ſerving the public, at the time when their 'ſervices were particularly demanded.'

Nor is his account of their private life leſs analogous. He deſcribes them as paſſionately and outrageouſly fond of theatrical entertainments, in which we certainly do not fall ſhort of them; for our very gardens are turned into theatres, and, as if the winter was too ſhort for thoſe amuſements, we have tranſplant- ed burlettas; and loſe the beauties of a ſummer's evening, while we attend to the ridiculous imitation of a nonſenſical original.

He repreſents them likewiſe as attached to gaming; in which he obſerves, their love of money, or their incapacity for more rational entertainment, engaged them. 'Thus,' ſays he, 'was 'their wealth laviſhly and ignobly waſted, while the public exi- 'gencies were ſparingly and reluctantly ſupplied.' We may likewiſe find a reſemblance in many other parts of their charac- ter, which we have not room to tranſcribe.

Our Hiſtorian appears to be intimately acquainted with the character of Demoſthenes; of whoſe Philippic orations he has obliged the Public with an excellent verſion, from the preface to which, he has tranſcribed the following account of his quali- fications as an orator.

"Energy and majeſty were his peculiar excellencies. From "the gravity of Thucydides, the pomp and dignity of Plato, "the eaſe and elegance, the neatneſs and ſimplicity of the Attic "Writers, he formed a ſtile and manner admirably fitted to his "own temper and genius, as well as that of his hearers. His

"own

"own ſeverity determined him to the more forcible methods of "aſtoniſhing and terrifying, rather than to the gentle and in- "ſinuating arts of perſuaſion; nor did the circumſtances and "diſpoſitions of his countrymen admit of any but violent im- "preſſions. As many of thoſe to whom he addreſſed himſelf "were men of low rank and occupations, his images and ex- "preſſions are ſometimes familiar. As others of them were "themſelves eminent in ſpeaking, and could readily ſee through "all the common artifices of oratory, theſe he affects to deſpiſe; "appears only ſolicitous to be underſtood; yet, as it were, with- "out deſign, raiſes the utmoſt admiration and delight: ſuch de- "light as ariſes from the clearneſs of evidence, and the fulneſs "of conviction. And as all, even the lower part of his hear- "ers, were acquainted with the beauties of poetry, and the "force of harmony, he could not admit of any thing rude or neg- "ligent; but, with the ſtricteſt attention, laboured thoſe com- "poſitions which appear ſo natural and unadorned; they have "their ornaments; but theſe are auſtere and manly, and ſuch "as are conſiſtent with freedom and ſincerity. A full and regu- "lar ſeries of diffuſive reaſoning would have been intolerable in "an Athenian aſſembly. He even contents himſelf with an "imperfect hint: a ſentence, a word, even his ſilence is ſome- "times pregnant with meaning. And this quickneſs and ve- "hemence flattered a people, who valued themſelves upon their "accuteneſs and penetration. The impetuous torrent, that in "a moment bears down all before it; the repeated flaſhes of "lightning, which ſpread univerſal terror, and which the ſtrong- "eſt eye dares not encounter; are the images by which the na- "ture of his eloquence hath been expreſſed."

As a ſpecimen of the Doctor's ſtile in the familiar way, we have ſelected the following entertaining anecdote, preſerved by Seneca, and thus related by our Author:

'A certain ſoldier, in the Macedonian army, had, in many 'inſtances, diſtinguiſhed himſelf by extraordinary acts of va- 'lour, and had received many marks of Philip's favour and ap- 'probation. On ſome occaſion, he embarked on board a veſſel, 'which was wrecked by a violent ſtorm, and he himſelf caſt on 'the ſhore, helpleſs and naked, and ſcarcely with the appea- 'rance of life. A Macedonian, whoſe lands were contiguous 'to the ſea; came opportunely to be witneſs of his diſtreſs, and, 'with all humane and charitable tenderneſs, flew to the relief 'of the unhappy ſtranger. He bore him to his houſe, laid him 'in his own bed, revived, cheriſhed, comforted, and, for forty 'days, ſupplied him freely with all the neceſſaries and conve- 'niences which his languiſhing condition could require. The 'ſoldier, thus happily reſcued from death, was inceſſant in the 'warmeſt

warmeſt expreſſions of gratitude to his benefactor, aſſured him of his intereſt with the King, and of his power and reſolution of obtaining for him, from the royal bounty, the noble returns which ſuch extraordinary benevolence had merited. He was now compleatly recovered, and his kind hoſt ſupplied him with money to purſue his journey. In ſome time after he preſented himſelf before the King, he recounted his misfortunes, magnified his ſervices; and this inhuman wretch, who had looked with an eye of envy on the poſſeſſions of the man who had preſerved his life, was now ſo abandoned to all ſenſe of gratitude, as to requeſt that the King would beſtow upon him the houſe and lands where he had been ſo tenderly and kindly entertained. Unhappily Philip, without examination, inconſiderately and precipitately granted his infamous requeſt; and this ſoldier now returned to his preſerver, and repaid his goodneſs by driving him from his little ſettlement, and taking immediate poſſeſſion of all the fruits of his honeſt induſtry. The poor man, ſtung with this inſtance of unparalleled ingratitude and inſenſibility, boldly determined, inſtead of ſubmitting to his wrongs, to ſeek relief; and, in a letter addreſſed to Philip, repreſented his own and the ſoldier's conduct in a lively and affecting manner. The King was inſtantly fired with indignation; he ordered that juſtice ſhould be done without delay; that the poſſeſſions ſhould be immediately reſtored to the man whoſe charitable offices had been thus horridly repaid; and, having ſeized his ſoldier, cauſed theſe words to be branded on his forehead, THE UNGRATEFUL GUEST: a character infamous in every age, and among all nations; but particularly among the Greeks, who, from the earlieſt times, were moſt ſcrupulouſly obſervant of the laws of hoſpitality.'

Upon the whole, this hiſtory is, in our judgment, a work of great merit: but it would undoubtedly have been more perfect, if the Author had made ſuitable reflections on the moral, as well as the political character of Philip. To extol the fatal enthuſiaſm, and to give the name of *Greatneſs* to the wild exploits and crafty ſchemes of *ill-directed* ambition, is to raiſe a ſpirit among mankind which is the bane of true virtue, and the deſtruction of true happineſs. That policy alone is laudable, and that valour alone is glorious, which is directed to a right end. All other, ſo far from arguing a greatneſs, betrays a narrowneſs, we had almoſt ſaid, a baſeneſs of ſoul.

R—d

*** *What has been ſaid, relates only to the firſt volume of this work; in our next we ſhall take notice of the ſecond.*

A Letter to the Author of the Eſtimate, on that part of his Explanatory Defence which relates to the Univerſities. 8vo. 6d. Pridden.

THIS *Lepidum Caput* has, with great pleaſantry and facetiouſneſs, ridiculed the Eſtimator's remarks on the Univerſities. Though the laſt, we may venture to ſay, that he is far from being the meaneſt, of the Doctor's antagoniſts.

The Reader may judge of his talent for ridicule, from the following humorous introduction.

Mincing-lane, 29th June, 1758.

'SIR,

'After all the trouble you have taken to make yourſelf 'underſtood, you will think it a little hard that any perſon 'ſhould yet be ſo dull, as not to apprehend your meaning. For, 'be aſſured, I am not one of thoſe who would miſapply or per-'vert it, either through careleſsneſs or by deſign. Very few of 'your numerous adverſaries have ſhewn a proper regard to your 'character, either as a clergyman, a ſcholar, or a gentleman. 'I therefore did not expect they would have been compared to '*hornets*, nature having given that race of animals, as far as we 'can collect from their actions, great generoſity, and nobleneſs 'of temper; great power to hurt, without the leaſt inclination 'to exert it, excepting in the neceſſary occaſions of ſelf-defence. 'If *waſps* would have been too trite an alluſion, perhaps a neſt 'of *ants* might have furniſhed the illuſtration you wanted. 'Their creeping, groveling diſpoſition, their ſelfiſh and thieviſh 'induſtry, the little dirty trade which they carry on, the acri-'mony with which they conſpire to annoy every creature that 'offers to interrupt it; are qualities which all ſeem to meet in 'the *Author-race* you complain of. Every *grain* of merit which 'they take from you, is eſteemed an addition to their own ſtock. 'In ſhort, I know of little difference between the two ſpecies, 'excepting that the one lives in a *ground-floor*, and the other 'in a *garret*.

'You will pardon me for taking this ſmall liberty with the 'language of your work. I was only afraid leſt the alluſion 'you choſe ſhould ſeem to dignify the objects you deſigned to 'degrade. It is true, there are many obſervations in the courſe 'of your two volumes, concerning the juſtneſs of which I am 'not perfectly ſatisfied, and of which I believe no notice has 'yet been taken: however, I ſhall not trouble you with my ob-'jections to them, as they ſeem to be, many of them, ſuch points

'in which either of us may be miſtaken with very little harm to 'ourſelves or others. Neither ſhall I preſume to meddle with 'any part of your late *Defence*, excepting that which relates to 'the *Univerſities*. It is true, I cannot hear of any *member* who 'has diſcovered more truth in the reſt of your remarks, than in 'thoſe you have ſo generouſly retracted. Yet certainly, if they 'had been true, or had carried but the ſmalleſt appearance of 'truth, ſome of them would have been impartial enough to ſee, 'and ingenuous enough to own it. Their ſilence, indeed, may 'be thought to import the contrary, but it is clear to me, that 'they are all either too idle, or too buſy to defend themſelves, 'or elſe too polite to contradict you.'—

Our lively Letter-writer then proceeds to expoſe the futility of the Doctor's obſervations on College-government; and cloſes his ſprightly epiſtle with the following droll and ſenſible concluſion.

'Thus, Sir, have I thrown together, without method or or-'der, (perhaps you will think them thrown away) ſuch reflec-'tions as occured to me on your judgment of the Univerſities, 'and on your two reviſions of the firſt decree. If, in the *ra-'pidity of compoſition*, heated as I am with the importance of the 'ſubject, any caſual repetitions, or ſeeming contradictions, any 'little inaccuracies of ſtile, or trivial miſtakes in point of rea-'ſoning, or of fact, ſhould unluckily have eſcaped me; per-'ſuaded I am, no candid Reader will take offence. I am aware, 'indeed, ſome captious critic may be at me with a tale, "A "giddy, conceited thing comes into a room;—runs up to the "glaſs;—turns about to the Lady of the houſe, Lard, Madam, "I'm ſuch a figure! as I hope to live, I'm quite aſhamed; but "I proteſt I was in ſuch a hurry to be with you, I would not "give myſelf time to put my cloaths on. But you know, "Ma'am, a friend will excuſe ceremony; and I had ſomething "which I *muſt* tell you,—little do you think *what!* This "pretty precipitation of the *flattern*, much reſembles that of the "Author. The *Public is his Friend*; and, as ſuch, is bound "to excuſe all that's imperfect or unfiniſhed, aukward or de-"fective."—'I knew what the *moral* would be, but if ſo much '*ceremony* is required, this I know, that the *Public* and I muſt 'never be acquainted. The trouble of *dreſſing*, were I poſſeſſed 'of the talent, would overcome my ambition, and for ever deter 'me from coming into view. But, luckily for me, the muſes 'have aſſumed the modiſh *negligée*. Otherwiſe, the thickeſt 'ſhades of peaceful obſcurity would hit my fancy better, than 'the dear-bought ſplendor of the learned drudge. This hu-'mour, indeed, ſhould not be indulged by thoſe who are better 'qualified for the ſervice of mankind, and whoſe ſervices muſt

'be

'be loſt, did they not greatly ſubmit to the toil of compoſition, 'and the tax to envy. You have done both. And whatever 'the *hornets* may buzz in the ſpirit of oppoſition and hoſtility, 'I maintain that your work is not a whit the worſe for a few 'errors and obliquities, as *damſels* are not deemed the leſs beau-'tiful for *ſquinting* a little.

'But as men are diſpoſed to imitate moſt, thoſe whom they 'moſt admire; and as that graceful *negligence* ſo hard to be 'caught, and ſo conſpicuous in you, might in others degenerate 'into downright *ſlovenlineſs*, I own I am for binding *them* down 'to thoſe old formal and muſty rules, which logicians, critics, 'and grammarians have invented and framed, for the purpoſes 'of order, perſpicuity, and truth. *I am, Sir, &c.*'

After all, we cannot help having ſome compaſſion for the Doctor; and though we acknowlege, that there is great merit in this little piece, yet, in our opinion, it is rather unſeaſonable. We now think it time to temper juſtice with mercy; and that it will be charitable in his opponents, to ſuffer the reverend Writer to ſlide peaceably into that ſtate of oblivion, into which vanity and affectation muſt unavoidably ſink, when not ſupported by eminent and *ſolid* talents.

R—d

A Treatiſe of Fevers: wherein are ſet forth, the cauſes, ſymptoms, diagnoſtics and prognoſtics, of an—1. *acute continual*, 2. *intermitting*, 3. *ſlow nervous*, 4. *miliary*, 5. *malignant*, 6. *ſcarlet*, 7. *eryſipelatoſe, and* 8. *hectic fever, or conſumption*; 9. *ſmall-pox*, 10. *meaſles*, 11. *pleuriſy*, 12. *peripneumony, pleuro-peripneumony, and the*, 13. *ſpurious peripneumony. Together with the method of cure, according to modern practice. By* John Ball, *Apothecary.* 8vo. 4s. Scott.

'OF making *many* books, there is no end, and much *ſtudy* '(or, as the margin expreſſes it, *reading*) is a wearineſs 'of the fleſh:' ſo ſays an antient Writer *, whoſe wiſdom has not hitherto been controverted. The juſtice of the former part of this admonition may probably be apparent to our Readers, ſeeing, notwithſtanding our utmoſt endeavours to diſcharge our debts to them, we are ſtill much in arrear; and of the latter part we ourſelves have daily and ſore experience.

* Eccleſ. c. xii. v. 12.

With reſpect to the performance immediately under conſideration, its Author inſiſts, 'that a work of this kind, though 'ſomewhat difficult, is very neceſſary (becauſe much wanted) 'cannot be denied by any.' Nevertheleſs, we have the misfortune to diſſent from Mr. Ball, as it does not appear to us a matter of much difficulty to bundle together a parcel of extracts from other Writers; nor can we conceive this publication very neceſſary, and conſequently not much wanted, ſeeing moſt, if not all, the Authors who are made to club their ſeveral quotas towards furniſhing it, have iſſued originally from the preſs in a plain Engliſh dreſs, or have had one beſtowed on them by ſome induſtrious tranſlator; whence they are generally comprehenſible by a medical Reader of even the moſt moderate endowments.

From an opinion, that the *crambe repetita* will not be a very agreeable diſh to the majority of our Readers, we ſhall content ourſelves with a few obſervations on thoſe parts of this production which our Author ſeems to have particularly diſtinguiſhed as of the moſt importance, and as improvements upon preceding Writers on the ſame ſubject.

'Under the article of Drinks, and Diet,' ſays our Author, 'I have been particularly copious, as being of more uſe and benefit than is generally imagined, not only in fevers, but in 'moſt other diſtempers. For which reaſon Dr. Huxham very 'juſtly recommends the ſtudy of the dietetic part of medicine, 'more than it generally is, and which at preſent, I think, is too 'much neglected.'—

Dr. Huxham alſo aſſerts, that 'it is the moſt natural cure, 'though leſs pompous, than alexipharmic bolus, febrifuge 'draught, and cordial julep.' The obſervation is juſt, and however pertinent and rational Mr. Ball's directions in this reſpect may be, it is much to be apprehended, that a patient who is to be doſed with a bolus or draught, and an intermediate julep every two, three, or four hours, will ſcarce have opportunity or inclination for many drinks, or much diet. In a word, our Author's pharmaceutical inſtructions frequently interfere ſo far with his dietetic precepts, that it will be hardly practicable, in many caſes, to pay an equal obedience to both; and that he has not leſs veneration for the former than the latter, will appear immediately.

Thus proceeds Mr. Ball: 'In regard to the article of medi-'cine, properly ſo called, notwithſtanding a long detail of pre-'ſcriptions are many times decried, as tending in ſome mea-'ſure to deceive the unſkilful; becauſe, it is ſaid, or *pretended*, 'they cannot be ſuited to the various circumſtances, cauſes, and 'ſymptoms of different patients; yet as this treatiſe is chiefly

'deſigned for the uſe of young practitioners, and more parti-
'cularly apothecaries, who are obliged to preſcribe medicines,
'eſpecially in the country, by reaſon of the abſence or great
'diſtance of phyſicians, and who may poſſibly be at a loſs for
'convenient and judicious *formulæ*, I have thought proper all
'along in this work to inſert a conſiderable variety of uſeful,
'accurate, and elegant forms, properly adapted to every ſtage,
'ſymptom, and other circumſtances of each fever; and, in-
'deed, without this manner or method of preſcribing, the whole
'would have been greatly wanting in its *deſign*, and conſe-
'quently leſs uſefull.'

In this perplexed period, our Author ſquints, ſomewhat ungraciouſly, at one of his beſt friends, under whoſe authority he very frequently ſhelters himſelf; to whom he acknowleges great obligations, and to whoſe Eſſay this Treatiſe is really and truly very much indebted: we mean Dr. Huxham; who has not pretended, but proved the inutility of moſt *formulæ preſcribendi*: but ſince Mr. Ball had reſolved upon the indiſpenſibleneſs of preſcriptions, of which he has, in truth, been very bountiful, it were to have been wiſhed that he had at leaſt paid a greater regard to ſimplicity and homogeneity, in them; ſeveral of his compoſitions being ſuch a jumble of things, as, to uſe the ſame Dr. Huxham's words, 'would have puzzled Apollo himſelf to know 'what they were deſigned for;'—unleſs his Godſhip was provided with the preſcriber's own key to them.---For example,

Dr. Huxham cautions againſt being haſty 'in giving the bark 'or chalybeates, when the patient hath a yellow caſt of coun-'tenance, a tenſe abdomen, and a very coſtive habit.—In which 'caſe,' he ſays, 'mercurial, ſaponaceous deobſtruents, with rhu-'barb, aloetics, regenerate or ſoluble tartar, ſhould be premiſed; 'nay, they may, in ſome caſes, be very conveniently joined with 'the bark.' Hence Mr. Ball profeſſedly takes the hint for the following meſs:

'℞ *Pulv. Cort. Peruv.* ℥i.
Sapon. Caſtil ʒiij.
Tartar ſolubil
Cinn. Antimon. ana ʒij.
Rad. Serp. Virg.
Camphor.
Rhabarb. ana ʒi.
Calomel ℈ſs.
Syrup. Zinziber, q. ſ. F. Electarium.'

However, theſe preſcriptions are not without their uſe, and they may alſo materially contribute to the *deſign* of this publica-

tion. To them we really owe the information, that our Author has made another book, entitled, *Pharmacopœia Domeſtica Nova*; and to ſuch as ſhall approve his matter and method, this work will be abſolutely neceſſary.---The contrivance is arch enough, to make one book ſell another.

But what ſeems to have the greateſt appearance of novelty, and which is not of little importance, is a ſort of appendage to the chapter on the ſmall-pox; upon this we beg leave to offer a few remarks, firſt letting the Author ſpeak for himſelf.

'As there may probably be ſeveral perſons, who do not altogether approve of inoculating the ſmall-pox, it may not perhaps be improper to communicate in this place a ſhort, eaſy, and ſucceſsful method of preparing the body for a mild reception of that diſtemper in lieu of inoculation *.

'Whenever, therefore, the ſmall-pox are predominant, either in town or country, let ſuch as have never gone through this diſeaſe, bathe their bodies, before they have received any infection, all over, in a tub, or any other convenient veſſel of warm water, and which may be occaſionally repeated. *After* bathing, if the perſon is ſtrong and vigorous, or of a plethoric habit of body, bleeding may be neceſſary; and if the ſtomach at the ſame time ſhould be loaded with pleghm, bile, or food unſeaſonably taken, a gentle vomit may ſucceed bleeding; but if neither plethora, foul ſtomach, &c. indicate theſe evacuations, they may both be omitted, or deferred, till we ſee whether they are required after the infection or not. Theſe being occaſionally performed or omitted, it will be highly neceſſary to exhibit two, three, or four doſes of proper cooling phyſic, at ſuitable diſtances after each other. The perſon thus properly prepared, ſhould frequently enter into the room of the infected perſon, and be more particularly about his bed, with the curtains open to him, before, about, and after the time of maturation, till he is ſeized with the diſtemper: and during the whole time of preparation, till he takes the diſeaſe, let him abſtain from all heating and high-ſeaſoned meats, vinous and ſpirituous liquors, and let his diet be ſparing, thin, cooling, and diluting; ſuch as gruel, panado, pudding, roaſted apples and bread, milk and water, butter-milk, whey, lemonade, orangeade, and the like; and ſometimes ſmall broths, a little light meat, and cooling ſallads, &c. Let his mind alſo be kept chear-

* But is there not ſome abſurdity in ſuppoſing, that thoſe who diſapprove of inoculation, will gladly embrace the infection in any other manner; ſeeing the popular objection is not againſt communicating it by an inciſion, but againſt wilfully ſeeking the diſtemper?

'fu

'ful and eaſy, and the uſe of the reſt of the non-naturals as regu-
'lar as poſſible; and eſpecially let him avoid all violent exerciſe,
'and anxiety of mind, as fear, grief, intenſe thought, or ſtudy;
'and the like, as much as poſſible.'——'In truth, this, or ſome
'ſuch like method of preparing the body to receive the diſeaſe,
'is the chief, if not ſole advantage which the practice of ino-
'culation has above that of having it by infection in the uſual
'and common natural way.'

We well remember to have ſeen, between twenty and thirty years ago, a ſubſtitute for inoculation much of the ſame nature with this, propoſed in a long-ſince-deceaſed news-paper; it was then received with contempt, nor do we recollect to have heard of any practitioner hardy enough to recommend a revival of the experiment, from that time till now. Indeed, we muſt not only diſapprove the mode of infection here adviſed, but we alſo cannot help thinking our Author's preparatory inſtructions, defective and erroneous.

With reſpect to the former, the great uncertainty of knowing the preciſe commencement of infection, may reaſonably be objected; we ſhould not imagine a perſon who had breathed but a minute within the circle of a contagious atmoſphere an eligible ſubject even for inoculation, at leaſt till ſuch time as there was a probable aſſurance, that there was no prior infection. Contagious *effluviæ* are in general ſubtle, active, and diffuſive; and where diſeaſes of this kind, to make uſe of our Author's own expreſſion, are predominant, it does not ſeem very prudent to ſuperadd to the quantity of infection that may have already been received.

Another objection to this mode of infection is, that by whatever channel the infection is received, whether it is ſwallowed with the *ſaliva*, or inſpired with the air; whether it takes its route down the *œſophagus*, or through the *trachea*, there is great reaſon to apprehend the variolous *miaſmata* coming into a more immediate contact with the nobler *viſcera*, and conſequently affecting the vital parts more dangerouſly. That violent oppreſſion and inflammation of the lungs, which is ſo frequently ſeen in a fortuitous reception of this diſtemper, rarely occurs under inoculation.

It is agreed even by Mr. Ball, that in order to a happy paſſage through this diſeaſe, the mind ſhould be kept chearful and eaſy, and that all occaſions of fear, grief, and anxiety ſhould be carefully avoided. There is not, perhaps, any diſtemper incident to human nature more diſguſtful to the ſight or ſmell than the ſmall-pox; what may be deemed a moderate degree of natural infection, is apt to prove more than a little offenſive to a by-ſtander,

who has nothing to fear. Is there not then great reaſon to dread the effects the ſight of ſuch an object may have upon an uninfected perſon? Is the reflection, that he is courting a loathſome diſeaſe likely to abate his terrors, baniſh anxiety, encourage his hopes, or promote that neceſſary tranquility of mind? Or ſhould the perſon from whom the infection was received, happen to die, is it probable, that the knowlege of ſuch a circumſtance would alleviate the fears, mitigate the diſtreſs, or add to the conſolation of the preſent ſufferer? Our Author ſeems perfectly indifferent, as to the kind from which he would communicate the diſeaſe; but ſhould an uninfected perſon, even of the firmeſt diſpoſition, and after the beſt inſtituted preparation, be introduced to the bed-ſide of an unhappy patient, labouring under a putrid, confluent ſort, it is much to be feared, that reſolution would ſicken at the ſight, and that the firſt impreſſion might be fatal.

The above may ſerve, in ſome meaſure, to ſhew the unfitneſs and hazard of embracing the mode of infection here recommended: let us next examine the propriety of Mr. Ball's precepts for preparation. We have already pronounced them defective and erroneous: they ſeem to us defective, in being too indiſcriminate; for ſurely there are many and various dyſcraſies, both accidental and natural, that deſerve to be ſeriouſly adverted to, and if poſſible removed, before the admiſſion of this always troubleſome and often dangerous gueſt.---And to direct bathing previous to evacuations, muſt, more eſpecially in plethoric habits, be erroneous; at leaſt it is a practice not known, or not uſed by rational phyſicians, for many obvious, and very ſubſtantial reaſons. We are perſuaded the reputation of our Author's work will not be hurt, nor its utility diminiſhed, if, in the next edition of it, he ſubſtitutes *Before*, inſtead of *After*.

That a judiciouſly conducted preparation is generally of great importance to the ſucceſs of inoculation, will not be denied; but that it is the *chief*, or *ſole* advantage of this practice, as our Author ſo poſitively aſſerts, will, we apprehend, not be ſo readily admitted: Mr. Ball might have ſeen, even in Dr. Huxham, ſome other reaſons for giving the preference to inoculation: 'Not 'but that the mild kind,' ſays that ingenious Phyſician, 'from 'whence the variolous *pus* is taken, and the very ſmall quantity 'of infectious matter received by *inſition*, in part alſo contribute 'to the mildneſs of the diſeaſe.'

We have extended our ſtrictures on this part of Mr. Ball's performance to ſome length, from a certain knowlege, that miſtakes, in no diſtemper, are of more fatal conſequence, than in this. We may, perhaps, hereby incur this Gentleman's reſentment;

ſentment; but our reſpect for the Public ever has ſuperſeded, and, we hope, ever will, every other conſideration. Malevolence and partiality are imputations we have long learnt to deſpiſe, as the mere angry overflowings of trifling or ill-judging Writers.

L

MONTHLY CATALOGUE, For JULY, 1758.

POLITICAL.

Art. 1. *A Propoſal to render effectual a Plan, to remove the Nuiſance of Common Proſtitutes from the Streets of this Metropolis; to prevent the innocent from being ſeduced; to provide a decent and comfortable Maintenance for thoſe whom Neceſſity or Vice hath already forced into that infamous Courſe of Life; and to maintain and educate thoſe Children of the Poor, who are either Orphans, or are deſerted by wicked Parents. To which is annexed, A Letter upon the Subject of Robberies, wrote in the Year* 1753. *By* Saunders Welch, one of his Majeſty's Juſtices of the Peace for the County of Middleſex, and for the City and Liberty of Weſtminſter. 8vo. 1s. Henderſon.

We congratulate the public upon the noble emulation which appears between Meſſrs. Welch and Fielding, for the diſintereſted ſervice of their country. Our Readers are acquainted with many of their ſchemes and projects, and none, as Mr. Welch obſerves, will doubt their *motives*, 'who know either of them, or their views.'

In Mr. Welch's Propoſal before us, he takes notice, that—'It was 'generally hoped, that the Act to encourage Proſecutions againſt 'Bawdy-houſes, &c. would effectually ſuppreſs, at leaſt, the open 'and bare faced Bawdy-houſes; as the proceſs againſt them upon 'this ſtatute, not only ſhortens the proceedings, but prevents that 'kind of chicanery by which they had formerly eluded puniſhment; 'and alſo aſſigns a pecuniary reward to enforce its execution. The 'conſequence of this act was ſo much apprehended by the Bawds of 'Covent Garden, that upon its commencement, and ſome little time 'after, they ſtopped their infamous practices. But unhappily the 'execution of this excellent law requires the information of two 'Houſe-keepers who pay Scot and lot in the pariſh where the offence 'is committed: and ſuch is the dread every man is under of incurring the odious name of Informer, that few proſecutions have been 'commenced upon this act. This the Bawds ſaw, and availed themſelves of it, by returning openly and publicly to their trade of 'proſtitution; and one of them, with an impudence agreeable to 'her calling, advertized in the News-papers, that ſhe was removed 'from the Piazzas, Covent-Garden, *to Bow ſtreet*, which ſhe alſo

'inſcribed

'inſcribed under her ſign; and that ſtreet is now almoſt filled *with infamous houſes.*'

To remove the inconvenience occaſioned by the Houſe-keeper's dread of incurring the name of Informer, Mr. Welch propoſes,

'That the Keepers of common Bawdy-houſes, their Agents, and Servants acting in ſuch Bawdy-houſes, being convicted thereof, ſhall be tranſported for the term of ſeven years, according to the laws made for tranſporting felons; excepting thoſe ſervants or agents who ſhall voluntarily offer themſelves to give evidence in his Majeſty's behalf, and be accepted by the Juſtice before whom the charge ſhall be made; ſuch Evidences to be impriſoned until the parties ſo charged ſhall be tried.

'That every Juſtice of the Peace, in his reſpective juriſdiction, be impowered to convene before him, the Conſtables, or any other peace or pariſh Officers, of the pariſh or place where he ſhall ſuſpect any Bawdy-houſes to be kept, and upon their oaths enquire of the truth of ſuch ſuſpicion; and if ſuch ſuſpicion be confirmed by the oath of any peace or other pariſh Officer, ſuch Juſtice of the Peace ſhall be impowered to enter into ſuch ſuſpected Bawdy-houſe, and upon his own view apprehend the Occupier of ſuch houſe, together with the Servants or Agents there acting, and commit them to priſon for a time not exceeding three days; when the parties ſo committed ſhall be brought up before the ſaid Juſtice for further examination; and the ſaid Juſtice ſhall be impowered to ſummon before him ſuch perſon or perſons whom he ſhall deem to be material evidence in his Majeſty's behalf, to prove the truth of the fact againſt ſuch Bawds, their Agents, and Servants; and if ſuch pariſh or peace officers, or ſuch perſons whom the Juſtice ſhall deem material evidence, ſhall neglect or refuſe to appear before the Juſtice according to the ſummons, then ſuch Juſtice ſhall iſſue his warrant to bring ſuch perſons before him: and if the parties ſo convened and ſummoned, or brought before him by warrant as aforeſaid, ſhall refuſe to be examined upon oath touching the premiſes, (except the people called Quakers) the Juſtice ſhall be impowered to commit ſuch perſons ſo refuſing to anſwer, to priſon, there to remain until ſeſſions, or until they ſhall ſignify to the Juſtice that they are willing to be examined as the law directs.'

But as Mr. Welch is apprehenſive that a regulation of this ſort muſt of courſe reduce a great number of unhappy young women, who now live only by proſtitution, to abſolute diſtreſs, he propoſes an Hoſpital, to be ſupported by voluntary ſubſcription, for the reception of ſuch proſtitutes, and the orphan and deſerted children of the Poor. And he concludes with a particular ſpecification of the cauſes of Robberies, together with the propoſal of ſome means to prevent them for the future.

We will only obſerve of this ſcheme, and others of the like kind which have been lately offered, that if Juſtices of the Peace, and other ſubordinate Officers, would diligently, faithfully, and impartially execute

cate their duty, the laws in being are ſufficient to remedy moſt of the abuſes intended to be removed by theſe Projectors.

R—d

MISCELLANEOUS.

Art. 2. *Letters wrote to the King of Pruſſia, by a* Man of Quality, now upon his Travels through England. Publiſhed at the Requeſt made to the Author by ſeveral Perſons of Diſtinction here. 8vo. 1s. 6d. Hooper and Morley.

It is the fate of renowned Heroes, like that of celebrated Beauties, to be peſtered with Letters, Odes, Madrigals, &c. in ſhort, to be nauſeated with nonſenſe, in every ſpecies of compoſition. Heroes and Beauties are alike the Toaſt of every Fool, and the Theme of every Blockhead.

We do not remember to have ſeen a more impudent puff than the title-page of the pamphlet before us. This pretended Man of Quality, who is upon his travels through England, and who claims correſpondence with the King of Pruſſia, is ſome dull Scribe, who has ſpun out a ſeries of Letters, without a ſingle reflection either new or entertaining.

To appear like a man of faſhion, he has interlarded his pages with ſcraps of French and Italian, and affects great knowlege of the manners and cuſtoms of the Continent. His profeſſed deſign is to give the King of Pruſſia an exact account of the Engliſh nation; a taſk for which he ſhews himſelf by no means qualified. He has retailed ſome few common-place obſervations on the characters of the Engliſh; then, with all the freedom of a man of quality, he makes a deſultory bound, and argues in favour of a ſtanding army, with all the ſervility of a Poliſh peaſant.

R—d

Art. 3. *A Treatiſe on the better Employment, and more comfortable Support of the Poor in Workhouſes. Together with ſome Obſervations on the Growth and Culture of Flax. With divers new Inventions, neatly engraved on Copper, for the Improvement of the Linen Manufacture, of which the Importance and Advantages are conſidered and evinced. By* William Bailey, Member of the Society for promoting Arts and Commerce. 8vo. 2s. Dodſley.

The ſubjects conſidered in this Treatiſe are of the utmoſt importance, as they tend to promote the trade and commerce of the kingdom in general, and the happineſs of the poor in particular. It has for ſome time been a general complaint, that the Workhouſes erected for employing the Poor, have been far from anſwering their original intention, and that a reformation is abſolutely neceſſary. To effect this deſirable end is the intention of Mr. Bailey's plan; which, if carefully followed, will render theſe houſes 'proper ſchools to train up 'the children of the poor to religion, ſobriety, and induſtry, who 'would otherwiſe be brought up in ſloth, ignorance, and vice.

'They

'They will likewiſe be nurſeries for Spinners, Weavers, and other 'artificers in the woollen, linen, and cotton manufactures, and give 'occaſion to the exerciſe of many other trades and uſeful employ-'ments. And when induſtry is thus planted in different counties and 'pariſhes, it cannot be doubted but it will ſoon take root, and ſpread 'by degrees over the whole kingdom.

'The ſick and feeble Poor will be relieved, and comfortably ſup-'ported, with all ſorts of neceſſaries, and phyſic proper to their ſeve-'ral complaints, and due and regular attendance given them by Phy-'ſicians and Nurſes.

'The ſtrong and robuſt will be well fed and cloathed, by the pro-'fit of their own labour; the infirm and tender will be employed only 'in ſuch work as they are equal to, and as may be conducive to their 'health and happineſs.

'Infants will be preſerved from filthineſs, diſeaſes, and prematur[e] 'death;—and controverſies and expenſive law-ſuits for obtaining o[f] 'ſettlements, with the trouble and expence of removing ſtraggling 'Poor, will in a great meaſure ceaſe.'

Theſe are ſurely motives ſufficient to induce thoſe who have the care of the Poor committed to them, to make trial of the method laid down by Mr. Bailey; eſpecially as the Society for the Encouragement of Arts, Manufactures, and Commerce, has offered large Premiums for encouraging attempts of this kind. It is indeed urged, that moſt propoſals promiſe more in theory, than they actually perform in practice. But ſuppoſe this to be true with regard to the plan before us; yet ſurely if only a few of thoſe advantages reſult from it, they are inducements ſufficient for carrying it into execution. Some difficulties would doubtleſs attend it, and ſome care would be neceſſary in the Guardians of the Poor to eſtabliſh it. But the former might be eaſily ſurmounted, and ſurely no public ſpirited perſon who has the leaſt remains of moral virtue, will refuſe his aſſiſtance to eſtabliſh a plan which promiſes ſo many advantages to Society.

With regard to the obſervations on the improvement of the linen manufacture, they juſtly merit the attention of all who are deſirous of promoting the wealth and happineſs of this kingdom: eſpecially as our neighbours on the Continent are at preſent endeavouring to eſtabliſh the woollen manufacture in their reſpective countries.

R—a.

Art. 4. *Enarratio & Comparatio Doctrinarum moralium Epicuri & Stoicorum.*

Diſſertatio, quæ Præmium, à viris Honorantiſſimis Ed. Finch, Tho. Townſend *Baccalaureis Med. Cantabrig. propoſitum, retulit, In Scholis publicis recitata. Kal. Julii,* 1754. *A* Johanne Foſter, A. M. Coll. Regal. Socio. 4to. 6d. T. Payne.

In this ingenious Diſſertation, the principles of the Epicurean and Stoic Philoſophy are briefly ſtated, and accurately compared.

The

The Author obſerves with great judgment, that it is the buſineſs of Philoſophy to point out the way to ſome certain END to which all our thoughts and actions ſhould have reference. With reſpect to this appointed END, both ſects, ſays he, were in the wrong: as they did not extend their views beyond the narrow limits of mortality. Nevertheleſs, from theſe erroneous principles the Epicureans drew juſt conſequences, and the Stoics falſe ones. The one taught that Virtue *alone* was ſufficient to Happineſs; the other, that it was only its *chief* ingredient: the one recommended the impracticable taſk of rooting out our affections; the other, perſuaded us only to moderate them. The ſyſtem of the former, was more for the glory of human nature; that of the latter, more agreeable to truth.

He takes notice of the calumny which each ſect threw upon the other, and of their wilful miſrepreſentations of each others tenets. In the concluſion, he obſerves, that the antients ſeparated Ethics from Divinity: and that though the Stoics often ſpoke with reverence of a God, they nevertheleſs drew no deductions from the contemplation of the Divine Nature, which might tend to open the view of a future ſtate, and improve the morals of mankind: from whence, their rule of conduct became as imperfect as that of Epicurus, who almoſt denied the exiſtence of a Deity. From theſe conſiderations, ſays he, it evidently appears, how much Philoſophy was deficient in ſtrength and dignity, before Religion was introduced to bring it to perfection.

This little tract is written in elegant and claſſical Latin; but as it is a language with which many Readers may be unacquainted, we refer thoſe who are deſirous of further ſatisfaction on this ſubject to Miſs CARTER's excellent INTRODUCTION to her Tranſlation of EPICTETUS.

R-d

Art. 5. *Outlines of a Syſtem of Vegetable Generation.* By Dr. J. Hill. Illuſtrated with Figures. 8vo. 2s. 6. Baldwin.

'No more,' ſays our Author, 'is attempted here, than to lay 'down the ſketch, or firſt deſign of a method, in which this ſubject 'may, perhaps, be traced ſucceſsfully: outlines which the inge-'nious are invited to aſſiſt in filling. The courſe of Nature is here 'followed (faithfully if imperfectly) only in one plant*; and what 'advances are made, have been the reſult of a few months obſerva-'tion under a ſingle hand: years, perhaps ages, are required to pur-'ſue it thro' the ſeveral orders of the vegetable ſyſtem!'

The inquiſitive Naturaliſt will, we apprehend, find in this performance, ſeveral hints that may be uſeful to him in the conduct of his reſearches: nevertheleſs it is future experience that alone muſt determine the rectitude of the Doctor's ſyſtem.—Indeed it is but juſtice to acknowlege, that the pen of this multifarious Writer is never more happily employed than in the purſuit of Nature, and Nature's Laws.

L

* Amaryllis Spotha multiflora, corollis Campanulatis æqualibus, genitalibus declinatis, Linn. Sp. 293.

POETICAL.

Art. 6. *A Genuine and Particular Account of the late Enterprize on the Coaſt of France. By an Officer. In a Letter to a Friend.* 8vo. 1 s. Griffiths.

Authentic, and very well written.

Art. 7. *An Exact Account of the late Expedition, with the Particulars thereof. In a Letter from an Officer to his Friend in London.* 8vo. 1s. Wilkie.

This agrees, very nearly, with the foregoing account, as to the *facts*, but is a very different performance with regard to the *manner* in which the facts are related: it wants all the ſpirit, and the genteel, eaſy expreſſion, for which the *genuine* account has been diſtinguiſhed.

POETICAL.

Art. 8. *Odes of Anacreon.* 4to. 1s. Ruſſel.

This endeavour is a wretched Tranſlation of the twenty-ſeven firſt Odes of Anacreon, which are here *turned* into Engliſh Rhyme, without the leaſt particle of Anacreon's ſweetneſs or elegance. Perhaps the oſtentation of tranſlating Greek, may have ſeduced ſome Stripling to ſo unequal an attempt, but if he had ever read any former tranſlation of this Author, it is amazing how he came to publiſh a verſion which ſhews him to have neither genius, ear, nor taſte for poetry; and ſometimes, indeed, not Engliſh enough for tolerable proſe. Yet if his purpoſe were to ſhew us, how greatly an excellent original may be degraded by an execrable tranſlation, he has abundantly fulfilled it. We ſhall not, in defence of our cenſure, ſelect the very worſt [as he has mangled it] but one of the ſhorteſt Odes of his murdering; and to extenuate the malice of it, as much as poſſible, let it be committed only

Upon his DREAM.

On purple tapeſtry, briſk and gay
With wine, at night I ſleeping lay:
'Midſt virgins, ſporting on the plain,
A ſwift long courſe I ſeem'd to ſtrain.
Some boys more ſoft than Bacchus near
Envying my paſtime with the fair,
In laughter loud, and bitter jeſt,
The malice of their hearts expreſt.
The girls I ſtrove to kiſs, but they,
With ſleep fled from me all away.
Thus left alone, and ſad, I fain
Would cloſe my eyes to ſleep again.

K

Art. 9. *Olindo and Sophronia. A Tragedy. The Story taken from Taſſo.* By Abraham Portal. 8vo. 1s. 6d. Graham.

We have read this play with more pleaſure than we have received from the peruſal of any late performance of the kind, that hath *obtained*

tained the ſanction of the Theatre, as Mr. Portal expreſſes it. This piece was never offered to the Managers, we are told, from a perſuaſion that a modern audience would never reliſh the ſtrain of piety which runs through many of the ſcenes. The Author was likewiſe juſtly apprized of ſome other circumſtances which ſeemed likewiſe to diſqualify his piece for ſucceeding on the ſtage: take the objections in his own words.

'They [the Author's friends] have thought likewiſe ſome of the 'ſpeeches too long for *rehearſal* on the *Stage*. The *latter* of theſe 'objections I might, at the expence of a little labour, have removed; '(though in its preſent circumſtances it was judged unneceſſary): But 'with reſpect to the *former* and main objection, I am particularly 'unfortunate; ſince I can only aſk pardon for a fault which I cannot 'bring myſelf to amend, or even repent of. Theſe objections then 'remaining do, I am ſenſible, render this play unpromiſing for a '*Manager*'s aqprobation; but notwithſtanding I flatter myſelf they 'do not lie equally ſtrong againſt its *publication*: and though it might 'run the hazard of being d——d in a *theatre*, it may afford a ratio'nal and agreeable entertainment in the *Cloſet*; where vicious faſhion 'does not tyrannize, and where men need not bluſh to appear 'pleaſed with *natural ſentiment*, or touched with *juſt diſtreſs*, though 'the former proceed from a mind tinctured with *devotion*, and the lat'ter be ſupported on principles worthy a *Man* and a *Chriſtian*: and I 'make no doubt, but that, if this performance ſhould be found not 'otherwiſe groſly deficient in language, paſſion, ſentiment, and in'vention, a large *audience* might be picked out for it in Great Britain, 'which would *pardon* the *piety* that enters into ſome of the characters, 'nay, and like it *better* upon that account. Such therefore, when 'this piece is publiſhed, it may poſſibly find out wherever diſperſed, 'and ſo obtain the *ſeparate* ſuffrages of a number ſufficient to preſerve 'the Author's reputation, though they could not be collected into one 'place. Prompted therefore by this hope, I here yield up my *virgin* '*tragedy* into the arms of the *Public*, hoping it will diſcover in her 'at leaſt merit ſufficient to entitle her to indulgence, if ſhe has not 'charms and beauties ſufficient to win eſteem and admiration.

The Author concludes his preface with a paragraph relating to himſelf, which, when the merit of his performance is conſidered, muſt do him real honour.

'And now I have but one word more to add, which is, that (to 'the mortification of the Critics) the Author only ſues for fame in '*forma pauperis*. As he has been educated, and hitherto paſſed his 'time, not in the learned and peaceful retreats of *the Muſes*, but in 'the rude and noiſy ſhop of *Vulcan*, his performance is but the effort 'of almoſt unaſſiſted *nature*; the ſolace and amuſement of leiſure 'hours.'

We ſhall here take our leave of this learned and ingenious diſciple of Vulcan, with only a very ſhort quotation from his truly moral and manly performance, in which he ſeems to have caſt an indignant eye towards ſome late *famous* COUNCILS of WAR, viz.

What

What cool and wary *counſel* ſcarce preſumes,
To view with ſanguine *hope* before the fight;
There *, in one lucky moment, Fortune gives
The *valiant arm t'atchieve.*

* In the field of action.

RELIGIOUS *and* CONTROVERTIAL.

Art. 10. *A Select Office for the Holy Communion, conſiſting of occaſional prayers and meditations, collected out of ſuch Authors only as are thought to have excelled in this kind of writing; to which are prefixed, ſome Propoſitions and two Diſcourſes. Wherein are ſhewn, the nature, end, and deſign of the holy communion; the obligations to frequent it, and the qualifications or* preparation *neceſſary, in order to a due and worthy receiving it: and that the fears and ſcruples occaſioned by the words of St. Paul, about eating and drinking our own damnation, are* groundleſs. *The Communion ſervice likewiſe is bound up with this book, in order to make it complete.* 12mo. 1s. 6d. Henderſon.

The two Diſcourſes and the Propoſitions which are prefixed to this work, are plain and practical, and though they contain no new or very accurate illuſtration of the nature and end of the Holy Sacrament, they are for the moſt part rational and conſiſtent, free from, and tolerably well expoſing, many of the fooliſh and extravagant notions Chriſtians have formed about it. The Editor, however, has not been ſo judicious in the more eſſential part of his work. The prayers and meditations which he has collected relative to the office, have a great deal too much of enthuſiaſtical fervour, falſe rapture, and downright fanaticiſm. In meditating on the death and ſufferings of Chriſt, the pious Communicant is to break forth into ſuch flights as theſe. 'Awake, my Soul, and ſpeedily prepare thy richeſt ſacrifice of humble praiſe.' 'Let us remember every paſſage of his 'love; and be ſure that none eſcape our thanks: let us compaſſionate 'every ſtroke of his death; and one by one ſalute his ſacred wounds: 'Bleſſed be the *hands* that wrought ſo many miracles; and were barbarouſly pierced with cruel nails: bleſſed be the *feet* that ſo often 'travelled for us: and at laſt were unmercifully faſtened to the croſs: 'bleſſed be the *head* that was crowned with thorns; the *head* that 'ſo induſtriouſly ſtudied our happineſs: Bleſſed be the *heart* that was 'pieced with a ſpear; the *heart* that ſo paſſionately loved our peace.'

This manner of enumerating the externals of our Saviour's perſon, will be allowed to be extremely low and indecent, and is enough really to make a modeſt perſon afraid, as he reads, leſt the Author ſhould deſcend to ſuch particularities as the Moravians are noted for delighting to deſcribe, and dwell upon, in their love-feaſts.

D.

*** *For a conſiderable Number of other Articles, we refer to the Appendix to our laſt Volume, juſt publiſhed.*

THE MONTHLY REVIEW,

For AUGUST, 1758.

The Hiſtory of the Life and Reign of Philip King of Macedon, the Father of Alexander. By Thomas Leland, D. D. Fellow of Trinity College, Dublin. Vol. IId. *See our laſt.*

IN our review of the firſt volume of this work, we had occaſion to regret the ſcarcity of our learned Author's obſervations; but we have the pleaſure to ſee, that his ſpirit riſes with his ſubject, and as the ſcene becomes more active, his reflections are more frequent, and more animated.

The firſt volume opened a diſtant view of Philip's growing power. It ſhewed him paving the way to tyranny and oppreſſion, by all the crafty arts of intrigue and diſſimulation. It repreſented him purſuing a ſyſtem of intricate policy, which required all our Hiſtorian's judgment and ingenuity, to explain and enliven, by ſuitable remarks and illuſtrations.

In the volume before us, Philip's deſigns become more evident, and his enterprizes more daring and extenſive. The boldneſs of our Author's genius ſeems rather adapted to themes of this nature, than to thoſe of ſtill ſpeculation. His reflections on the buſy part of Philip's character, are ſpirited and pertinent; and it muſt be confeſſed, that he has celebrated his atchievements with great force and energy of expreſſion.

Nevertheleſs, we muſt again take notice, that he has not made a proper diſtinction between true and falſe greatneſs. It would have been a taſk not foreign to his ſubject, or unworthy of his

talents, to have given a ſhort definition of each, and to have endeavoured to aſcertain their diſtinct boundaries. But his admiration of what is grand and ſtriking, appears now and then, in ſome degree, to have withdrawn his attention from what is juſt and moral: and though he is always a faithful Hiſtorian, he may be ſometimes conſidered as too favourable a Commentator.

Our Author has hitherto had occaſion to give proofs of Philip's political clemency, but we now find that Conqueror practiſing the moſt inhuman cruelty, without the leaſt pretence of juſt provocation. The Olynthians having given refuge to two brothers, who were ſuppoſed to have formed a conſpiracy againſt him, he ſeized this opportunity of gratifying his ambition; and, upon their refuſing to deliver up the accuſed, he razed their city to the foundations: a city which for its extraordinary elegance, and delightful ſituation, was celebrated through all Greece. The wretched inhabitants, without diſtinction, and without regard to condition, ſex, or age, were expoſed to public auction, and ſold to any of the Greeks who were inclined to purchaſe them.

Philip ſucceeded in the reduction of this city by bribing Euthycrates and Laſthenes, the Olynthian Commanders, with others, to betray their country. Theſe two principal Traitors were the objects of contempt and deteſtation even of the Macedonians. 'The ſoldiers,' ſays our Hiſtorian, 'were ever inſulting, and dealing them liberally the opprobrious names of traitors, parricides, and villains. They complained to Philip, and deſired his protection: but his anſwer compleated their confuſion, and plainly ſhewed with what abhorrence ſuch wretches muſt ever expect to be received, even by thoſe who have been ſerved by their iniquity. "Do not take notice of theſe rude, "ill-mannered fellows," ſaid Philip, "they are ſtrangers to all "civility and good breeding. They call every thing by its proper name." The fate of theſe men was worthy of their baſeneſs: they were thus expoſed to all poſſible inſult, unprotected and deſpiſed; and either removed by a violent death, or ſuffered to languiſh under diſgrace and poverty.'

The treatment which theſe vile betrayers of their country met with, verifies the Spaniſh proverb, that, However we reliſh the treaſon, we abhor the traitor. But we leave the Reader to determine, whether it was politic in Philip to uſe theſe wretches with ſuch ſarcaſtic ſeverity. As he meditated further acquiſitions, and might again have occaſion to employ ſuch like vile inſtruments to accompliſh his ends, was it not the means to deter others from yielding to his corrupt ſollicitations?

Our

Our Hiſtorian recounts the commotions which Philip's conqueſts raiſed at Athens, which ended in a reſolution to ſend ten Ambaſſadors to Macedon, to treat of a peace with Philip. On their arrival, ſays he, they were introduced to an audience, and, as had been agreed between them, they ſpoke in order, according to their ages; all with the uſual attic elegance; but Æſchines more copiouſly than any of thoſe who preceded him.

'Demoſthenes was the youngeſt, and conſequently the laſt 'to ſpeak. He now ſtood before a Prince whom he was conſci- 'ous he had frequently ſpoken of with the greateſt ſeverity, and 'who he knew, was thoroughly informed of every thing ſaid or 'done at Athens. He was to contend with a compleat maſter 'in his own art: and the reputation of the great Athenian Ora- 'tor, who was ever lancing the bolts of his eloquence againſt 'the King, muſt have raiſed a ſolemn attention in the Court: 'even the Ambaſſadors themſelves were curious to hear thoſe 'irreſiſtable remonſtrances which the Orator is ſaid to have pro- 'miſed with the greateſt confidence, and which Philip and his 'Courtiers were, by this time, warned to expect. All was 'ſuſpence and eager curioſity: and every man now waited in 'ſilence for ſome extraordinary inſtance of force and dignity of 'ſpeaking. But he who had ſo frequently braved all the tu- 'mult and oppoſition of an Athenian aſſembly, was, in this 'new ſcene, in an inſtant diſconcerted and confounded. He 'began in a manner utterly unworthy of his reputation, ob- 'ſcure, ungraceful, and heſitating: his terror and embarraſſ- 'ment ſtill increaſed: and ſcarcely had he uttered a few broken 'and interrupted ſentences, when his powers totally failed him; 'and he ſtood before the aſſembly, utterly unable to proceed. 'Philip ſaw his diſtreſs, and, with all imaginable politeneſs, 'endeavoured to relieve it. He told him with that condeſcen- 'ſion and good-nature, which he knew ſo well to affect, that, 'at his court, he need be under no apprehenſions: he was not 'now before an aſſembly of his countrymen, where he might 'expect ſome fatal conſequences, if his hearers were not pleaſ- 'ed: he begged he would take time to recollect himſelf, and 'purſue his intended diſcourſe. Demoſthenes attempted to pro- 'ceed; but his confuſion ſtill continued; he appeared ſtill em- 'barraſſed, and was ſoon obliged to be again ſilent. The Am- 'baſſadors were then ordered to withdraw.'

The perplexity of Demoſthenes muſt have been greatly aggravated by the recollection of his former boaſtings; for, when one of his colleagues expreſſed his apprehenſions of Philip's art and power of ſpeaking, 'theſe apprehenſions, if we may be- 'lieve Æſchines, were treated with great contempt by Demoſ- 'thenes; who inſiſted, in the moſt confident manner, that he

'had ample and irreſiſtable matter to urge; that he ſhould trace 'the conteſts between Athens and Macedon from the earlieſt 'date; eſtabliſh the right of his country to Amphipolis by the 'fulleſt and cleareſt proofs; that he ſhould deprive Philip of all 'power of objection or reply; and that he had no doubt but 'that this Prince would feel the whole force of his remon-'ſtrances.'

It muſt be conſidered, however, that Demoſthenes was under ſome difficulty as being the laſt ſpeaker; and we muſt obſerve, that where confidence is rather *acquired* than *natural*, as appears to have been the caſe with Demoſthenes, a new audience, or a change of place, will occaſion a public Speaker, who has been uſed to harangue, to experience all the perplexities of a young beginner: neither will he be able to ſurmount them, till time has made thoſe objects which diſconcerted him, familiar to his notice.

Our Author throughout, ſeems inclined to think favourably of the integrity of Demoſthenes. He has, indeed, taken notice, that his rival Æſchines accuſed him of corruption; but he makes no mention of the heavy charge which Plutarch brings againſt him. That Hiſtorian, however, ſpeaks of him as one, through avarice, open to corruption; and he has recounted an incident, too tedious for us to relate, by which the Orator forfeited his reputation for incorruptibility, and drew upon himſelf the ſarcaſms and reſentment of his fellow Citizens.

Having attended Philip through the courſe of his enterprize againſt the Phocians, &c. and having opened that Prince's views, and deſcribed his actions, with the moſt juſt and animated repreſentation, he brings him back to Macedon, and gives a lively picture of his parental care in forming the young Prince Alexander.

'At his return,' ſays he, 'to Macedon, the education of his 'young ſon Alexander, became the immediate object of his re-'gard. The Prince had, from his infancy, diſcovered a re-'markable nobleneſs and greatneſs of ſentiment, and a genius 'ſuſceptible of the higheſt improvements and accompliſhments. 'He was the apparent heir to the kingdom, the power, and the 'fame of his illuſtrious father. The Philoſopher Ariſtotle was 'therefore invited to the court of Macedon, and to him was 'committed the important charge of ſuperintending the educa-'tion of this Prince, "that he may be taught," ſaid Philip, "to avoid thoſe errors which I have committed, and of which "I now repent." 'To engage him more effectually to a faith-'ful and diligent diſcharge of this great truſt, Philip loaded 'Ariſtotle with favours worthy of the generoſity of the King, 'and

'and the merit of the Philoſopher. He cauſed Stagira, the 'city which gave birth to Ariſtotle, and which had ſhared the 'common fate of the Olynthian territories, to be rebuilt, and 'the inhabitants, who were now ſlaves or fugitives, to be re-'ſtored to their original ſettlements and privileges: and there 'ſet apart a ſpacious park, laid out into ſhady walks, and orna-'mented with ſtatues and ſeats of marble, for the uſe of the 'Peripatetic Sages, who were there at full liberty to purſue thoſe 'exerciſes which gave the title to their ſect. Hiſtory has thought 'it worthy to tranſmit to us an account of all the perſons con-'cerned in the nurture and education of this Prince. Hellani-'ca, the nurſe of Alexander, hath not been forgotten, the ſiſter 'of Clitus, a woman to whom the grateful Prince ſhewed the 'utmoſt attention in the midſt of all his conqueſts. A Gover-'nor, named Leonidas, had ever attended him; a man natu-'rally auſtere, but virtuous and brave; rigidly ſcrupulous, and 'careful of the moſt minute particulars relating to his charge. 'Nothing ſuperfluous, nothing that adminiſtered to vanity or 'luxury, was ever ſuffered to approach the Prince's apartment 'by this exact inſpector. In ſome religious rite, Alexander was 'obſerved by Leonidas to make uſe of more incenſe than ſeem-'ed neceſſary on the occaſion, and told, with ſome ſeverity, "that it would be time enough to be thus laviſh of perfumes, "when he was maſter of the country that produced them:" 'which occaſioned the Prince, when he had afterwards con-'quered Arabia, to ſend Leonidas a large quantity of theſe 'perfumes, "to engage him (as he ſaid) to make his offer-"ings to the Gods with a more liberal hand." He had 'another Governor, Lyſimachus of Acharnania, who ſeems 'to have been recommended by his age and attachment to his 'Pupil. He called Alexander Achilles, Philip Peleus, and 'himſelf Phoenix. This flattering application recommended 'and endeared him to the King of Macedon, who had that pater-'nal tenderneſs which made him feel a ſenſible delight in all pre-'ſages that ſeemed to promiſe that his ſon ſhould ſurpaſs him in 'the glory of his actions. Ariſtotle, on his part, laboured to 'improve and adorn the mind of Alexander with every kind of 'knowlege ſuitable to a Prince. That logic, for which his ſect 'was famous, was neither wholly neglected nor minutely incul-'cated. What the Philoſopher more inſiſted on, was to give 'the Prince a perfect knowlege of the human mind, to explain 'all the objects which affected it, and the motives by which it 'is determined. The three books of rhetoric, which he after-'wards dedicated to Alexander, were an abridgment of thoſe 'lectures on eloquence, which he had given to the Prince, to 'compleat him in that branch of knowlege, of which he had 'already received the rudiments from Anaximenes of Lampſa-

'cus. Thus the firſt care of his teachers, was to form this 'Prince to ſpeak with grace, propriety, and force. Nor is it 'probable, that they had leſs attention to teach him an equal 'propriety of action and conduct, in the elevated ſtation in 'which he was at ſome time to appear. But thoſe ſtudies, 'which might inſpire him with great and exalted ideas of glory 'and heroiſm, ſeem to have been the particular delight of Alex-'ander, if we may judge from that remarkable veneration 'which he ever expreſſed for the works of Homer.'

The learned Writer once more leads his Hero forth to conqueſt. He gives an account of his Scythian expedition, &c. deſcribes his intrigues in Greece during that time, and the oppoſition and check which he met with from the Athenian Orator.

Here he takes occaſion to cenſure ſome reflections of the Lord Bolingbroke, who, ſpeaking of Demoſthenes, ſays, "Haran-"guing was, no doubt, the leaſt part of his buſineſs, and elo-"quence was neither the ſole nor the principal talent, as the "ſtile of Writers would induce us to believe, on which his "ſucceſs depended." From this ſentiment our Author appears to differ, in our judgment, without reaſon; and he concludes, that 'we may ſafely concur with the general voice of Hiſtori-'ans, in aſcribing the ſucceſs of Demoſthenes to his abilities as 'a public Speaker.'

But this concluſion ſeems to us altogether equivocal, and neither to acquieſce with, nor contradict, his Lordſhip's reflection. For though it is true, that the Orator's ſucceſs was, in a great meaſure, owing to his abilities as a public Speaker, yet it appears equally true, that eloquence was neither the ſole, nor principal talent on which it depended. He muſt, as the noble Writer obſerves, "have poſſeſſed an immenſe fund of knowlege." Eloquence is but the channel to convey it. He muſt therefore have been maſter of other previous arts, ſuch as a thorough knowlege of his own and other States, with their diſpoſitions, intereſts, &c. before he could have an opportunity of diſplaying his eloquence; and theſe were certainly the principal and eſſential talents which contributed to his ſucceſs, ſince without them he could never have exerted the other.

Our Hiſtorian having drawn a ſpirited deſcription of Philip's laſt victory, which decided the fate of Greece, is led to the following admirable reflections.

'Thus fell the great and illuſtrious nation of Greece; and, 'in one fatal day, ſaw her honours and liberties wreſted from 'her by a people, who had, for ages, acknowleged her ſupe-'riority, and courted her protection. The virtues of her ſons

'had

'had raiſed them to the full meridian of glory; thence had they 'gradually declined by their corruptions, and, having for a 'while retained ſome degree of ſtrength and ſplendour, now 'ſet for ever. That vital heat which animated them, which 'called forth and cheriſhed their abilities, and inflamed and in-'vigorated their minds with great and generous ſentiments, 'was now extinguiſhed. Some faint glimmerings were, for a 'while, to remain, till darkneſs and barbarity, which now be-'gan their reign, gradually advanced and prevailed, and, at 'length, totally overſpread their once happy land. An alarm-'ing example to all future nations, who may, like Greece, 'boaſt their liberty, and, like Greece in its degenerate ſtate, 'retain only the ſhadow of that liberty; and, while they fond-'ly triumph in the actions of their fathers, and are vainly ele-'vated by a dangerous national pride, ſuffer luxury, venality, 'and licentiouſneſs, to deſtroy the ſpirit, and prey upon the vi-'tals, of their conſtitution. Theſe hath Providence ever made 'their own ſevere puniſhment, from which the yet unextinguiſh-'ed remains of bravery and public ſpirit in a people can by no 'means ſecure them. Bravery and public ſpirit never were 'more eminently diſplayed than in thoſe Greeks who fought at 'Chæronea; but they were exerted too late, and their vices 'and corruptions had deprived them of the neceſſary conduct 'and direction: ſo that the very remains of their virtue com-'pleated their ruin. They were led on raſhly to ſlaughter, by 'wretches inſenſible to the ineſtimable value of their lives; and 'thus the ardour for Liberty, which ſtill inflamed them, only 'ſerved to load the field of battle with carnage. But let poſte-'rity regard the faults of theſe illuſtrious men with an humane 'tenderneſs and compaſſion, and learn a juſt value for thoſe no-'ble principles, which, even in a degenerate ſtate, could pro-'duce ſuch glorious effects: and, while they admire the policy 'and abilities which thus ſubdued them, let them alſo learn to 'regard, with juſt deteſtation, that inſatiable ambition, that 'unwarrantable luſt of power and grandeur, which caſts a falſe 'and flattering luſtre round the great ſcourges of mankind.'

Theſe concluding reflections are worthy of their Author. But though here, in general, he expreſſes a juſt and noble abhorrence of 'that unwarrantable luſt of power and grandeur, which caſts 'a falſe and flattering luſtre round the great ſcourges of man-'kind,' yet he himſelf ſeems ſo far dazzled with this falſe luſtre, that notwithſtanding he has been juſt in repreſenting the vices and imperfections of his Hero, he nevertheleſs appears ſome-what anxious to palliate and excuſe them.

After Philip had triumphed over the States of Greece, and, by one important victory made himſelf head of that body, he

aſpired, ſays our Author, to lead the powers of Greece into Aſia; elevated with the mighty hopes of ſhaking the throne of the great King of Perſia. His obſervations on the ſtate of Perſia merit attention.

'The weak and injudicious attempt of Xerxes to conquer 'Greece, had inſpired its ſeveral inhabitants with the warmeſt 'reſentment and impatience for revenge; which the Perſians 'themſelves, by their corruptions, contributed to keep alive. 'When Princes, either through inattention, defect of judg-'ment, or the want of virtue, ſuffer their ſubjects to ſink into 'all the exceſſes of effeminate luxury; from ſuch ſubjects they 'are not to expect generous ſentiments, or great and gallant ac-'tions. Ruin and ſlavery, the natural and neceſſary conſe-'quences of ſuch corruptions, muſt, at laſt, fall with all their 'weight to cruſh the men who abandon themſelves to the ſelfiſh 'and ſenſual paſſions. Politicians may, for a while, ſuſpend 'theſe fatal effects, by introducing foreign forces to defend 'thoſe who have loſt that ſpirit which ſhould prompt them to 'fight their own battles: but this, although it may delay, only 'ſerves to render their deſtruction ſurer. Such was the caſe of 'the Perſians: they hired Greek troops; they maintained them 'in the exerciſe of their diſcipline; they made them intimately 'acquainted with their country and their manners, witneſſes of 'their errors, their corruptions, and their weakneſs. When at 'any time theſe Greeks returned into their own country, they 'never failed to expatiate on theſe with contempt and indigna-'tion; and were eternally prompting and encouraging their 'fellow-citizens to march againſt their old enemy, and to ſub-'vert that unwieldy empire, which was already on the point of 'ſinking under its own weight.'

A war againſt the Perſians, ſays our Author, who had profaned and deſtroyed the Grecian temples, was conſidered as a kind of religious war, which ſeemed naturally to devolve to a Prince who had already been crowned with ſuch extraordinary ſucceſs in his attempts to vindicate the honour of the Gods; nor could any man of his time be ſuppoſed ſo capable of undertaking the conduct of this arduous enterprize, as the renowned King of Macedon. All the Grecians were ſenſible, and ſome by melancholy experience, that in the knowlege of military affairs, no man could ſtand in competition with Philip. Vigilance, addreſs, quickneſs in execution, authority in commanding, the art of forming and diſciplining forces, deep penetration, indefatigable vigour, and conſummate valour, were all ſo conſpicuous in this exalted character, that it was impoſſible for them to heſitate a moment in the choice of a Commander.

Here

Here the Author has obliged us with an excellent Note, in which he has done juſtice to the magnanimous King of Pruſſia, and drawn a kind of parallel between him and Philip.

'A ſcrupulous regard,' ſays he, 'to ſyſtematical rules, and 'pedantically reducing war to a ſcience, ſometimes proves a fa-'tal enemy to that enthuſiaſtic ardour, ſome ſpark of which 'muſt neceſſarily have a ſhare in greatneſs of all kinds, and 'particularly in military greatneſs. Where the lively ſenſe of 'honour is wanting, and the true patriot-ſpirit which ſhould 'animate a ſoldier, it may ſerve to extinguiſh the ſenſe of ſhame, 'and the fear of diſgrace, by affording a fair pretence for juſti-'fying an inſtance of inactive conduct, or the declining an ha-'zardous and dangerous enterprize. — But, when an exact 'knowlege of the military art is united with more elevated 'qualities, then it becomes really valuable. Of this the preſent 'age hath an illuſtrious inſtance in a Prince, who muſt be ac-'knowleged to bear a ſtrong and ſtriking reſemblance to the 'Macedonian, in all the bright and glorious parts of his cha-'racter; to poſſeſs the ſame exalted genius, the ſame penetra-'tion, the ſame indefatigable vigour, the ſame firmneſs and 'greatneſs of mind, the ſame boldneſs in enterprize, the ſame 'taſte for the polite arts, and the ſame regard to learning and 'its profeſſors. Like Philip, in his moſt diſtreſſed condition, 'his abilities have been employed in bearing up, with an un-'conquered ſpirit, againſt the united powers of many different 'enemies, ſurrounding him with their formidable numbers.— 'But, as his difficulties have been infinitely greater, ſo his abi-'lities, in triumphing over them, have hitherto appeared un-'paralleled. The preſent age beholds them with aſtoniſhment: 'poſterity muſt ſpeak of them with delight and admiration.'

We ſhall conclude this article with the ingenious Writer's ſummary of Philip's character.

'In a word, his virtues and vices were directed and propor-'tioned to his great deſigns of power: his moſt ſhining and ex-'alted qualities influenced, in a great meaſure, by his ambition: 'and even to the moſt exceptionable parts of his conduct was 'he principally determined by their conveniency and expedi-'ency. If he was unjuſt, he was like Cæſar, unjuſt for the 'ſake of empire. If he gloried in the ſucceſs acquired by his 'virtues, or his intellectual accompliſhments, rather than in 'that which the force of arms could gain, the reaſon, which 'he himſelf aſſigned, points out his true principle. "In the "former caſe," ſaid he, "the Glory is entirely my own; in "the other, my Generals and Soldiers have their ſhare."

R—d *The*

The Caſe of the Demoniacs mentioned in the New Teſtament: four diſcourſes upon Mark v. 19. *With an Appendix, for farther illuſtrating the ſubject.* *By* Nathaniel Lardner, *D. D.* 8vo. 2s. 6d. ſewed. Henderſon.

THE ſubject treated of in theſe diſcourſes is attended with very conſiderable difficulties, and has often employed the thoughts and the pens of Divines and Commentators. Our learned Author has conſidered it with great freedom, candour, and modeſty; but does not appear to have thrown much new light upon it, or, indeed, to have advanced any thing *material* that has not been already advanced. We ſhall, however, give our Readers a ſhort view of what he has ſaid.

There are two different opinions, he obſerves, concerning thoſe unhappy perſons, who are ſpoken of in the New Teſtament as *poſſeſſed of Devils:* the one opinion general and common, the other leſs general, and ſomewhat uncommon. The moſt common opinion is, that theſe perſons were poſſeſſed and inhabited, governed and influenced, by ſome evil ſpirit or ſpirits; there having been in ſome of them one, in others many of theſe evil ſpirits. The other opinion is, that theſe caſes were diſtempers only, which the human frame is ſubject to in this ſtate of mortality, through its weakneſs and imperfection, the accidents it is expoſed to, the temper of particular conſtitutions, the influences of diet, and other natural cauſes.

It was the prevailing opinion, the Doctor tells us, in the days of our Saviour and his apoſtles, that thoſe bodily diſorders were cauſed by evil ſpirits; and as the unhappy perſons themſelves, and their friends, attributed theſe diſorders to Satan, and demons under him, our Saviour often adapts his expreſſions to that opinion, without countenancing or approving it.

The more juſt and probable account of the matter, our Author thinks, is, that the afflictions which thoſe perſons laboured under, who among the Jews were ſaid to have a demon, or unclean ſpirit, were mere bodily diſtempers and indiſpoſitions. This opinion he endeavours to ſupport by the following conſiderations.

'It having been in thoſe times,' ſays he, 'a very common 'opinion, that there were many evil ſpirits in the region of the 'air; it is not at all ſtrange, that many people ſhould live un-'der apprehenſions of ſuffering from them.

'And many might be induced to aſcribe to ſuch ſpirits, and 'to their power and influence, ſeveral indiſpoſitions, and other

'calamities

'calamities that befel them. Moreover, ſome perſons of a ſpe-
'culative and philoſophical temper might think it beſt to cheriſh
'this opinion among the people, with a view to ſubſerve divers
'ends and purpoſes, which they deemed innocent and uſeful:
'one of which might be promoting the belief of the exiſtence
'of ſpirits, or inviſible Beings. Some there were, as the Sad-
'ducees among the Jews, who denied the exiſtence of angels,
'and the ſouls of men after death. The Phariſees therefore,
'and ſome others, might lay hold of, and encourage the no-
'tion, that many bodily diſorders were owing to evil ſpirits, the
'better to ſecure the perſuaſion of their real exiſtence. For ef-
'fects cannot be without cauſes. If ſuch affecting diſorders
'proceeded from ſpirits, they have a being, though they are
'not viſible.

'This therefore may in ſome meaſure help us to account for
'the prevalence of this opinion, though it had no good foun-
'dation.

'2. I obſerve, ſecondly, that the chief foundation of the opi-
'nion, of real poſſeſſions, may be called in queſtion.

'By the principal foundation of this opinion I mean the ſup-
'poſition of *the liberty of evil ſpirits*, either bad angels, or others,
'to rove about near this earth, in the region of the air.

'The Jewiſh people might be in the right, in ſuppoſing, that
'neither the puniſhment of the fallen angels, nor bad men, was
'compleated before the day of general judgment. But does is
'thence follow, that till that time they were at liberty to go
'where they thought fit, and to do all the miſchief they pleaſed,
'or were able to execute? St. Jude ſpeaks indeed of the fallen
'angels being *reſerved unto judgment*. But how? It is under
'confinement. His words are, ver. 6. *And the angels which
'kept not their firſt eſtate, but left their own habitation, he has
'reſerved in everlaſting chains under darkneſs, unto the judgement
'of the great day.* And St. Peter: *God ſpared not the angels
'that fell, but delivered them into chains of darkneſs, to be reſerv-
'ed unto judgment.* 2 Ep. ii. 4.

'However, poſſibly, this argument may not be reckoned
'concluſive. For though many of the fallen angels are ſo con-
'fined, yet the expreſſions of St. Jude and St. Peter need not
'be underſtood abſolutely, and univerſally. For Satan is ſpoken
'of as our *adverſary, like a roaring lion, walking about, ſeeking
'whom he may devour.*

'That therefore is all, which I have choſen to ſay: *that the
'principal foundation of this opinion may be called in queſtion:*

'not

'not intending to deny the liberty of Satan, and ſome other 'evil angels, to tempt and annoy men, with the divine per-'miſſion. At the ſame time, I perceive not any clear evidence 'of the permiſſion of ſuch numbers of evil angels to act upon 'this earth, as the common opinion ſuppoſes.

'But if by *demons* be meant other evil ſpirits, different from 'fallen angels, then the ſuppoſition of their liberty ſeems to be 'altogether without foundation. In Iſa. lxiii. 16. the Jewiſh 'people are introduced by the prophet, owning, that Abraham '*was ignorant of them, and that Iſrael did not acknowlege them.* 'If good men are not allowed after death to concern themſelves 'in the affairs of this world, not ſo much as of their own de-'ſcendants; how can it be reaſonable to think, that bad men 'are permitted, after death, to concern themſelves in our af-'fairs, for injuring and tormenting us!

'Allowing evil ſpirits the liberty juſt mentioned, and alſo the 'power of inflicting ſome evils on men; it does not follow 'that ever there were any poſſeſſions, in the ſtrict and groſs 'ſenſe of the word; that is, evil ſpirits, actuating and inhabit-'ing the bodies of living men upon this earth.

'4. It does not appear, that the common opinion of poſſeſ-'ſeſſions has any ſupport and countenance in the Old Teſta-'ment.

'Satan, it is true, is there repreſented as the great enemy and 'ſeducer of mankind. He tempted Job, and was permitted to 'bring upon him divers loſſes, and calamities. Still his power 'received farther enlargement. And then Satan *went forth* '*from the preſence of the Lord, and ſmote Job with ſore boils* '*from the ſole of his foot even unto his crown.* Job ii. 7. Here 'is a particular caſe, and it is very affecting. But yet it comes 'not up to poſſeſſion: ſeizing the body of a man, diſcompoſing 'his mind, and acting him at will and pleaſure.

'1 Sam. xvi. 14. It is ſaid of Saul, *that an evil ſpirit from* '*the Lord troubled him:* that is, he contracted a melancholic 'habit and diſpoſition. For it was often ſoothed by muſic. Said 'his attendants: *Let our Lord now command his ſervants to ſeek* '*out a man who is a ſkilful player on a harp. And it ſhall come to* '*paſs, that when the evil ſpirit from God is upon thee, that he* '*ſhall play with his hand, and thou ſhalt be well.* David was ſent 'for. *And it came to paſs, when the evil ſpirit from God was* '*upon Saul, that David took an harp, and played with his hand.* '*So Saul was refreſhed, and was well, and the evil ſpirit depart-*'*ed from him.*

'Neither

'Neither this, then, nor any thing elſe mentioned in the Old 'Teſtament, that I can recollect, countenanceth the ſuppoſi-'tion of that terrible caſe, which ſeems to be implied in the 'real poſſeſſion of evil ſpirits.

'And it is not unreaſonable to conclude hence, that the no-'tion of poſſeſſions was received by the Jews from the Chaldean 'or Greek Philoſophers, after the ſhutting up of the canon of 'the Old Teſtament by the ancient Prophets.

'5. We find not any inſtances of poſſeſſions by good angels, 'or other good ſpirits. Why then ſhould poſſeſſions by evil 'ſpirits be allowed of? Can it be reaſonable to ſuppoſe, that 'Divine Providence would permit evil ſpirits to have more pow-'er to do evil, than others have to do good?

'There has been an opinion, maintained by ſome, that every 'man has a tutelar or guardian angel. Others have ſuppoſed, 'that every man has two angels attending him, one good, the 'other bad: each ſuggeſting to him counſels and warnings, 'according to their ſeveral diſpoſitions, one wiſhing his welfare, 'the other waiting for his halting. But theſe opinions, (though 'deſtitute of all good authority,) do not amount to the thing 'which are ſpeaking of. Nor are they by any means ſo unrea-'ſonable.

'6. Poſſeſſion by evil ſpirits is a thing in itſelf abſurd and 'impoſſible, at the leaſt unreaſonable, and not to be ſuppoſed, 'unleſs there be clear and full proof of it. Which, I think, 'there is not.

'Man conſiſts of ſoul and body. And it ſeems to be unſuit-'able to the wiſe methods of Providence, that other ſpirits 'ſhould enter into any man, without his conſent, and actuate 'and govern him. *There is a ſpirit in man, and the inſpiration 'of the Almighty giveth him underſtanding.* Job xxxiii. 8. *The 'ſpirit of a man will ſuſtain his infirmity, but a wounded ſpirit 'who can bear?* Prov. xviii. 14. The ſame wiſe man ſpeaks 'of *the ſpirit of a man that goeth upward.* Ecc. iii. 21. And 'St. Paul: *What man knoweth the things of a man, ſave the ſpi-'rit of man that is in him.* 1 Cor. ii. 11. I refer alſo to Matt. 'x. 28. 1 Theſ. v. 23. 2 Tim. iv. 22. Heb. xii. 9. not now 'to take notice of any other places.

'The Scripture therefore in agreement with Reaſon, and the 'general perſuaſion of mankind, ſuppoſes one ſoul or ſpirit in a 'man. And for other ſpirits to ſubſiſt therewith, and to con-'troul and actuate all his powers and members, is an incongrui-'ty, that ought not to be admitted.

'7. Real

'7. Real poſſeſſions ſeem inconſiſtent with the goodneſs of 'God.

'I ſay, it ſeems to be inconſiſtent with the wiſdom and good-'neſs of the divine government, to allow of poſſeſſions, in the 'groſs meaning of the word. If indeed, there were any clear 'and undeniable evidences of ſuch a thing, we ſhould be will-'ing to do our beſt, to reconcile it to wiſdom and goodneſs. 'But as there is not, that I know of, any clear and undoubted 'evidence of this fact, and the thing appears to be very ſtrange 'and ſhocking; I apprehend, we may ſay, it *appears* to be in-'conſiſtent with the wiſdom and goodneſs of God.

'For let any man think with himſelf, if it be not a ſtrange, 'and hard caſe, for a man to be put into the power of evil ſpi-'rits: or for apoſtate angels, or other impure and wicked ſpirits, 'one or more of them, to be allowed to take poſſeſſion of him, 'and to teaze and torment him as they think fit. Is this ſuited 'to that ſtate of trial in which we now are? Such unhappy 'perſons, it is true, are not caſt into hell, nor fixed in a ſtate 'of damnation. But apoſtate angels, or other infernal ſpirits, 'are ſuppoſed to be permitted to come to him, ſeize on him, 'torment and diſtreſs him, and that for many years together.

'Is this a ſuppoſition that ſhould be eaſily made, or allowed 'of? Can we fairly reconcile this to the wiſdom and equity of 'the divine government?

'Beſides, from many things ſaid in the Goſpels, it appears, 'that divers of the perſons, there ſpoken of as *having evil ſpi-'rits*, were not the worſt of men. Yea, for any thing we can 'perceive, divers of them were honeſt, virtuous perſons. And 'ſome had laboured under thoſe diſtempers, commonly aſcrib-'ed to evil ſpirits, from their youth, or from childhood, before 'they can be ſuppoſed to have been guilty of great and heinous 'tranſgreſſions.

'This argument, if it does not hold againſt the ſuppoſition, 'that evil ſpirits may be ſometimes permitted to inflict diſeaſes: 'certainly has a good deal of force againſt poſſeſſions, eſpecially 'in the groſs ſenſe, in which they have been underſtood and al-'lowed of by ſome in late times.

'8. Another argument againſt poſſeſſions ariſes from the 'manner in which the perſons ſaid to *have unclean ſpirits*, ſpeak 'of our Lord Jeſus Chriſt.

'For ſuch perſons did often bear an honourable teſtimony to 'our Lord. Luke iv. 41. *And Demons alſo came out of many, 'crying out, and ſaying: Thou art the Chriſt, the Son of God.*

'But

'But it is incredible, that Satan, or any other evil ſpirits, under his influence and direction, ſhould freely and chearfully bear witneſs to our Lord, as the Chriſt.

'When the Phariſees reviled him, and ſaid, that he caſt out Demons by Beelzebub, the Prince of Demons, our Lord confuted that reflection and charge, by ſhewing, that the thing was very unlikely. So in Matt. xii. 25, 28. and elſewhere. For the doctrine taught by our Lord being contrary to the kingdom and intereſt of Satan, it was altogether improbable, that ſo ſubtle and malicious a ſpirit ſhould concur with him for the ſupport of it.

'In like manner is it incredible, that any unclean ſpirits ſhould chearfully bear teſtimony to Jeſus, as the Chriſt, the Son of God. Therefore that profeſſion, or declaration, did not proceed from ſuch ſpirits, but from the unhappy, diſeaſed perſons, who under their melancholic affections, thought themſelves to have Demons, in conformity to the prevailing opinion, though they had not.

'This is a much more reaſonable way of accounting for this matter, than to ſuppoſe, that evil ſpirits openly profeſſed Jeſus to be the Chriſt, the Son of God.

'Indeed this appears to me a very forcible argument. I have been ſometimes apt to think, that this conſideration has been overlooked by learned and pious men, who have ſo readily admitted real poſſeſſions.

'However, it may be here ſaid, that poſſibly this teſtimony was not free and voluntary, but conſtrained and compelled. To which I anſwer, that this cannot be ſaid with good reaſon. Our Lord certainly did not conſtrain any ſuch to bear that teſtimony to him, and ſpeak ſo of him. For he never received it, but diſallowed of it, and checked it: though afterwards, when thoſe perſons were by his mighty power delivered from the indiſpoſitions under which they had laboured, he was not unwilling that they ſhould bear witneſs to him, as we ſee in the caſe before us. *He bid the man go home to his friends, and tell them, how great things the Lord had done for him, and had compaſſion on him.*'

The Doctor obſerves further, that thoſe perſons who are ſpoken of as having Demons, or an unclean ſpirit, had ſome bodily indiſpoſition; ſome laboured under diſtraction, others had other diſorders; and that it does not appear from the hiſtory of theſe caſes, that there was any thing more than bodily indiſpoſitions, and that diſcompoſure of mind, which uſually accompanies them.

What neceſſity, therefore, for the ſuppoſition of the agency or interpoſition of evil ſpirits?

He proceeds now to conſider the objections to his opinion, or the arguments in favour of real poſſeſſions, and takes notice of the four following. 1. There might be ſuch caſes in former times, though there are none now. 2. There are divers things ſaid of thoſe perſons who were called Demoniacs, which are very difficult, or even impoſſible to be accounted for, but by the ſuppoſition of real poſſeſſions, or the operation and interpoſition of evil ſpirits. 3. The Evangeliſts appear to have believed, that theſe perſons had really one or more unclean ſpirits. 4. Our Lord himſelf does not oppoſe the opinion of real poſſeſſions, as he would have done, it is likely, if not true.

To the firſt objection, viz. That tho' ſuch things may not be allowed of in the common and ordinary courſe of Divine Providence, they might poſſibly be permitted at the time of our Saviour's appearance, when there was an uncommon and effectual remedy at hand; the Doctor anſwers, that this ſuppoſition does not ſuit the hiſtories related in the Goſpels: for theſe caſes do not there appear to be extraordinary, but are looked upon by every body as ordinary and uſual things. No one expreſſes a ſurprize that ſuch people are brought to Jeſus. His enemies never mention it as a reproach and diſhonour to him, that their country was then infeſted with evil ſpirits. If people have been all on a ſudden ſeized with diſorders never heard of among them before, and if ſuch caſes had been numerous, it would have occaſioned the utmoſt aſtoniſhment, and have raiſed a loud and general clamour. But there was no ground for ſuch a charge; it was never mentioned; it was impoſſible to be made: for ſuch caſes were well known, and are ſpoken of by other Writers cotemporary with the Evangeliſts, by Joſephus, and others, as common in Judea and elſewhere, not only at that time, but alſo before and afterwards.

But, ſecondly, it is ſaid, that divers things appear in the hiſtory of theſe perſons, which are very difficult, if not impoſſible to be accounted for, but upon the ſuppoſition of real poſſeſſions, or at leaſt the interpoſition and operation of evil ſpirits. Firſt of all it may be ſaid: if there was no agency of evil ſpirits, how came it to paſs that this opinion ſo prevailed, as it did? And how came it, that many perſons thought themſelves to be poſſeſſed by evil ſpirits? To this the Doctor anſwers, that it is no uncommon thing for opinions to prevail in the world, which have no ſolid foundation. How many have been diſpoſed to aſcribe the diſeaſes of the human body, and other diſaſtrous events in the world, to the planets or other ſtars! It was for a long

long time a very common opinion, that ſpirits of inferior orders, in a manner filled the region of the air: and many diſtempers were aſcribed to their influence. When ſuch an opinion prevailed, it was very likely that ſome, who fell under grievous diſtempers, ſhould think themſelves harraſſed and tormented by evil ſpirits, and upon ſome occaſions ſpeak in conformity to their inward apprehenſions. This, particularly, was the caſe of the man, called Legion, and perhaps of many others, who were under a deep melancholy.

But how came theſe perſons who are ſaid to have evil ſpirits, to know Jeſus to be the Chriſt, if they were not under the influence of evil ſpirits, of great knowlege, as well as much power?—The Doctor thinks, that theſe perſons knew Jeſus to be the Chriſt, the Son of God, in the ſame way that others did. The expectation of the coming of the Meſſiah had been for ſome time very common, and even univerſal, founded upon juſt interpretations of the ancient Prophets, which were publicly read in the ſynagogues, and were in the hands of all men. Theſe people, before they were ſeized with the diſorders which they now laboured under, were well apprized of the common notions concerning the greatneſs of the Meſſiah, which were allowed by the Jews in general. It is not at all ſtrange, therefore, that they ſhould bear teſtimony to him.

All thoſe ſaid to have evil ſpirits were not diſcompoſed in mind. Many of them were epileptical, or paralytical. Theſe, undoubtedly, enjoyed, at ſome ſeaſons, the free uſe of their ſenſes and underſtandings, and might diſcern the evidences of our Lord's great character: and being ſincere and honeſt, might be diſpoſed to own it, and declare the ſenſe of their minds. But thinking their diſtempers to be owing to the operation and influence of evil ſpirits, they affect to ſpeak in their name.

To the third objection, viz. That the Evangeliſts ſeem to have believed real poſſeſſions, &c. the Doctor anſwers, that this cannot be denied, and that it needs not be conteſted. Nor ought this, he ſays, to be thought ſtrange, even ſuppoſing, that there was no agency or interpoſition of evil ſpirits. For the opinion of poſſeſſions being common at that time, and generally admitted by the knowing, as well as by others, it is no wonder that the Evangeliſts ſhould be of the ſame ſentiment. The twelve Apoſtles of Chriſt were unlearned men; our Lord choſe to have ſuch for Apoſtles; and he did not teach them a Philoſophy, but Religion: and, indeed, if the Evangeliſts had appeared to know more than others in this and other points of philoſophical nature, it might have diminiſhed the credibility of their Hiſtory. If they had been wiſer and more knowing than moſt others, and

even than the knowing and learned of that time, ſome would have been apt to charge them with art and contrivance in the main parts of their Hiſtory.

To the fourth objection our Author anſwers, That tho' our bleſſed Lord undoubtedly knew the truth of the caſe, yet he was not therefore obliged to ſpeak his mind, or to correct every falſe and miſtaken notion among the people whom he taught. He was concerned in a deſign of the utmoſt importance, that of teaching the principles of true Religion, and recommending them by works of mighty power, and great goodneſs. When any afflictive caſes were brought to him, it was ſufficient to heal them, to whatever cauſe they were aſcribed. It was expedient not to enter into any debate upon that head: it might have diverted him from his main work.

In the Appendix, our Author, for the further illuſtration of his ſubject, makes remarks upon two paſſages of Joſephus concerning Demoniacs, and explains ſeveral texts of the New Teſtament in relation to them. But the general view we have given, will be ſufficient, we apprehend, for moſt of our Readers.

R.

A Specimen of true Theology, or, Bible Divinity: in which the benefits of Chriſt's Redemption made known, fairly, and plainly, from the Holy Scriptures alone; become the moſt powerful motive to all ſincere Chriſtians, conſtantly to perſevere in the true faith and practice of the Goſpel Covenant. And at the ſame time the moſt natural, moſt awful, and moſt merciful Warning and Call to mere nominal Chriſtians; unbelieving Jews; and ſinners of all kinds and degrees. By a Searcher after Religious Truth, and a Well-wiſher to all Mankind. 8vo. 2s. Whiſton.

IT is not eaſy to know what the Author of this confuſed piece of Bible Divinity, as he calls it, aims at. He ſets out, however, with endeavouring to raiſe his Readers expectation of ſomething very great and uncommon to be performed by the help of this truth, viz. That there is an Unity and Concord of all God's Attributes. 'The holy ſcriptures,' ſays he, 'may be truly and 'readily underſtood, if we duly ſearch them by that moſt certain 'teſt of all religious truth, namely, the Unity and Concord of all 'God's Attributes—This *infallible* teſt will moſt *readily* and *cer-* '*tainly* lead us to the true knowlege of the moſt important truths 'regarding the ſalvation of all mankind in *various* degrees.' Theſe wonder-working words, Unity and Concord of Attributes,

butes, are every now and then repeated, like a ſpell or charm, to raiſe up ſome ſurprizing truth or tenet. One of theſe principal and favourite tenets which make up his Bible Divinity, ſeems (for he is far from ſpeaking clearly or conſiſtently of the matter) to be this, viz. That all mankind will be finally ſaved in *ſome* degree, on faith in Chriſt, and *ſincere repentance.* Thus, ſpeaking of the comfort we may receive from the Attributes of God acting in Unity and Concord, he ſays, 'For in his (Chriſt's) goſpel, we are moſt plainly and expreſly aſſured by Chriſt himſelf, 'that all mankind will be *finally* ſaved in *ſome* degree on faith in 'him, and ſincere repentance—*Whoſoever ſhall call on the name 'of the Lord ſhall be ſaved.* Thus the great Eraſmus underſtands 'this ſcripture, *Si quis vel ab extremis inferis intendat ad Domi-'num clamorem, vivâ adhuc ſcintillâ fidei, exauditur. Miſeri-'cordia enim Domini ſuperexultet judicio.* Eraſmus.—If any 'one ſhall cry unto the Lord, even from the loweſt pit of Hell, 'with a remaining ſpark of faith, the Lord will hear him and 'will help him. For the mercy of God glorieth over judg-'ment.'

In another place, ſpeaking of the miſſion, incarnation, ſufferings, and death of Chriſt, he ſays, 'And all this for the *ſalva-'tion* of every individual of mankind, in *various* degrees, who 'were *univerſally* become ſervants of ſin, through Adam's tranſ-'greſſion.' Sometimes, as in this place he ſpeaks of this *ſalvation* as purchaſed for all mankind, without mentioning the terms of faith, or repentance, or both. So again he aſſerteth elſewhere, 'God gave his only begotten Son to die in the behalf 'of *all ſinners*, and in *full ſatisfaction* to his Divine juſtice for 'all the ſins of the *whole* world, as we find it revealed through-'out the ſacred writings.—So that no *one* of God's rational 'creatures ſhall *utterly* periſh.'

If we underſtand our Author right in the diſtinction he makes, the ſalvation ſpoken of here, is what he terms *abſolute* in oppoſition to that of believers in Chriſt, which he calls *conditional ſalvation.* But as we cannot be poſitive, that we miſtake not his meaning, let our Readers take the following extract, which, if he be intelligible any where, may ſhew them his ſentiments on this head.

'He gave him for *us all*,' (ſays he) '*abſolutely* for all *rational 'ſpirits* in *ſome* degree, and *conditionally* for the ſalvation of the '*whole man* in an *high* degree, both in ſpirit, in ſoul, and in body.

'Nevertheleſs, as we are all prone to evil, through the great 'corruption we are tainted with from Adam's ſin, ſo thoſe who 'continue to live wickedly, muſt expect to ſuffer in *proportion* 'to the things done in the body, before the *rational ſpirit* can

'be delivered out of torment, and be admitted to eaſe; but the 'holy ſcriptures aſſure us, that the time will come, when the 'rational and immortal ſpirits of *all* the wicked of *all mankind*, 'ſhall repent and confeſs Chriſt, either *here* or *hereafter*, and 'ſhall be delivered out of torment, and admitted to eaſe through 'Chriſt's imputed merits, and that the ſpirit or reaſonable ſoul 'of every man ſhall return to God who gave it. And we be- 'lieve, with Eraſmus, *Si quis vel ab* extremis inferis *intendat ad* 'â *Dominum clamorem vivâ adhuc ſcintillâ fidei, exauditur. Mi-* 'ſericordia enim Domini ſuperexultet judicio. Every individual 'of ſinful mankind will finally, through Chriſt's merits, be re- 'ceived again into the favour of his Almighty Father, and in 'ſome degree partake of happineſs to all eternity. And this we 'think the holy ſcriptures do every where plainly point out and 'declare to us, in a multitude of paſſages.

'The ſalvation of all mankind, in ſome degree, was God's 'deſign from the beginning; it was promiſed in his only belov- 'ed Son, before the foundation of the world; it ſeems every 'where pointed out in the holy ſcriptures, that the ſalvation of 'the rational ſpirits of *all mankind*, was the *abſolute* deſign of 'God in his beloved ſon from the beginning. If ſo, we may be 'aſſured, that what God has thus taken under his protection, 'can never utterly periſh. God ſpared not his only begotten 'Son, but gave him for us *all*; *abſolutely* for the rational ſpirits 'in *ſome* degree, and *conditionally* for the ſalvation of the *whole* 'man to an *high* degree. Not to believe the abſolute ſalvation 'of all mankind in *ſome* degree, on *faith* in Chriſt, and ſincere 'repentance, after ſuffering, according to the things done in the 'body, ſeems to me againſt all reaſon and true religion, becauſe 'ſuch an unbelief ſeems quite contrary to the word of God, his 'great mercy and goodneſs every where revealed throughout 'the whole Bible.'

Our Author reckons the Jews in the number of thoſe who ſhall *finally* be ſaved in *ſome* degree, or partake of the *abſolute* ſalvation; but if they continue Jews to the end of their days, they are never to partake of the ſalvation by Chriſt, or the *conditional* ſalvation; but can only have a *low* degree of ſalvation. Upon this ſubject he takes occaſion to deliver his ſentiments concerning the naturalizing of Jews, or any attempts to gather *them* together, who are diſperſed by the will of God. He harangues moſt vehemently, and in a moſt *unchriſtian* manner, we think, againſt ſuch an attempt. 'As to the Jews,' ſays he, 'they cannot become a nation again, or ſo much as be gathered 'up, while they remain Jews; and until they embrace Chriſ- 'tianity, they will remain, under the great wrath of God, a moſt 'deſpiſed race of people, ſcattered over the face of the earth:

'for

'for ſuch is the will of God, as declared by their own prophets; 'by Chriſt himſelf, and his apoſtles: Chriſtians ought not, 'therefore, to attempt to leſſen that wrath of God againſt the 'Jews, gathering them together by acts of Parliament, while 'they yet remain Jews.'

Our Readers would perhaps willingly excuſe our ſaying any thing more of this performance. The concluſion of it, however, is too particular to be paſſed by. It contains our Author's ſentiments of the Holy Trinity, and is, perhaps, as curious an attempt to ſpeak with ſome tolerable propriety on that article of myſterious orthodoxy, as can be met with.

'Thus has the Holy and Ever-bleſſed Trinity in Unity moſt 'wonderfully accompliſhed the ſalvation of all mankind! Here 'we plainly ſee, that the Father, the Son, and the Holy Spirit 'are *One—One*, by agreement, deſign, and intention, in the 'accompliſhing and perfecting man's ſalvation; and that the 'Father is the One *only* ſupreme God and original Cauſe of all 'things; operating by the Son, and perfecting by the Holy Spi-'rit, both in the creation, redemption, and ſalvation of *all* 'mankind.—

'Theſe three divine Perſons, plainly revealed to us through-'out the holy ſcriptures, are called by Chriſtians the *Holy Tri-'nity in Unity*; and God the Father is the *firſt* perſon of the '*Trinity*, as the holy ſcriptures do plainly ſhew us, and do ex-'preſly declare, that there is *one Spirit*, *one Lord*, and *one God* 'and *Father* of all; who is above all, and in us all, Eph. iv.— 'And theſe three divine Perſons,—the *Father*, the *Son*, and *Holy* '*Ghoſt*, we Chriſtians call the *Holy and undivided* Trinity: and 'to theſe three divine Perſons we Chriſtians were dedicated; 'and do daily give all honour and glory, adoration, and obe-'dience, praiſe and thankſgivings, all tending *ultimately* to the 'glory of *God*, the *Father*, the One *only* ſupreme God, the ori-'ginal Cauſe, Author, and Fountain of all Things, both in 'heaven above, and in the earth beneath; and thus we Chriſ-'tians devoutly adore the *Bleſſed Trinity in Unity*.

'Our Saviour Chriſt ſays, John x. 30. *I and my father are* 'One.—And *three* may be *one* as well as *two*.' (how ingenious!) 'We muſt therefore conſider the *true* ſenſe and meaning of the 'words; which was not to teach us a new way of numbering, 'or to deſtroy the nature of numbers; no more than when it 'is ſaid—man and wife are *one*—Chriſt and Believers are *one*— 'and the many hundred Converts to Chriſtianity were of *one* 'heart, and of *one* ſoul. There are ſeveral ſorts of *Unity*: 'there is an *Unity* of *Conſent* and agreement which may be 'amongſt a *great many*;—of *Power* and Authority, which may

'be poſſeſſed and executed by *ſeveral perſons*, who may be all *one* Sovereign and royal Monarch. A great many individuals may be *one* in *nature* and *eſſence*, as all mankind are. But the *Unity* of *God* conſiſts in this, that the *perſon* ſtiled in holy Scripture, the *one* God, is the *Father*; that the *Son* and *Holy Spirit*, are in the Father as in the fountain of their Being; and are *naturally* and *inſeparably* united to him—And God the Father is the *ſelf-exiſtent* Being, the *Principle*, the *Root*, and *Fountain* of the other *two*, and therefore they are *one* with him; becauſe, tho' having real *Beings* and *Subſiſtences* of their *own*, yet they are *from* him and *in* him.—See Chriſt's prayer in the ſeventeenth chapter of St. John's Goſpel. Here the Father is rightly ſtiled, the *Whole*, as he is the Fountain of Divinity.—For the Divinity which is in the *Son*, and in the *Holy Ghoſt*, is the Father's, becauſe it is derived from the Father.—So that the *Holy Trinity* is always *perfect*; and in the *three* Divine Perſons is acknowleged *one* Divinity, viz. that of the Father: And ſo in the *Church*, there is preached but *one* God, even the Father of the Word—The Father is the *one* God who is *above* all, by *himſelf*; *through* all, by his *Son*; and *in* all, by his *Spirit*.—Thus far concerning the *Unity* of the *Trinity* has the holy Scriptures moſt *plainly* revealed to us, that we might know the method of our ſalvation: But as to the *Modus* or *Quomodo* of the MYSTERIOUS UNION of Father, Son, and Holy Ghoſt, the holy Scriptures are altogether ſilent; and for any one to pretend philoſophically, or metaphyſically, to explain the *manner* and *how*, of that MYSTERIOUS UNION, would not only be vain and conceited, but highly preſumptuous.'

Verba et præterea Nihil.

D

Sermons on the principal Evidences in favour of the Chriſtian Religion, and the chief Objections made to it. By John Hodge. Publiſhed for the Uſe of Families and private Chriſtians. 8vo. 5s. Buckland and Johnſon.

OUR Readers will find in this work, the principal Evidences of Chriſtianity laid down in a plain but judicious manner. It pretends to nothing *new* on the ſubject; and a more ſtrict manner of arguing than what is here made uſe of, might not have anſwered ſo well the deſign of its publication, which is, 'for the uſe of Families and private Chriſtians.'

The

The firſt Sermon is drawn up by way of Introduction to the following, in which Mr. Hodge takes occaſion, from John vii. 17. *If any man will do his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of myſelf*, to conſider with what temper and diſpoſition of ſoul we ſhould come to, and enter upon, an enquiry of this nature. He takes theſe words of our Saviour much in the ſame ſenſe with that which is generally given of them, viz. as containing this general truth or propoſition, *That a good diſpoſition of mind is neceſſary to men's being able rightly to judge of the evidences of a divine Revelation*; or, 'That an inward fixed determination to receive and comply 'with whatever ſhall appear to be the will of God, a determina-'tion, whoſe ſincerity muſt appear in a preſent dutiful obedi-'ence to that will, as far as it is already known,' is naturally, in many reſpects, advantageous for diſcovering the truth, and judging of doctrines which pretend to be from God. Which propoſition, no doubt, is very true, but not the *ſenſe* of the paſſage. Taken in this general acceptation, the words would not be what they are, a direct reply and ſatisfactory anſwer to the objection, which the Jews pretended to have, againſt embracing for truth what he had been diſcourſing to them. The direct and preciſe meaning of this text, is this, *If any man will do his will* (i. e.) if you are really diſpoſed to do the will of God, ſuppoſing you could be certain that what I now deliver to you is his will, and comes from God, *he ſhall know of the doctrine*; (i. e.) you ſhall be ſatisfied as to that point, I can ſoon convince you of the truth of my doctrine, and produce a certain mark or criterion, by which you ſhall know that it is of God, and not a doctrine of my own. And accordingly our Lord in the next verſe adds, *He that ſpeaketh of himſelf, ſeeketh his own glory*; that is, If I ſpeak theſe things of myſelf, if this doctrine be a fiction or invention of mine, I ſhould ſeek my own glory by it; I muſt have invented it, and be now propagating it in ſupport of my own honour, and to ſerve my own ends; *but he that ſeeketh his glory that ſent him*; that is, but if I ſeek only the glory of God, and have no end, no intereſt of my own to ſerve, *the ſame is true*; that is, I am no impoſtor, but a true Prophet, whoſe doctrine is of God. This is the mark or criterion by which the Jews were to try, and by which they could not fail to diſcover the truth of our Saviour's pretenſions to be a divine Teacher; and it is of ſuch a nature as to afford *every* man conviction. The vicious and immoral, no leſs than the good and the virtuous among the Jews, could ſee the force of this reaſoning. So that when he ſays of any well-diſpoſed perſon that might be in his audience, *He ſhall know of the doctrine, &c.* he doth not mean to aſſert, as our Author underſtands him, that ſuch a one is, by his own temper and diſpoſi-

tion, better enabled to judge of, and diſcern the truth; but only to expreſs his readineſs to afford any of his hearers immediate ſatisfaction, as to the truth and divinity of his doctrine; as if he had ſaid, are you ready to do the will of God, and do you heſitate to receive my doctrine, only becauſe you know not whether it be of God, or whether I am an impoſtor? You ſhall know this. There is a certain mark or criterion by which you may judge whether my doctrine be of God; it is this, *He that ſpeaketh of himſelf, &c.*

We have taken this opportunity of offering to the public an explication of this text, which we look upon to be moſt conſiſtent with the context. In this ſenſe, the words connect with the foregoing and following verſe, and the reply which our Saviour makes to the Jews, continues direct and uninterrupted: in the other ſenſe, conſidered as a general propoſition, however juſt that may be, they interrupt the reply, and render the verſe that follows them altogether uſeleſs and impertinent. However, if we ſhould be thought to have digreſſed too far for the ſake of this criticiſm, we hope our Readers will pardon us, and proceed to a more general conſideration of the performance before us.

Having ſhewn at large, in the introductory Sermon, the many and great advantages of a good and honeſt diſpoſition of mind, in enquiring into doctrines which pretend to be from heaven, our Author, in the ſecond Sermon, enters on the firſt part of his plan, which contains the principal evidences of the truth of Chriſtianity.

Any Religion, or ſet of Doctrines, pretending to a divine origin, can never appear to a judicious and rational Enquirer, worthy of his belief, or, indeed, the leaſt regard, if it, or they, bear the plain marks of ſome intereſted deſign being carried on by the publiſher of them. Mr. Hodge, therefore, begins with vindicating the honour of Chriſtianity in this reſpect, from thoſe words of our Saviour (John vii. 18.) *He that ſpeaketh of himſelf, ſeeketh his own glory; but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſs is in him.* The doctrines of Chriſtianity are ſhewn to be entirely free from all ſuſpicion of being calculated to ſerve any worldly deſign, and to have for their great end, through all their parts, the advancement of the honour and glory of God, which they promote in a manner, and to a degree, that no other inſtitution can pretend to. In a ſecond Diſcourſe from the ſame text, he conſiders the Life and Character of Chriſt, which appears perfectly agreeable to the doctrines and precepts he delivered.

The doctrine of a Future State is treated of in the next Sermon, from John vi. 68.—*Lord! to whom ſhall we go? Thou haſt*

haſt the words of eternal life. The chief deſign of which, is, to ſhew, that the Chriſtian doctrine of eternal life, is well fitted to anſwer every important purpoſe of a divine Revelation, viz. 'to encourage men to ſtedfaſt and reſolute virtue, to furniſh them with an effectual anſwer to every preſent temptation, to ſupport them under the moſt diſtreſſing changes and ſorrows of life, and render them ſuperior to the dread of dying.'

Having diſpatched the evidence of the truth of Chriſtianity, ariſing from the doctrines themſelves, our Author proceeds to the conſideration of that which ariſeth from the following particulars, viz. the teſtimony of John, and the miracles of Jeſus; the reſurrection of Jeſus; the credibility of the Apoſtle's witneſs; the teſtimonies of the ancient prophecies to Jeſus; the accompliſhment of our Lord's own predictions; the ſurprizing propagation of the Goſpel; the efficacy and powerful influence of the Goſpel.

The ſecond part of this work contains ſix Sermons on the principal things objected to Chriſtianity; all from (Matt. xi. 6.) *Bleſſed is he, whoſoever ſhall not be offended in me.* The whole concludes with two Sermons of a more practical nature, from Matt. v. 47.—*What do ye more than others?*—In the former of theſe are conſidered, the ſpecial advantages of Chriſtians for an eminent piety; and in the latter, the peculiar obligations of Chriſtians.

The following epitome of the ſeventh Sermon, on the reſurrection of Jeſus, with the extract from the ſame, will ſerve to give our Readers a juſt idea of the merit of this performance, and of the Author's manner of writing and compoſing.

Acts ii. 24. *Whom God hath raiſed up, having looſed the pains* (or the bands) *of death; becauſe it was not poſſible that he ſhould be holden of it.* In treating of which it is propoſed, 1. To repreſent the evidence on which we believe Jeſus our Lord to have been raiſed from the dead. 2. To enquire into the reaſons, which rendered it neceſſary, or, in the Apoſtle's language, prove it not poſſible he ſhould have been always held under the power of death. 3. Make a ſuitable improvement of this great doctrine.

With regard to the firſt, our Author appeals to theſe three things, 1. To what is actually allowed as certain on all ſides; what could not be denied, nor was ever diſputed, by his enemies themſelves; as, his crucifixion without the gate of Jeruſalem, to which thouſands were witneſſes; his being *really* dead before he was taken from the croſs; his interment in a ſepulchre,

chre, *new*, and known to his enemies as well as his friends; the utmoſt precaution to prevent any fraud or impoſture of his friends; notwithſtanding this, the removal of the ſtone that had been ſealed, and ſhut the entrance into the tomb; and the body's being gone. 2. To the account given us by thoſe who declare they ſaw and converſed with him alive, after his paſſion: here a ſummary is given of what the Apoſtles related concerning this fact; and an anſwer to the objection that might be made to the witneſſes being the *friends* of Jeſus; which anſwer we ſhall extract, as a ſpecimen of the Author's manner of writing, after we have finiſhed the account of this Sermon. 3. To the wonderful manner in which this teſtimony of the Apoſtles was confirmed by God himſelf, in the miraculous gift of the holy Spirit, with which they were ſoon after found to be endowed.

But St. Peter doth not content himſelf with aſſerting the reſurrection of Jeſus as a certain fact; he ſpeaks of it as what was neceſſary too, and could not have been otherwiſe.—It was propoſed therefore,

II. To enquire into reaſons which rendered his reſurrection neceſſary. It was neceſſary, 1. On account of the truth of God, who had promiſed it. 2. On account of the righteouſneſs and juſtice of God; as it would have been inconſiſtent with theſe perfections, to have ſuffered an holy perſon, who was under no obligation to death from ſin, but only from his own voluntary engagement, to have been for ever ſubject to it; nothing but his riſing again too, could have vindicated his character from the aſperſions of his enemies, who repreſented him as ſuffering death for blaſphemy, impoſture and ſedition; nor could it be juſt to detain him a priſoner in the grave, when by dying he had fulfilled all that was required of him as our Saviour and Sacrifice. 3. On account of the wiſdom of God; and, laſtly, on account of the original dignity of his perſon, as to his divine nature, his nearneſs to the Father, and the intereſt he had in his affections, as *his Son, his own Son, his only begotten and beloved Son*, to ſpeak of him in the language of holy ſcripture.

The principal uſe made of what hath been ſaid on this argument, is to fix men in a more ſtedfaſt conviction, that the Goſpel and Religion of Jeſus is, indeed, divine. But more particularly it is inferred, 1. How ſecurely may we rely on this riſen Jeſus as a compleat, and all-ſufficient Saviour. 2. How certain are our expectations of a future reſurrection. 3. How ſtrong, therefore, muſt be our obligations to the moſt chearful, unreſerved devotedneſs to Chriſt our Lord and Saviour.

We ſhall now conclude with giving the above-mentioned extract, which will be acceptable to our Readers, and ſhew the Author to be no mean Defender of Chriſtianity.

'Only

'Only it may not be improper, before we diſmiſs this head, 'to take notice of one exception that may be made to this their 'witneſs, and endeavour to obviate it.

'We ſhall, perhaps be aſked here, "Who were the perſons "who give us theſe accounts? Were they not all of them "friends of this Jeſus, his Diſciples and Followers? And may "not the teſtimony of friends with reaſon be demurred to, "eſpecially in ſo extraordinary an affair?"

'Yes: they were his friends, who gave this public witneſs 'to the riſen Jeſus. It is allowed they were—But what then? 'May they not be credible witneſſes ſtill? Are no friends per- 'ſons of that capacity or integrity, that they may be ſafely de- 'pended on? Surely, if there be no evidence of impoſture in 'other reſpects chargeable upon them, if no other juſt ground 'of ſuſpicion lie againſt them; if they appear otherwiſe men 'of truth and fidelity, and to have no private intereſt to ſerve, 'it is not their being known to have been his friends, that can, 'in reaſon, ſet aſide their witneſs.

'Were they his friends? They were—But who ſo proper 'as friends to be witneſſes here? At leaſt in one view of the 'caſe, theſe appear the moſt unexceptionable witneſſes; they 'who having been longeſt intimate with him, were the leaſt ca- 'pable of being impoſed upon; who muſt have the fulleſt aſ- 'ſurance themſelves, and be moſt fit to aſſure others, that it was 'the ſame Jeſus who died, whom they afterwards ſaw alive.

'Were they his friends?—But who but friends would have 'been ready to bear their teſtimony to his reſurrection? Had 'he appeared to his enemies, to the Jewiſh council, and they 'had ſtill retained their enmity to him, (which is far from be- 'ing an impoſſible ſuppoſition) they would never have owned 'that they had ſeen him alive after his paſſion; they would have 'ſuppreſſed and buried it in ſilence.

'Were they friends to Jeſus? They were.—But whence 'were they ſo? They had, indeed, been ſuch before: but 'how continued they ſuch after his public, ignominious exe- 'cution? after that death of his, which had deſtroyed, at once, 'all thoſe fond hopes they had entertained from him, as one 'day to appear that triumphant Prince they looked for in their 'Meſſiah? A full aſſurance of his being riſen, will eaſily and 'naturally account for it ſtill. But if they knew he never did 'riſe, what could they have to hope for from him? Or what 'poſſible reaſon for their attachment to him, by whom they had 'found themſelves ſo wretchedly deceived?

'Were

'Were they his friends? They were.—But were then the ſoldiers his friends too? And they went and told the council 'what they had ſeen, the glorious appearance of ſome ſuperior 'Being removing the ſtone from the mouth of the tomb: which, 'if once admitted, the reſurrection of Jeſus can have nothing 'incredible in it.—Or were the Chief-Prieſts his friends too? 'And they bribed the ſoldiers to ſuppreſs this truth, and publiſh 'a ſenſeleſs lie in the room of it; and inſtead of calling them to 'an account for their neglect of duty, (which they would not 'have failed to have done, had that been the true caſe) promiſed 'to bear them harmleſs, even though they owned it.—So that 'we have ſomewhat more than the evidence of friends to the 'truth of the reſurrection of Jeſus.'

D

Eight Sermons preached in the Pariſh Church of St. Saviour, Southwark, by John Green, *Curate of the ſaid pariſh, and Lecturer of St. John's, Wapping.* 8vo. 3s. 6d. Fuller, &c.

MR. Green, whatever other talents he wants, ſeems by his preface to this performance, to have a tolerable knack at ranting againſt the modern revilers, and the deluded oppoſers of the *regular and orthodox* preachers of the church. 'The following ſermons,' ſays he, 'which were delivered from the 'pulpit with a deſign to check the inſolent and ſhameleſs miſrepreſentations which a ſet of *modern* revilers have faſtened on 'the body of the clergy, are for the ſame cauſe now delivered 'from the preſs. When they ſcatter about their firebrands from 'every pulpit where they can get admittance, in order to kindle 'in their deluded followers a furious zeal againſt the *regular and orthodox* preachers of the *church*, and charge all indiſcriminately, who differ from them with advancing too near to the incloſures of Popery, and maintaining the abſolute merit of 'good works, it is ſurely time to wipe off the groundleſs aſperſion, by an examination of their doctrines, and a defence of 'our own, leſt from their confident aſſertions, and our criminal 'ſilence, the weak, or unwary, may be led into their ſnare.

'I have long ſince waited with impatience to ſee ſome dignified veteran, *armed* with *authority* to ſupport, with courage to 'maintain, and with learning to eſtabliſh *our cauſe*, enter the 'liſts againſt theſe daring champions: but ſince my earneſt expectations have not been anſwered, naked, and unarmed, I have 'entered the field, knowing that a ſling and a ſtone, though in

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'the hands of a ſtripling, may ſilence theſe vain-glorious boaſt-'ers, who defy the armies of the living God.'

May the *earneſt expectations* of this reverend zealot for the church be forever unanſwered! May Heaven never grant him the deſire of his heart, to ſee ſome dignified veteran, by *armed authority*, ſupport the cauſe of the church againſt theſe *daring champions*! Nor may eccleſiaſtical dignity ever put into his own hands thoſe deſtructive weapons which he regrets the want of! Be he for ever *naked* and *unarmed* in this field of religious contention! And may his humble ſtations in the Borough and Wapping keep him, if not humble, yet harmleſs.

We muſt own, however, that this furious zeal of the Author, though ever unjuſtifiable in a Chriſtian Miniſter, is vented upon ſuch objects as naturally raiſe the indignation of every ſenſible and judicious perſon. A ſet of men, who are not merely enthuſiaſts, and groſly ignorant, (as ſuch they could only be pitied) but are beſides intolerably vain and petulant, ſeeking praiſe in the ruins of thoſe religious ſocieties into which they can gain admittance, and uſing every low art to diſturb the peace of the church, and to tempt her power to exert itſelf againſt her adverſaries, to her own deſtruction. But ſurely Mr. Green's method of *armed* authority interpoſing, is by no means calculated for healing theſe wounds; and the bare ſuggeſtion of ſuch a method *being waited for with great impatience*, will be enough to prevent any good effect from the arguments he uſes in ſupport of his religious tenets, in oppoſition to certain enthuſiaſts and defamers of the church.

As for the ſermons themſelves, they are moſt of them very indifferent performances. He has choſen for the ſubjects, the common topics of religious controverſy, viz. 1. The ſtate of Adam in innocence. 2. The cauſe and effects of his fall. 3. His fall occaſioned by the abuſe of his own free will. 4. Of original ſin. 5. Of the means and univerſality of our redemption. 6. Of regeneration. 7. Of juſtification. 8. Immediate and ſenſible revelations from the ſpirit, aſſuring us that we cannot fall, proved to be needleſs and groundleſs.

The four laſt are treated of in a much more rational manner than the former, and we ſhall give our Readers the following ſpecimen of his better manner of reaſoning. In ſpeaking of the proper interpretation of metaphorical expreſſions in ſcripture, from Gal. vi. 15. *For in Chriſt Jeſus neither circumciſion nor uncircumciſion availeth any thing, but a new creature*, he ſays,

'Let

'Let us ſee how notably they reaſon from the metaphor in 'my text, and what ſtrange doctrines they draw from it. Be-'cauſe the Apoſtle ſays, that we muſt become *new creatures*, 'they conclude, that regeneration, like our firſt creation, muſt 'be inſtantaneous. A great Writer (Dr. Stebbing) in anſwer 'to this obſerves, that the *new birth* and the *new creature* are 'equivalent expreſſions, and that as our natural birth was not in-'ſtantaneous, ſo neither was our ſpiritual birth. But with ſub-'miſſion, his anſwer is defective; becauſe, though the formation 'of our *body* was gradual, the creation of our ſouls muſt be in-'ſtantaneous, as being *immaterial*, and not conſiſting of *parts*: 'no Being of ſuch a ſimple, uncompounded nature, is capable 'of gradual formation, or gradual growth. But of this by 'the bye.

'Now, I acknowlege, that there is no direct blaſphemy in 'aſſerting, that God may make us good men, as he firſt created 'our ſouls, by a ſingle inſtantaneous act of his power; but this 'may be ſaid, and as eaſily proved, that it is not only unſup-'ported by any plain text of ſcripture, but contrary to the whole 'tenor of ſcripture, and as contrary to experience. We have 'ſome few inſtances recorded of perſons converted at once. 'This ſeems to have been the caſe of the Apoſtles. But then I 'have a material obſervation to make upon theſe inſtances. 'They were converted. Right. But wherein did their conver-'ſion conſiſt? In being prevailed upon to become Chriſt's diſ-'ciples; but they were not inſtantaneouſly endued with all 'thoſe good diſpoſitions, wherein the ſcripture makes regenera-'tion to conſiſt. They had natural and acquired diſpoſitions, 'which fitted them for the apoſtolical function; and God, know-'ing what was in man, made choice of them as proper inſtru-'ments for propagating his religion. St. Paul, for inſtance, 'had an uncommon degree of *zeal* for religion, and an uncom-'mon ſhare of *courage and reſolution* in the ſupport of it, though 'at firſt they were directed to a wrong end, and exerted in an 'unjuſtifiable manner. But when he was converted, he had not 'his *courage and zeal* inſtantaneouſly infuſed into him, for they 'were previous to his converſion; though they were ſtrengthen-'ed and improved by *Chriſtian grace* afterward. But Chriſtians 'in general are repreſented as *growing in grace*, as going on from 'one degree of Chriſtian perfection to another. The whole life 'of a Chriſtian is ſtiled a continual *warfare*; in other places it is 'called a *race*, in alluſion to the Grecian races. But is our 'conqueſt over all our ſpiritual enemies one ſingle act? No, 'doubtleſs it muſt be gradual and continued. In running the 'Chriſtian race, do we gain the *prize of our high calling* by ſtart-'ing, or by running to the goal? Both theſe metaphors ſup-

'poſe

'poſe Chriſtian perfection to be gradual and progreſſive, and 'not ſudden and inſtantaneous.

'The inward change of our minds, wherein regeneration 'conſiſts, gradually produceth a proportionable change in our 'lives and converſations. This is remarkably ſeen in thoſe who 'are reclaimed from impiety and prophaneneſs to religion, and 'from a vicious to a virtuous habit of life. The change is great 'and real in all, but not ſo ſenſible and viſible in ſome as others. 'In thoſe that are made good by the imperceptible ſteps of a 'pious and virtuous education, accompanied by a regular at-'tendance on the outward means of religion, the change, though 'real, is ſo regularly progreſſive, that it is ſcarce to be diſcerned 'but by the moſt curious obſerver. But in thoſe who are 'changed from a quite contrary ſtate, and turned, as the ſcrip-'ture ſays, *from the power of Satan unto God*, and tranſlated *out 'of the kingdom of darkneſs into the kingdom of Chriſt*, which was 'the caſe of the Heathen world in their firſt converſion to 'Chriſtianity, the change was ſenſible as well as real, and open 'to the moſt careleſs and incurious of the ſons of men.'

D.

Sermons on various Subjects, viz. On Inconſtancy in Religion. On the Divine condeſcending Regard to Men. On the Reſurrection of Chriſt. The Importance of Preparation for Death and Judgment. Thoughts on the Shortneſs and Uncertainty of Life. Before the Antigallicans at Stepney, on April 23, 1754, *being their annual meeting. On the laſt Judgment. The Tendency of Virtue to promote Man's Happineſs. The preſent Advantages of Godlineſs. The Cauſes and Unreaſonableneſs of rejecting Chriſtianity. On a Future State. On Nathan's Reproof of David. By the late* Jeremiah Tidcombe, *Curate of St. Peters-Poor, Broad-ſtreet.* 8vo. 4s. Noon.

THESE Sermons have met with a better fate than moſt poſthumous ones, being ſent into the public extremely correct. Whether for this, we are obliged to the Author's particular accuracy, from any intention of publiſhing them before his deceaſe, or to the uncommon care and fidelity of ſome judicious friend in reviſing them, we know not. However this be, we may venture to give it as our opinion, that theſe ſermons ought to be ranked among the moſt elegant that have lately appeared in the Engliſh language.

As moſt of the ſubjects are of a practical nature, there is ſeldom any reaſoning made uſe of, but what is obvious, and eaſily com-

comprehended by common capacities. The orderly diſpoſition, too, of the Author's arguments (where he has occaſion to reaſon in ſupport of any doctrine) gives great perſpicuity to his thoughts, and makes the compoſitions appear very eaſy and natural. His ſermon on the reſurrection of Chriſt is an inſtance of this, in which he has conciſely ſummed up the principal evidences of it, under this general diſtinction of them, viz. as ariſing from the teſtimony of *Men*, or from the teſtimony of *God*.

In the ſecond ſermon, on the Divine condeſcending regard to *men*, the ſubject is illuſtrated throughout by an appeal to the daily experience which mankind have of the bounty of the Creator, and a moſt pleaſing deſcription of the order and œconomy of the creation. An extract from this will be a ſufficient ſpecimen of the Author's manner and ſtyle, and cannot fail of being acceptable to our Readers. The text is, Pſalm viii. 3, 4. *When I conſider the Heavens, the work of thy fingers, the moon and the ſtars, which thou haſt ordained: what is man that thou art mindful of him? and the ſon of man, that thou viſiteſt him?*

After having, by way of introduction, remarked the inconſiderable figure which mankind make in the vaſt creation, and the ſuſpicion which a contemplative mind might entertain, leſt we ſhould be loſt or overlooked among the infinite variety of God's creatures, our Author proceeds to eſtabliſh the belief of the important truth contained in the text, by a few conſiderations. We ſhall give only ſuch of them as occur under the ſecond head.

'And now let us proceed, 2. To look abroad, and view theſe 'objects which are without us: and almoſt every thing we be- 'hold will furniſh us with freſh proof of the point in queſtion. 'For this purpoſe, let us firſt, as the Pſalmiſt does, conſider the 'heavens, which do not more fully declare the glory of God, 'than they at the ſame time ſhew his concern for the advan- 'tage of man. Why elſe hath God lighted up the ſun in the 'firmament to rule the day, and diſpenſe the neceſſary influen- 'ces of light and heat to the earth? Why has he appointed 'the moon for ſeaſons, and ſubſtituted thoſe leſſer lights to rule 'the night in the abſence of the greater luminary that gives the 'day? Why, but that each in their turns ſhould adminiſter to 'the uſe and convenience of man, the principal inhabitant of 'this globe? hence is it, that the ſun knoweth his going down, 'and his upriſing, the moon her appointed ſeaſons, and that the 'other heavenly bodies ſhed their influence around us: ſo that 'the conſideration of the heavens in *one view* may be a means 'of removing thoſe fears, which the conſideration of them in '*another* might excite. We do not ſay, that it is only for the 'benefit of this earth, that the ſun ſhines above us, or that the 'moon

'moon receives her light from it merely to reflect it back on us 'by night: there are no doubt other great and noble purpoſes 'anſwered by all the heavenly bodies: but that they are of ſuch 'ſervice to the purpoſes of our abode and accommodation here, 'is one ſtrong argument of the divine goodneſs to us. Nor does 'it argue him at all the leſs concerned for us, that his benefi-'cence extends at the ſame time, and by the ſame means, to 'others. What if the ſun enlivens many worlds beſides our 'own, is the divine care of us the leſs, becauſe it reaches wide 'to others? Though this is the thought which may awaken 'our ſurprize, and occaſion ſuch an exclamation as that in the 'text. If we deſcend to the earth, which is appointed for our 'habitation, the evidence of the divine regard multiplies upon 'us, and we behold here innumerable tokens of his care and 'contrivance for our good.

'To this purpoſe I might mention the convenient and agree-'able ſituation of this globe in reſpect of the ſun, and thoſe 'wonderful revolutions God has given to it, by means of which 'every part is enlightened and enlivened, in its turn, from that 'fountain of heat and light; and has hereby provided, that *day 'and night, ſeed-time and harveſt, ſummer and winter,* ſhould 'return in their proper ſeaſons all over the world. But the 'principal thing I would take notice of, as demonſtrating the 'divine concern for its reaſonable inhabitants, is the rich and 'plentiful furniture of it for their uſe, and for their pleaſant 'abode upon it. It is common, indeed, for men to call this 'world a wilderneſs, and complain of it as a very unquiet and 'uncomfortable habitation; and yet if we were to judge con-'cerning it by the fondneſs which they otherwiſe expreſs for it, 'we ſhould rather think it a paradiſe: the truth is, we gene-'rally overdo a great deal, both in our complaints againſt it, 'and in our love and fondneſs for it notwithſtanding: we re-'proach and accuſe, as well as value it, more than it deſerves. 'For though, (as this world was not deſigned to be the ever-'laſting ſtate of man) it would be in vain to ſeek for uninter-'rupted happineſs in it; yet, as we are appointed to take up a 'temporary reſidence here, in our way to a world of exalted 'and perfect felicity, ſo it cannot be denied, that this earth is 'well fitted and furniſhed for our reception, and our entertain-'ment, during the ſhort ſpace of our continuance here; and fur-'ther, it is chiefly our own ſin and folly, our inſatiable deſires, 'and ungoverned paſſions, or thoſe of others, that can make it 'a ſituation conſtantly uneaſy and diſtreſſing. If we coolly ex-'amine it, we find that it is repleniſhed with every thing that is 'neceſſary for the ſupport of human life, and with a great va-'riety alſo for our enjoyment and delight; and though its fruit-

'fulneſs and beauty has been in ſome meaſure injured by the 'curſe which man has brought upon it; yet ſtill, I ſay, it would 'be a falſe accuſation, and a great wrong and diſhonour to its 'maker, to call it a barren deſart: it is certain the ground that 'produces thorns and thiſtles, and beaſts of prey, might have 'abounded with nothing elſe; and though without the care and 'cultivation of man it will not yield all thoſe things which are 'neceſſary for the ſupport and comfort of human life, yet it is 'a great bleſſing, that with due labour, it yields whatever we 'can reaſonably expect or deſire; and with this whatever is 'noxious and hurtful may in great meaſure be guarded againſt, 'if not deſtroyed.

'What innumerable objects has our bountiful Creator pro-'vided, to pleaſe and gratify every ſenſe of the body, and even 'to entertain the nobler powers of the mind? What beautiful 'proſpects allure the eye! how many creatures of the animal and 'vegetable kind conſpire to delight the taſte! and what a fra-'grancy is diffuſed thro' the air, (the breath of our noſtrils) from 'a thouſand ornaments which the earth wears in its boſom! in 'what a rich dreſs does every field and wood, every mountain 'and valley appear! and we know who it is *that viſits the earth* 'at proper ſeaſons, *and waters it. It is enriched from the river* '*of God, which is full of water. Thou crowneſt the year with* '*thy goodneſs, and thy clouds drop fatneſs, they drop upon the paſ-*'*tures of the wilderneſs, and the little hills rejoice on every ſide.* '*The paſtures are clothed with flocks, the valleys alſo are covered* '*with corn, they ſhout for joy, they alſo ſing.* Pſal. lxv. 12.

'And can we behold the graſs growing for the cattle, and 'herbs for the ſervice of man? Can we ſee the conſumption 'which the neceſſities or the luxury of man is continually mak-'ing among the ſeveral creatures appointed for our food, fully 'repaired and recruited by the care of Divine Providence, and 'yet not own that God is mindful of us? Can we behold na-'ture performing her annual taſk for our ſervice, and not reflect 'who has employed her for this purpoſe? Well may we join 'with the Pſalmiſt and ſay, *O Lord, how manifold are thy works,* '*in wiſdom haſt thou made them all. Thy tender mercies are over* '*all thy works.* And if the tender mercies of God are over all 'his works, how ſtrong is the argument which ariſes from hence 'to prove and ſupport his regard to his reaſonable creatures? 'To this purpoſe the divine procedure in the original creation 'is very obſervable: firſt of all, he divided the light from the 'darkneſs, and cauſed the day and night to know their times; 'then he ſeparated the water from the earth, and appointed to 'each their diſtinct places, next he empowers the earth to bring 'forth its ſeveral herbs, and plants, and trees; afterwards he

'creates

'creates various ſpecies of animals to inhabit the land or the 'water; and laſt of all to compleat and crown his works, he 'ſaid, *Let us make man in our own image, after our own likeneſs, 'to have dominion over the fiſh of the ſea, and over the fowl of 'the air, and over the cattle, and over all the earth, and over 'every creeping thing that creepeth upon the earth.*'

An Enquiry concerning the Trade, Commerce, and Policy of Jamaica, relative to the Scarcity of Money, and the Cauſes and bad Effects of ſuch Scarcity, peculiar to that Iſland. With Calculations of the annual Amount of its inland Commerce, as relative to the Planter: of the Sum of current Money neceſſary for that Commerce: And of the Ballance of its inland and foreign Trade: As alſo, of the Advantages accruing, and the Importance of that Iſland to Great Britain. To which is added, a Scheme for eſtabliſhing a Public Bank. 4to. 2s. Printed at St. Jago de la Vega, Jamaica, and ſold by Kinneirſley in St. Paul's Church-yard, London.

AN attempt to ſhew how far the intereſts of Great Britain and her Sugar Colonies are mutually connected, would be equally uſeleſs and impertinent. The advantages derived from the latter to the former, cannot but be obvious even to the meaneſt capacity. Their welfare contributes to the emolument of the parent-country; and every diſtreſs they labour under, muſt terminate in her loſs.

After ſome general remarks on the nature and properties of Money, (which, tho' judicious and pertinent, we paſs over, as containing nothing new) this performance* ſenſibly repreſents the many inconveniencies felt by the inhabitants of Jamaica, one of our moſt valuable poſſeſſions, from the ſcarcity of current Money; which ſcarcity is aſcribed to, 1ſt, The too high

* The Printer, in a prefixed advertiſement, gives the following account of this publication.

'St. Jago de la Vega, Sept. 20, 1757.

'The manuſcript of this Enquiry, wrote in the year 1751, falling 'into our hands, and finding it contained many intereſting Remarks, 'relative to the Trade, Commerce, and Policy of this Iſland, we 'flattered ourſelves an edition from the Preſs would be acceptable to 'the public, and meet with ſufficient encouragement to defray the 'charge of printing by the ſale of a ſmall number of copies, which 'we have accordingly ſtruck off.'

prices of the iſland's produce, not ariſing from a ſcarcity or extraordinary vent, which are the general and natural cauſes of the riſe of commodities, but to a bad policy.—2dly, To the illicit trade frequently carried on with the French and Dutch Colonies and Traders, with whom Money has been chiefly exchanged for their commodities, moſt of them only ſupplies to luxury and debauch.—3dly, To the general neglect of not paying the intereſt of Money borrowed.—4thly, To the trade with the Northern Colonies †.

Our Author next conſiders the particular bad effects the want of a ſufficient quantity of circulating Money has upon the credit, commerce, and intereſt of Jamaica. Among theſe nothing is more ſtriking than what is obſerved with relation to its creating and multiplying law-ſuits. In order to give ſome idea of the annual expences of the Law in this iſland, he gives the following calculation, which, he ſays, and we have reaſon to believe, 'is under what may be allowed.'

'A Calculation of the annual Charge of LAW-SUITS in this 'Iſland.

	l.	s.	d.
'700 new Actions each grand-court or term, is 'for the four yearly terms 2800 Actions; and 'at 5l. each, for attornies fees, court-charges, 'and ſervices, is ——— ———	14000	0	0
'Allow half of thoſe actions to require one coun- 'ſellor, at 4l. 15s. fee, ———	6650	0	0
'Suppoſe 2100 the $\frac{3}{4}$ of thoſe actions for matters 'of debt, and that 1600, which is a little over '$\frac{7}{8}$ of them, are carried to execution and ven- 'ditione, and that thoſe actions one with the 'other are for 100l. each, is 160,000l. then 'allowing the half of that ſum to yield the 'Provoſt-Marſhal a commiſſion as for the firſt '100l. of each action, at 5 per Cent. is	4000	0	0
Carried over	24650	0	0

† This article is illuſtrated by eſtimates of the annual imports from North America into the iſland of Jamaica, at a medium of three years; and of the exports from Jamaica thither; by which it appears, that the annual balance in favour of North-America, amounts to 64.977l. 10s in money or bills of exchange, which are equally negotiable at Hiſpaniola: and what renders this balance more miſchievous, is, that, from ſome late diſcoveries, it has been made appear, far the greater part of it is dropped among the French and Dutch, in trading with their veſſels; or conveyed to Hiſpaniola, or ſome of the French iſlands, to purchaſe the ſame commodities that are produced in Jamaica.

	Brought over £.	24650	0 0
‘ And on the remaining half at 2 ½ per Cent. is		2000	0 0
‘ Suppoſe twenty of thoſe actions per annum, to ‘ be carried to the court of errors, at 50l. each ‘ for court, attornies, and councils fees —		1000	0 0
‘ And fifty to the court of Chancery, at 50l. each, for proceedings to the hearing of each cauſe		2500	0 0
‘ And twenty piſtoles for fees to counſel, in car- ‘ rying on and determining each cauſe —		1187	10 0
Allow ten of thoſe cauſes to be appealed, and ‘ the coſt here of appeals to be 50l. each, is		500	0 0
‘ And for contempt, coſts, &c. incident to the ‘ Chancery-ſuits, one with the other at 20l. ‘ each,		1000	0 0
‘ For conteſted adminiſtrations, allowing one to ‘ happen each adminiſtration-day, is fifty-two ‘ per annum, at five piſtoles each, for attorney ‘ and counſel-fee ——— ——		308	15 0
	£.	33146	5 0

‘ From hence it appears, that 33,146l. 5s. at leaſt, is an- ‘ nually ſpent in law-ſuits, in cauſes of matters of debt; be- ‘ ſides what is carried on at the Kingſton courts, which, in- ‘ cluding the petty-courts of other precincts, may be allowed ‘ to make the whole 40,000l. And how *ſurprizing* will it ap- ‘ pear, that this country ſhould be ſued, and the proceſs of the ‘ law carried to the utmoſt, for ſo large a ſum as 160,000l. ‘ yearly, beſides the 40,000l. which may be added to it for law ‘ charges, when the annual traffic of the country, ſo far as re- ‘ lates to the Planter, may be found, as hereafter calculated, to ‘ be no more than 663,400l.? And how great muſt the ſum ‘ ſpent in law-ſuits appear, when compared with the commerce ‘ of the country! For the money expended in cauſes concern- ‘ ing other kinds of property than that of debts, may be com- ‘ puted to amount to as much more as that in matters of debt; ‘ ſo that what is expended in law in this iſland, amounts to near ‘ 80,000l. per annum.’

Surprizing indeed! Nevertheleſs, we are well informed, that it is no more than the real truth. Our Author here, more than in any other part of his performance, indulges his power of declamation; perhaps he might have reaſon for it; ſeeing, alaſs! it but too often happens, that Authors and Civil Officers are compelled to a familiarity with each other, generally undeſired by the former.

After having deſcribed the general ſymptoms, and traced the diſeaſe to its ſource, our Author, like a truly ſkilful Phyſician, not contented with propoſing only palliative methods, points out alſo the remedy moſt likely to effect a radical cure. The ſcarcity of circulating Money he has clearly ſhewn to be the genuine cauſe of the diſtemper; to ſupply this deficiency, therefore, is his next care. To this purpoſe he gives ſome calculations, by which it may be probably conjectured, what ſum is requiſite to maintain the commerce of Jamaica; he demonſtrates, that the iſland affords ample means for procuring and anſwering a ſufficient currency; and, as a proper ſtep towards obtaining this good end, he inſiſts upon a reformation of their preſent Money.

In order more ſpeedily to ſupply this want, our Author propoſes the erection of a public Bank; he points out the means of raiſing ſuitable funds for this purpoſe; he lays down a plan for conducting it; and, in our apprehenſion, has manifeſtly proved the uſefulneſs and practicability of ſuch an inſtitution. Indeed, conſidering how complicated the ſubject is, we cannot but applaud the perſpicuity of this performance, and muſt recommend it as worthy the attention of every Britiſh Merchant intereſted in that branch of trade.

The following extract will ſerve for a proper ſpecimen of this ultramarine production, and at the ſame time may convey a more advantageous idea of Jamaica, than perhaps is generally conceived.

'But another view of the trade and commerce of this iſland, 'as it reſpects our mother country, may make appear how greatly this iſland depends thereon for its ſubſiſtence, preſervation, 'and welfare; and, on the other hand, of what great value 'and importance this iſland is to Great Britain; and how worthy of her protection, care, and aſſiſtance, and how capable 'of paying its preſent debts, as well as how ſufficient a ſecurity for the 100,000l. now propoſed to be raiſed, or a much 'larger ſum, if neceſſary. In order to this, the following eſtimation is made of our annual conſumption of manufactures 'and merchandize imported from thence, and of the produce 'exported in return, and herein Ireland is included as part 'thereof; and it is thought no impropriety to call it part of 'our mother-country, as a Britiſh iſle ſubject to the ſame laws, 'under the ſame government, and ſupplying this iſland with 'ſeveral of its neceſſaries.

'An

‘ An Eſtimation of the annual Supplies from Great-Britain and ‘ Ireland, to Jamaica.

‘ To the following, ſupplied towards the ſupport of 100,000 ‘ field-negroes, viz.

	l.	s. d.	l.	s. d.
‘ For phyſic, at 1s. per head, the ‘ other 4s. being allowed for ‘ Doctor's attendance —	5000			
‘ For 800,000 yards of oznabrig, ‘ which is eight yards to each ‘ negro, as allowed, at 11d.	36666	13 4		
‘ For half of the ſupply of ſalt pro- ‘ viſions as computed, the other ‘ half being ſuppoſed to come ‘ from the Northward, —	19166	13 4		
			60833	6 8
‘ To wearables for the uſe of 10,000 white in- ‘ habitants, at 15l. each —— ——			150000	0 0
‘ To tools for 60,000 working negroes, as com- ‘ puted			18750	0 0
‘ To tradeſmen's tools, and materials neceſſary ‘ for building and repairing plantation works, ‘ viz. for 500 white tradeſmen, at 2l.			1000	0 0
‘ For 5000 negro tradeſmen, employed not only ‘ in the above, but in building houſes, in coop- ‘ ering, and in repairing ſhips, ſloops, &c. ‘ at 1l. —— ——			5000	0 0
‘ To wearables and eatables conſumed by 20,000 ‘ negroes (over and above the forementioned) ‘ employed as tradeſmen, houſe-negroes, ‘ ſailors, &c. at 1l. —— ——			20000	0 0
‘ To ditto for 2000 free negroes and mulattoes, ‘ including the late rebellious negroes, at 3l.			6000	0 0
‘ To a recruit of nine negroes to each plantati- ‘ on, is 4050, at 35l. each, as before com- ‘ puted —— ——			141750	0 0
‘ To one ſixth of 4050 negroes, for a recruit of ‘ the 20,000 in the ſame proportion, is 675, ‘ at 35l. —— —— ——			23625	0 0
‘ To one third of 75l. allowed for materials ‘ neceſſary to raiſe and furniſh the works of ‘ each plantation, which is ſuppoſed to be im- ‘ ported, at 25l. multiplied by 450, the num- ‘ ber of plantations —— ——			11250	0 0
Carrried over		£.	438208	6 8

Brought over £.		438208	6 8
‘ To ſo much allowed to be expended extraor- ‘ dinary for luxury, &c. —— ——		50000	0 0
‘ Amount of annual ſupplies, imported from ‘ Great Britain and Ireland ——		488208	6 8
	l.		
‘ To ſo much allowed to be drained ‘ off the country by abſentees, ‘ for lodgments, and for the edu- ‘ cation of youth in England	200000		
‘ To ditto allowed for intereſt paid ‘ of money borrowed or owing ‘ there —— ——	20000		
—— ——		220000	0 0
		708208	6 8

‘ ESTIMATE of the Produce returned to Great Britain.

‘ By 39,000 hogſheads of ſugar, (allowing ‘ 1000 exported to the Northward, and ‘ conſumed there) at 18l. per hhd.	702000	0 0
‘ By 5000 puncheons of rum, containing ‘ each 100 gallons, 500,000 gallons, at ‘ 2s. (the other 7650 puncheons allowed to ‘ be conſumed here, or ſhipped to the ‘ Northward) —— ——	50000	0 0
‘ By 1100 bags of cotton, weight 199,540 ‘ at 1s. 6d. — — —	14965	10 0
‘ By 2293 cent. of ginger, at 1l. ——	2293	0 0
‘ By 325200 lb. of piemento, at 6d. —	8130	0 0
‘ By 343 tons of fuſtick, at 5l. ——	1715	0 0
‘ By 90,000 feet of mahogony, at 50 per ‘ cent. — — —	2250	0 0
‘ By 100 tons of logwood, at 12l. —	1200	0 0
	782553	10 0

* The Reader may ſee another Eſtimate of the Produce, Exports, and Imports of Jamaica, in the Review, vol. XV. page 34, ſeq; upon which we made ſome animadverſions; and, upon the whole, we are ſtill of opinion, that the above deſerves the preference, which we mention as one reaſon for inſerting it.

‘ By

'By theſe two eſtimates it appears, that after ſuch a large 'allowance as 270,000l. for drains of abſentees, intereſt mo- 'ney, luxuries, &c. there is a ballance in favour of this iſland 'in its annual commerce with the mother-country, of 74,344l. '17s. 4d. towards enabling it to pay off its debts, beſides the 'yearly improvements; and it appears, that Jamaica conſumes 'of Britiſh manufactures and merchandize to the amount of '488,208l. 6s. 8d. this currency, which reduced into ſterling, 'at 40 per cent. exchange, is 348,720l. 4s. 9d.; and that 'by abſentees, lodgments, and for the education of youth, and 'intereſt, 220,000l. is clear gain to Great Britain, which re- 'duced into ſterling, is — — 157142 17 1½

'But allowing only one fourth of the '488,208l. 6s. 8d. to be profit in the 'manufactures, &c. furniſhed, is 112052 1 8

269194 18 9½

'Add to this the advantage (as a nurſery for ſeamen, and a 'ſupport of the trades concerned in ſhipbuilding) of employ- 'ing upwards of a hundred and fifty ſail of ſhipping, of 250 'tons each, or a leſs number of ſhips of a greater burthen, to 'the ſame amount, beſides Guiney ſhips, and the freight paid 'out and home yearly, which, by the following calculation, 'amounts to 209850l. 19s. 2d. ſterling, viz.

	l.	s.	d.
'For half freight out from Great Britain, &c. at at 5l. per ton — — —	93750	0	0
'For returned freight to ditto of 400,000 gallons 'of rum, at 6d. — — —	10000	0	0
'39,000 hhds. ſugar, at 2l. 10s. —	97500	0	0
'199,540 lb. cotton, at 2d. —	1662	16	8
'496,200 lb. piemento, at ¾ — —	1550	12	6
'22,492 cent. ginger, at 4s. —	4498	0	0
'443 tons of wood, at 30s. —	664	0	0
'90,000 feet mahogony, at 5s. per cent.	225	0	0
	209850	9	2

'Upon the whole, this calculation ſeems to prove, that Ja- 'maica yields an annual profit of 479,045l. 7s. 11d. ½ ſterl- 'ing to the mother-country, by its own conſumption, trade, 'and employment of ſhips, abſentees, and intereſt-money; 'beſides the profit on 75,510l. returns of the negro trade with 'Spain, and of other manufactures and merchandize ſold there, 'the amount of which cannot be computed, but the whole may

'be

'be ſuppoſed to yield 50,000l. profit: A noble tribute for her 'tender care and protection! So precious a jewel in the crown 'of Great Britain, muſt ever be ſure of care and defence, to 'ſecure it from the attempts of our rival neighbours, ſo long as 'Britons ſway its ſcepter, and maintains her empire of the 'ocean; and may that be to the lateſt ages! Perhaps Spain or 'France cannot boaſt of any of their colonies of equal extent, 'paying ſuch a valuable and voluntary tribute to either of them; 'and it may vie with not the leaſt valuable mines of his Catho-'lic Majeſty, in his new world, for importance and advantage: 'Beſides, it ſeems little more than in its infancy as yet, and 'capable of being trained up to much greater uſefulneſs and 'importance, if defended from the inſults and depredations of 'coaſting pirates, who ſcreen themſelves under the ſanction of 'Spaniſh Guarda-coaſtas, and obſtruct our navigation; and if 'its real intereſt is duly conſidered, and promoted by a true 'public ſpirit, unbiaſſed by partial views, and unretarded by 'heats and animoſities.

'Here it may be obſerved, how conſiſtent it is with the pro-'vident management and ſagacity of the Jews, a people ſo well 'verſed in commerce, and watchful of their intereſt, to let ſo 'much of their wealth center among us; where they find they 'have ſo ſufficient ſecurity in the country, and from an aſſur-'ance that ſo great a property of the ſubject can never be ne-'glected, nor can never fail of the care and protection of the 'mother-country, equal to the importance of it. And, on the 'other hand, how little juſt cauſe has our fellow-ſubjects to 'fear, that their property in this iſland is not ſecured; their great 'anxiety muſt proceed from miſrepreſentations, and wrong ap-'prehenſions of the circumſtances of this iſland, or from a 'want of ſome neceſſary qualities and regulations among our-'ſelves, perhaps to both: To point out ſome of them has been 'endeavoured in this Enquiry.

'But to form ſome notion of the riches of Jamaica, and the 'value and importance of it to Great Britain, an eſtimate of 'its value is attempted, tho' ſhort of what it may appear on an 'exact ſcrutiny; for this is not ſo compleat, or made with that 'accuracy it might, for want of proper helps and leiſure; but 'far from being exaggerated, it is confined greatly within the 'bounds of truth.

'An

An ESSAY towards an Eſtimate of the Riches and Value of JAMAICA.

120,000 negroes, which conſidering the number of trade negroes included, and others of a much greater value than field or labouring negroes, may be computed at 35l. each — —	£.	4,200,000 0 0
18,000 mules, allowing forty to each plantation, on an average, at 20l. per head		360,000 0 0
27,000 ſteers, allowing ſixty to each plantation, at 12l. — —		324,000 0 0
45,000 head of cattle in pens and polinks, and employed for other uſes to make up with the above mules and ſteers 90,000; of which 83,000 were given in 1740, and are ſuppoſed to increaſe the other 7000; on an average of mules, ſteers, cows, horſes, and mares, at 10l.		450,000 0 0
450 ſugar plantations, ſuppoſed to produce one with another eighty-nine hogſheads, containing five hundred acres each, is 225,000, on an average of cane, paſture, and wood-land, valued at 5l. per acre		1,125,000 0 0
2,000l. allowed for works and improvements on each plantation — —		900,000 0 0
110 cotton works, allowing each, on an average, to make ten bags of 180 lb. each, and to require twenty acres for planting cotton, and 120 for paſturage and proviſions, is 15,400, on an average at 3l. per acre — — —		46,200 0 0
60 Piemento walks, allowing on an average each to make 10,000 lb. and to contain 100 acres, valued on an average at 3l.		18,000 0 0
30 Ginger plantations, allowing each on an average to make 70 bags of 100 lb. each; and to require 146 $\frac{2}{3}$ acres each for ginger, paſturage, and proviſion; (tho' it is known that of late much more is planted than was at the time from whence this computation is made, which, as all the others, ſhould be obſerved to be upon an average of the laſt three years) is 4400 acres, on an average at 3l. — —		13,200 0 0
Carried over	£.	7,436,400 0 0

Brought over £.	7,436,400 0 0
‘ 180 pens to raiſe 250 head of cattle each, ‘ which amounts to the 45,000 head before ‘ computed, each pen containing 600 acres, ‘ is 108,000, at 3l. — —	324,000 0 0
‘ 360 polinks and proviſion plantations, con- ‘ taining each 200 acres, is 72,000, on an ‘ average at 3l. — — —	216,000 0 0
‘ 1600 houſes in Kingſton, lands and im- ‘ provements, valued on an average at ‘ 600l. each — — —	960,000 0 0
‘ 100 ditto in Port-Royal, at 200l.	20,000 0 0
‘ 400 ditto in Spaniſh-Town, at 400l.	160,000 0 0
‘ Furnitures of 2100 houſes in the towns, on ‘ an average at 300l. each —	630,000 0 0
‘ Ditto in 450 plantations, at 200l. each	90,000 0 0
‘ Houſes and furniture in 540 pens and po- ‘ links, at 200l. each — —	108,000 0 0
	9,944,400 0 0

‘ So that by this computation, the riches and value of this ‘ iſland appears to be 9,944,400l. this currency, which re- ‘ duced to ſterling, at 40 per cent. is 7,103,142l. 17s. 1d. ½; ‘ beſides the merchandize in the hands of the Traders, and the ‘ ſloops, boats, and wherries, which may amount to at leaſt ‘ half a Million ſterling, and makes the value and importance ‘ of this iſland to Great Britain, to be at leaſt 7,603,112l. 17s. ‘ 1d ½; excluſive of the ſubjects, and of the advantage which ‘ the Northern Colonies reap from their traffic with us: and if ‘ the iſland was well inhabited, and the lands ſufficiently culti- ‘ vated, it might be of five times that value at leaſt.

‘ For, by this computation, only 430,800 acres of land are ‘ occupied; and according to the extent of this iſland, it may ‘ be computed to contain four millions, as meaſured by the map ‘ and ſcale in Sir Hans Sloane's Hiſtory of Jamaica; and as ‘ the 430,800 acres now ſuppoſed to be occupied, tho' not ſuf- ‘ ficiently cultivated, are little more than one to nine of the ‘ whole, allowing four ninths to be barren and incapable of cul- ‘ tivation, then the remaining four ninths improved equal, and ‘ added to the 430,800 now occupied, would amount to ‘ 35,515,714l. 15s. 7d. ½ ſterling, and conſequently this iſland ‘ would give employment to ſeven hundred and fifty ſail of Bri- ‘ tiſh ſhips, conſume to the amount of 1,743,603l. 5s. 1d. ¼ ‘ ſterling of Britiſh merchandize and manufactures, and includ- ‘ ing freight, yield a profit of 1,710,878l. 4s. 0d. ¾ yearly to ‘ our

'our mother-country. A grand proſpect of maturity, which 'opens a large ſphere to exerciſe the laudable ambition of pa-'triotiſm in our mother-country, and in the generous Spirits of 'this iſland; enlarging our views beyond all little private con-'tentions and animoſities.

'A French Author had the courage to whiſper in the ears of 'the ambitious Monarch Lewis XIV. that to favour marriages, 'to grant aſſiſtance to a father burthened with a numerous fa-'mily, to watch over the education of youth, particularly or-'phans and foundlings; to eſtabliſh wholeſome laws; to help 'and promote induſtry, commerce, and trade; to adminiſter 'impartial juſtice; to relieve unfortunate merit; to counte-'nance religion and virtue; to reclaim barren lands, and to 'make them profitable; is to ſtrengthen a ſtate more than can 'be by conqueſts, and to conquer new countries, without mak-'ing any one perſon miſerable; preferable to the glittering 'glory of ſeizing the like quantities of lands by deſtructive wars, 'or any other giddy purſuit of power, grandeur, or applauſe. 'The object (ſayeth that Author) which the legiſlature ought 'always to have in view, is to render men as happy as their mi-'ſerable condition will admit. Truely noble and godlike ſen-'timents! Well would it be for mankind, were all Princes, 'Miniſters, Rulers, and Law-givers, directed by ſuch princi-'ples, inſtead of the contrary policy, which ſeems to influence 'too many.

'It may be added, that the preſent ſituation and circum-'ſtances of this iſland, afford opportunities of ſtrengthening 'our little ſtate by all the means here mentioned, not only with-'out making any perſon miſerable, but by beſtowing a real 'happineſs; in relieving many from indigence and poverty, 'and others from the oppreſſion of tyrannic power; adopting 'them the ſubjects of a mild and free government, and beſtow-'ing on them a comfortable means of ſubſiſtence for themſelves 'and their poſterity. This work is already begun with a ge-'nerous ardour, in appropriating a large fund for the encour-'agement of ſtrangers to come and ſettle among us; nor can it 'be imagined, that the induſtrious poor inhabitants now here, 'will want for ſuitable encouragement to continue among us; 'they have a nearer title to the tenderneſs and care of our legi-'ſlature, and will never be excluded from that encouragement 'held out ſo liberally to ſtrangers.'

Medical, Chirurgical, and Anatomical Caſes and Experiments, communicated by Dr. Haller, and other eminent Phyſicians, to the Royal Academy of Sciences at Stockholm. Tranſlated from the Swediſh Original. Illuſtrated with Copper-plates. 8vo. 5s. Linde, &c.

NOtwithſtanding the names of the celebrated Haller and Linnæus are, among others, prefixed to a few of the papers in this Collection, we conceive the greater part of them are better calculated for the Meridian of that kingdom in whoſe language they were originally wrote, than for ours into which they are tranſlated. For as we may juſtly pretend to an earlier and more extenſive acquaintance with Medicine, Surgery, and Phyſics, in general, than the Swedes, it follows, that many of the Caſes which are new to them, will be paralleled by ſimilar ones, long ſince occurring among ourſelves, and recorded either in our Philoſophical Tranſactions, or other Engliſh books. Nevertheleſs, as ſimilar or repeated Caſes, when not very common, do not diſguſt all Readers; as there are ſome pieces which may be of general uſe in this volume; and as there is a great appearance of truth, probity, and good intention diffuſed through the whole Collection, we ſhall abſtract a few ſpecimens from the moſt uſeful and ſingular pieces. But we would previouſly obſerve to the Editors and Proprietors of ſuch Tranſlations, the great expedience of their getting them reviſed before publication, by ſome better maſter of our Idiom than the preſent Tranſlator from the Swediſh ſeems to be: many errors in that reſpect occurring in theſe pieces, ſome few of which are attended with an obſcurity of the ſenſe. It were indeed to be wiſhed, that every Tranſlator of Medical Papers had a Medical Education, and ſo of the reſt; but this, which may ſometimes happen, is not always to be expected.

The Caſe of an oſſeous Excreſcence near the eye, related by Dr. Sporing, is very extraordinary. It happened to a robuſt Peaſant, in his thirty-fifth year, being preceded with violent pains in his head, accompanied with an inexpreſſible heat and ſhooting, chiefly over his eye-brows. At the end of a month there ſuddenly appeared, betwixt the noſe and the right eye, a hard node of the bigneſs of a ſmall bean, with an aqueous liquor copiouſly iſſuing from that eye. It appears, by a plate of it, to have been of an oblong and irregular figure, with conſiderable aſperities, above an inch in breadth, and between two and three long. It remained from November 1724, to March 1738, when it dropped off of itſelf; the pain immediately ceaſed; and the ball of the eye, which was forced out by it to the oppoſite corner,

corner, gradually returned into its ſocket. This Excreſcence, which the Tranſlator terms an *Excretion*, was given by Profeſſor Sporing to the Academy, where it is treaſured up.

In the Paper containing Linnæus's enquiry into the reaſon of the great frequency of Epilepſies in Schonen and Wernſharad in Smoland, we find he aſcribes it to their curing children's Scald-heads, to which moſt of them are ſubject, by ablutions of cold water; which he ſuppoſes, not improbably, may repel the humour to the brain: and from which he earneſtly diſſuades his countrywomen.

If Mr. Strandberg's method of ſhortening the continuance of the Whooping-Cough, which, he ſays, uſually laſted eleven or twelve weeks, by curing it in two, or at moſt in three, ſhall be verified by further experience, his Memoir on ſo obſtinate and dreadful a diſorder, muſt prove a very acceptable preſent to mankind. This, he tells us, he effected, by premiſing the *Arcanum Tartari*, in order to attenuate the Viſcoſity; but he has omitted the proceſs of this Arcanum, which, if it is not another name for ſome known preparation of Tartar, may be found perhaps in ſome foreign Diſpenſatories, as the *Arcanum Corallinum* and the *Duplicatum*, are in ſome of ours. After this he vomited with Oxymel of Squills; purged with Senna, Manna, Caſſia, Rhubarb, and Solubile Tartar, and then chiefly depended on a Decoction of the Bark to compleat the cure. He complains, as an impediment to the cure of this terrifying diſorder, that the Nurſes in his country are ſometimes ſo ſelfiſh, as to embezzle the remedies, and not adminiſter what was preſcribed. This whimſical felony is undoubtedly irregular, notwithſtanding it has been ſtrongly affirmed, that the omiſſion of phyſic has ſometimes been attended with extraordinary cures.

The number of Caſes, as enumerated in the Contents prefixed to this Collection, are thirty-one: but ſome of theſe contain more than one, and others ſeveral caſes. The Experiments, as ſome of them are improperly called, being rather Caſes and Obſervations, are fourteen. The Plates, which are numbered to five, are engraved in three, and contain about a dozen figures.

The Caſe, Number 1, of a young man cured of a Gutta Serena, and Lameneſs in his right arm and hand, by the uſe of Emetics, is extraordinary; and was preſented to the Society by Dr. Ribe, Phyſician to his Swediſh Majeſty.—It may be queried, whether theſe Emetics here, did not operate ſomewhat like Electricity. The Diſquiſition on the Tetter-Worm in Sweden, by Nils Roſen, Caſe 12, is very particular and curious. It is an internal worm, and appears narrow and ſerrated, by the en-

graved figure of it: the ſymptoms of it were often miſtaken in women for hyſterical ones.

The nineteenth Caſe, being that of a man cured of a Dropſy after four tappings, tranſmitted by Mr. Daſſow, is extraordinary, and ſeems to have been chiefly effected by the ſtrength, and ſagacity, as it were, of Nature. The twenty-fourth Caſe, by Dr. Wahlbom, gives an inſtance of a worm's being diſcharged by a woman, which, in three weeks after, became a perfect fly, of the larger kind. The twenty-fifth, by Mr. Roſen, gives a detail of a horrid variety of inſects, as beetles, ſpiders, &c. diſcharged by ſtool from a woman of diſtinction.

The abſtract of Profeſſor Stromer's Treatiſe on Electricity, contains little worth mentioning here, as a majority of the few Patients it mentions, were rather relieved than cured. But the abſtract from Dr. Lindhalt's Journal of Diſorders, either abated or happily cured by Electricity, at Stockholm, in November and December 1752, is ſo remarkable and recent, that we ſhall conclude our account of this Collection with it.

1. A Gentleman was for ſome time ſo troubled with a ringing in his left ear, that, without ſpeaking louder than uſual, he could not hear. Being electrified, he heard in two or three minutes. 2. A perſon aged fifty-ſeven, became ſo deaf in conſequence of a wound over the eyebrow, that, to make him hear, it was neceſſary to pronounce the words at his ear with great force; and thus he continued thirty years. The laſt ten he had alſo a loud tingling in them, and an almoſt inceſſant pain in his teeth. Upon being electrified, he grew ſo well, that the pain left him, and he hears diſtinctly.—It is not mentioned here, whether the Patient heard words afterwards at a common pitch of the voice. —The third Caſe is a perfect recovery from deafneſs of ſix years ſtanding, by Electricity. The fourth and fifth are conſiderable amendments. It is added to the laſt, that in pains of the joints or muſcles, the Patients find a great deal of relief from Electrification; the pain beginning immediately to abate, and being at laſt entirely removed. The ſixth Caſe is that of a Stonecutter, whoſe knees and legs were contracted, and his fingers bent and knotty, from the gout, and who was enabled by Electricity in a few days to go to work. The ſeventh Caſe, is the cure of a violent pain in the ſhin, which diſabled the Patient from moving; to which he was perfectly reſtored, and freed from the pain, in a few days, by Electricity. The eighth, is the recovery of a knee bent and immoveable for ſix years, ſo that the Patient could ſcarcely extend his leg. His knee recovered its uſe on the third Electrification, and he could put his foot to the ground without any difficulty. The ninth ſeems a

compleat

compleat cure of a Lameneſs of ſeven years ſtanding, after electrifying thirteen days. The tenth, is the cure of a Lameneſs after the Small-pox. The eleventh, an amendment only of a lame arm after diſlocation. The twelfth, and laſt Caſe, is that of a lad, eleven years old, who, from the age of two, had a Lameneſs in his right arm and hand, ſo that he could not eaſily bring his fingers together, or make uſe of his hand. Having been only three times electrified, he can readily take up a pin from the ground, and has ever ſince continued to mend and grow ſtronger.—To conclude, we are to conſider this account as given within the ſpace of a very few months, or weeks, after theſe Patients had been firſt electrified.

K

An Eſſay on the Diſeaſes of the Head and Neck. To which is added, a Diſſertation on the Gout and Rheumatiſm. By J. N. Stevens, M. D. and Fellow of the Royal Academy of Sciences. 4to. 3s. Sold by Hitch and Hawes.

THIS Phyſician and Fellow of the Royal Academy of Sciences tells us, in a very crude puerile Preface, 'That as 'he has the ſatisfaction of not being guilty of any wilful error, [in this performance, we ſuppoſe] 'he may reaſonably conclude, 'he ſhall not be cenſured by the generous part of mankind, 'and men of learning.' Now, if an inclination not to err, (which may be ſuppoſed a very general inclination) were to be a ſufficient apology for errors, this muſt preclude all men of learning from cenſuring the moſt trifling pretenſions to ſcience, and leave ignorant and erroneous Writers to be diſcovered only by Readers of their own capacity and attainments: from whence our Author may obſerve, what a reaſonable concluſion he has made. The end of his Preface is much in the ſame ſpirit; as he there 'deſires thoſe who criticize on, and ridicule other men's 'works, although ever ſo well writ, to ſuſpend their indignation, till they ſhall vouchſafe to oblige the world with a more perfect 'work on the ſame ſubject.'

This condition would perſuade or oblige us to write a better book on the Diſeaſes of the Head and Neck, and a better Diſſertation on the Gout and Rheumatiſm, than Dr. Stevens has done, before we find the leaſt fault with his Eſſay. At the ſame time it is quite clear to us, that this Gentleman neither deſires us to excel him on theſe ſubjects, nor would admit us to have done it, tho' we ſhould. But as we cannot conſider this extraordinary Poſtulatum as really inferring any effectual diſqualification in us to judge of his preſent work, any more than our not having

been afflicted with every diſeaſe it treats of would have been, we ſhall take the liberty to conſider it compendiouſly, which is not the ſevereſt manner of conſidering it.

We cannot juſtly complain of our Author's multiplying the diſeaſes of the head and neck, which he makes but five, to each of which he has aſſigned a chapter, viz. the Apoplexy, Palſy, Epilepſy, Madneſs, and Quincy; the laſt of which had been hitherto ſuppoſed an affection of the throat or *fauces:* however, as theſe parts may be ſaid to be involved in the head or neck, we ſhall not wrangle with him for a trifle; tho' we have experienced a little Head-ach, and a ſpice of the Lethargy now and then, from peruſing this treatiſe of the Diſeaſes of the Head, which has not treated either of the Head-ach or Lethargy. His Deſcriptions of Diſeaſes ſeem generally ſuch as he has read, with very little addition to, or improvement of them: and wherever his treatment of diſtempers differs from that which is generally purſued, the diverſity appears ſo ſeldom for the better, that it will excuſe us from citing any of his practice, except where it ſhould not be imitated but with great caution. His Chapters on the Palſy, Epilepſy, and Madneſs, conclude with an extraordinary inſtance of each, atteſting our Author's ſucceſs; and in the two firſt caſes, after they had baffled the endeavours of other Phyſicians: but as our Author had acquainted us in his Preface, 'That the good of mankind in general has been his 'only view in this publication,' perhaps he might have ſuppreſſed theſe failures of his brethren here, with ſome conſiſtence and modeſty. His management of perſons in a *Hemiplegia*, during the uſe of the Bath Waters, which he recommends for it; by purging them the day after each bathing, which he orders from twice to four times a week, for ſeveral weeks [ſuppoſe ſeven or eight] ſeems to require more youth and vigour in the patient, than generally falls to the ſhare of Paralytics; tho' the purge is to conſiſt only of ſix drachms of Manna, and a ſcruple of Rhubarb, with as much Salt *Diureticus*, as he often terms it, by a mongrel appellation, half Engliſh and half Latin. Thus *Pepper-Mint* is always improved by Dr. Stevens into *Piper-Mint*; he might have exhibited ſtill more of his *Larning*, by writing it *Piper-Menth.*

In his treatiſe of the putrid Quincy, he gives a deſcription of it, as he ſays it is not frequently met with in phyſical Authors: this he aſſumes then, as from his own knowlege and obſervation, tho' the greateſt part of it is tranſcribed from Dr. Huxham, and other Writers on the diſeaſe, of whom he does not mention one here. It would be obvious, however, to a Reader of common diſcernment, that it was not his own, from the difference of the ſtile, and greater correctneſs of the language.

His

His Diſſertation on the Gout, to which he has added nine or ten pages on the Sciatica and Rheumatiſm, ſets out with a deſcription of it, contracted and ſtolen (as it is not acknowleged) from Sydenham, but by no means improved. Hoffman has been ingenuous enough to inſert that celebrated Phyſician's hiſtory of it at length, in his treatiſe on this diſeaſe, as deſpairing, perhaps, of giving a better. We think, however, this Diſſertation of Dr. Stevens's on the Gout (including many things from Dr. Muſgrove, who is more than once mentioned in it) is, taken altogether, the moſt pardonable part of the book; notwithſtanding it abounds with unneceſſary repetitions, and the diction is often ſo very faulty, as to make Dr. Stevens appear only to blunder about a meaning, where his ideas may probably have been pretty clear to himſelf. His ſuppoſition that the Nerves, and their contents, ſuppoſing them to be permeable by any fluid, are conſiderably affected in the Gout, and relieved and depurated by a regular and compleat fit, ſeems agreeable to reaſon, and evidenced by experience. But his medicines and evacuations in the intervals, to delay the approach, and leſſen the duration of the future paroxyſms, ſhould be conſidered and applied with much caution, where he enjoins little or none.

Dr. Stevens tells us, page 113, 'The cure of the Sciatica is 'rendered more difficult, becauſe it is moſt commonly the con-'ſequence of chronical diſeaſes; as by great colds taken, or by 'expoſing thoſe parts [the hips, we ſuppoſe] too much to the 'cold air; by a fall, or ſudden blow; by a luxation, immoder-'ate venery, or any thing which weakens the fibres of the parts,' &c.: by which it appears, that the Doctor calls thoſe habits and accidents chronical diſeaſes, which are ſometimes, indeed, the preceding or prediſpoſing cauſes of, and to, certain chronical complaints: tho' the luxation muſt be rather acknowleged a frequent conſequence of his chronical diſeaſe, a fall; which is at other times attended with very acute effects.

A Rheumatiſm, the Doctor informs us, page 116, 'is a be-'ginning vicidity of the juices, where the ſize and viſcoſity is 'uniform, and almoſt equally *diſpoſed* over the whole maſs, and 'is conſtantly fleeting, and not fixed to particular parts.' We leave this new definition to ſpeak for itſelf. Our Author adds, 'this ſame viſcoſity is chiefly cauſed by an alcalious ſalt;' which has generally been conſidered as endued with an attenuating or fuſing operation. His cure chiefly conſiſts in evacuations and acids; the laſt of which, perhaps, it will be neceſſary to direct with conſiderable reſerve and deliberation; notwithſtanding Sir John Colbatch's crying up acids in the Gout, which experience has abundantly diſcredited. We ſhould not omit, that

our Author deals pretty liberally in Receipts; and his doſes, on whatever indication, are not likely to prove ineffectual for want of quantity.

Having given this ſummary abſtract of this Gentleman's medical notions and talents, we muſt beg leave to exhibit him a little further, as a Writer of not a few particularities, for reaſons that will appear below. Tho' he ſeems, in the main, poſſeſſed of an innate and well-founded dread of criticiſm, he declares, however, in his Preface, 'He ſhall eſteem any perſon 'as his friend, who ſhall convince him of his errors, and pub-'licly acknowlege it; as he is well aſſured, that it is more ho-'nourable to ſubmit to conviction, when drawn from the ge-'nuine laws of Nature, than to perſiſt upon a baſeleſs founda-'tion, in oppoſition thereto.' Now, as his conviction will depend at leaſt as much upon himſelf as upon us, we can only ſhew our inclination to merit his acknowlegements, by preſenting a ſample of ſuch eſcapes as may deſerve his future attention.

We have endeavoured then, in the firſt place, to catch ſome idea, if poſſible, from that ſublime, or ſuperlative, negative, his *baſeleſs Foundation*. We can imagine a caſtle in the air, or even in *vacuo*, foundation and all, however it might get there; and highly reliſh Shakeſpear's "baſeleſs fabric of a viſion;" but a baſeleſs Foundation, a baſeleſs Baſis, correſponding only to an unfabricated or unfabricable Fabric, in a voidleſs vacuity, has as much of the impenetrable Bathos in it, as an immaterial Non-exiſtence, and beats the Hibernian's great Nothing, [a Sillabub,] quite hollow. We hope the word *Rapture*, which occurs juſt thrice in the chapter of an Apoplexy, was deſigned for *Rupture*, tho' entirely unnoticed in the Errata. Our Author conſtantly inſiſts on *vicid*, *vicidity*, *and vicera*, for *viſcid*, *viſcidity*, and *viſcera*; the firſt of theſe words occurring in moſt pages of his book. Spina dorſa for dorsi, page 7, is omitted in the Errata, as well as, bliſters *is* for *are*, ibid. We are told, page 26, 'The Epilepſy often 'jumps over a whole generation, and fixes on the grandchildren; —but wherever it fixes it ſets them a falling. The Mad are ſaid, page 36, 'to have an *increditable* weakneſs.' This ſeems alleviated however from their ſmall ſolicitude about credit. A Patient is ordered, page 64, ſome ſtomatic wine, for ſtomachic wine, the former ſpelling being conſtantly preferred. Now as this learned Author, who may be a modern Grecian, muſt be ſenſible the Orthography he ſelects, ſignifies wine for the mouth, or mouth-wine, which ſeems a very ſuperfluous addition, we ſuppoſe he preferred ſpelling it according to the vulgar ſound, rather than the Etymology.—'If the fibres are very ſtrong, and *does* not give way,' page 69. 'Thoſe due exerciſes 'which *is* requiſite,' page 71. We are told, page 73, of 'a 'præternatural

'præternatural retention of the guts;' which ſeems intended there to denote a coſtive habit of body: tho' ſome might imagine it ſaid, in contraſt to thoſe Bablers, who are affirmed not to be able to keep their guts in. 'More finer,' page 74. 'When 'the firſt paſſages are faulty, from too great reſtriction, they 'are *naturally amended* by the urinary paſſages;' ibid.—'Hence '*ariſes* the various diſeaſes,' ibid. 'Perſons of a more weak 'conſtitution *lets* it paſs off,' 77, 78. *Accerbation* [no ſuch word] for *Exacerbation*, is repeatedly inſiſted on. 'Hence *ariſes* 'Head-achs, Vertigoes,' &c. page 84. 'The aliments with 'which the rich *is* nouriſhed,' page 88. It may be ſaid, indeed, that *rich* is ſingular as well as plural, but it is evident our Author here intended *many*, not *one*. We are adviſed, p. 93, 'to treat the Authors of Panaceas for the Gout, as Wretches 'and Robbers, without the reach of our Laws.' This does not teach us how to treat ſuch Outlaws; but the beſt way, perhaps, is never to treat them, nor treat with them.—*Give off* taking any kind of opiates, for give *over*, or *leave off*, 97. A Fomentation is directed to be uſed as before *predicted*, 99, which, perhaps, rather ſtands here for *preſcribed* than *propheſied*: however, Words, like Things, are daily fluctuating. 'If the Pa-'tient is young in years,' page 102;—perhaps there may be ſome latent elegance in this redundance, tho' it is rather above our reliſh. Well; but ſuppoſe him thus young, what follows? why then, 'he may eat potatoes, young ſeeds and plants, and all 'much dreſſed garden things,' ibid.—As theſe young ſeeds and plants are not particulariſed here, nor whether they are to be much dreſſed or raw; it ſeems poſſible, at leaſt, they may be hemp, rape, and canary ſeed, with a little chickweed and groundſel. And as our Author here is ordering a dietetic regimen for young gouty perſons, theſe may be directed to make them as light and active as we generally ſee the birds who are dieted in this manner. Thus one of Moliere's dramatic Doctors preſcribed bread and wine for the cure of a dumb Lady, becauſe they were frequently given to parrots, and the parrots talked. The Lady recovered her ſpeech. *Probatum eſt.*

But to be ſerious; we have been very careful that none of this ſmall ſpecimen, from a multitude of the like ſoleciſms and crudities, are mentioned among the *Errata* at the end of the book. Indeed, the great number of them, and the miſerable expreſſion throughout the work, have made the mother-tongue of our Author, and any languages he may have meddled with, equal ſecrets to us: and we are at a loſs to diſcover in what language he can correſpond with that Royal Academy of Sciences, of which he ſtiles himſelf a Fellow. As the Doctor, however, has certainly read ſome medical Authors, and has ſome acquaintance

with Medicines, of which he does not deal in the leaſt ſignificant, we would recommend it to him, to preſcribe rather than to publiſh; as it is not likely his work will increaſe the number of his Patients in the learned world. It is one of thoſe ſigns which will not invite ſuch: and we ſhall conclude this account of it, with his own definition of a compleat Phyſician, that his abilities may be eſtimated by his own rule.

'The ſtudy and practice of the ſcience of Phyſic, is, without diſpute, one of the moſt extenſive ſtudies in the circle of human knowlege; and any perſon who would ſhine therein, like a Poet, ſhould be endowed with a natural genius, fortified with the different kinds of ſchool Literature, and a peculiar aptitude to ſtudy the art through all its branches; muſt be a diligent and faithful obſerver of Nature, and muſt well obſerve the different effects of Medicines adminiſtered under ſuch or ſuch peculiar circumſtances.' Preface, page 6, 7.

——.——— ——— ——— Eheu!
Quàm temere in noſmet legem ſancimus!——

K

Obſervations on that Diſorder of the Corner of the Eye commonly called Fiſtula Lachrymalis. *By* Percivall Pott, Surgeon to St. Bartholemew's Hoſpital. 8vo. 1s. 6d. Hitch and Hawes.

THIS uſeful and well-written performance, on a topical diſorder that occurs pretty frequently, is introduced by a ſenſible Preface, ſpecifying the Author's motives for its publication. The work itſelf is divided into five ſections, which, having no titles, we ſhall ſummarily mention their drift and purpoſe. The firſt, a very ſhort one, is chiefly employed in conſidering the different Knowlege of the Antients and Moderns, with regard to the anatomy of the parts affected in this diſorder. The ſecond contains a clear and ſuccinct account of the ſituation, ſtructure, and uſe of the parts concerned in the Lachrymal Fluid, and its conveyance from the eye into the noſe: and as a preciſe knowlege of theſe particulars muſt be neceſſary to every Surgeon who undertakes this delicate operation, the Author juſtly conſiders that circumſtance as a ſufficient apology for the inſertion of this part of Anatomy, to thoſe to whom it may not be neceſſary. The third ſection conſiders the different appearances of this diſorder in different ſubjects, and under different circumſtances, with the principal cauſes of theſe diverſities, which he aſcribes, 1. To the degree of obſtruction in the Naſal Duct. 2. To the ſtate of the Cellular Membrane covering the

the Sac. 3. To the ſtate of the Sac itſelf. 4. To that of the bones underneath. 5. To the general ſtate and habit of the Patient. And, laſtly, To the manner in which it has been treated. In the progreſs of this practical ſection, he takes an occaſion to diſtinguiſh Mucus from Pus or Matter; which, he juſtly obſerves to be a point of no ſmall importance.

'If I conceive rightly,' ſays this ingenious Operator, 'Mucus, conſidered in a general ſenſe, is the effect of a natural 'ſecretion, made by glands, membranes, or other bodies appointed for that purpoſe; and is ſo far from being originally 'the conſequence of a diſeaſe, that, in a proper quantity, it is 'abſolutely neceſſary for ſome of the moſt important purpoſes 'of the animal œconomy; which purpoſes, when this fluid is 'quite deficient, are ill executed, and ſome kind of diſeaſe is 'produced.' P. 19. Having referred to many inſtances of its uſe in animal bodies, he obſerves, page 20.—'Pus, or Matter, is no 'natural ſecretion; Suppuration, tho' it is an act of Nature, 'when ſome of the parts of the body have been forcibly divided 'from each other, is nevertheleſs to be regarded as the effect of 'violence and deſtruction: for without entering too minutely 'into the origin or cauſe of Matter, I believe I may venture to 'affirm, that the diſſolution of ſome of the ſolid parts of broken capillary veſſels, and a mixture of ſome part of the juices 'circulating thro' them, are abſolutely neceſſary to its production.'

A few ſubſequent paragraphs are employed to evince the neceſſity of this diſtinction, the confounding of which has occaſioned miſtakes in the pretenders to medicine, but in no caſe, perhaps, more frequently than in the ejection of that diſcoloured Mucus from the Larynx and Trachea; which the ignorant have ſuppoſed to be Matter from the Lungs. The laſt paragraph of this ſection curſorily mentions the complication that ſometimes happens of the Fiſtula Lachrymalis, with ſuch other diſorders as are the further objects of Surgery, Phyſic, or of both conjointly.

The fourth ſection is extended in conſidering the curative Indications. It contains a juſt and methodical detail and diſcuſſion of the practice of the ancient, and of the earlier modern, Surgeons, in the firſt ſtate of this diſorder, viz. the ſimple dilatation of the Sac, and obſtruction of the naſal Duct; accompanied with very judicious reflections of our Author's on each occaſionally: and after conſidering ſome methods propoſed, in the ſame ſtate, by the Surgeons of the French Academy, which appear to him improper, or inſufficient, he gives the ſentiments of other Surgeons, and his own, on the ſecond, that is, the inflamed and ulcerated ſtate of this malady; with his objections to the

conduct of many, in their management, particularly in their cramming in much lint, and dreſſing with Eſcharotics; on which occaſion he obſerves, very ſenſibly and humanely, p. 54, 55.—'All dreſſings are, in fact, extraneous bodies; and therefore, 'in parts that are of quick ſenſation, eaſily irritated, and liable 'to be inflamed, cannot be too ſoft or light: Suppuration is an 'act of Nature not of Art, and is always beſt performed when 'the former is leaſt diſturbed: whatever lies eaſieſt, contributes 'moſt to its being well executed; and whatever gives pain, ir-'ritates the termination of the nerves, or renders the capillary 'veſſels criſp and hard, will infallibly prevent it.'—He diſtinguiſhes, however, the neceſſity of an eſcharotic in ſome particular circumſtances, and thinks the lunar cauſtic the beſt.

The fifth and laſt ſection commences with reflections on the laſt ſtage of this diſorder, viz. that in which the natural paſſage of the tears into the noſe is quite obſtructed and deſtroyed; and in which the bone is ſometimes found carious: whence the utmoſt effort of ſurgery muſt be to attempt the formation of an artificial one. This, he obſerves, was alſo attempted by the Antients in two different ways, by perforation and by cautery; by each of which a cure was often obtained, notwithſtanding their leſs accurate knowlege of the parts they made ſo free with. He conſiders next the modern practice in this ſtate, and particularly Mr. Cheſeldens' warm defence of the cautery, the ſucceſs of which he termed infallible; but which Mr. Pott affirms is contrary to manifold experience. He concludes the pamphlet with his own manner of performing this operation, and his arguments to ſupport it: but as this ſmall work has conſiderable merit, both in its matter and manner, and as the detail of the operation could inform or entertain none but ſurgeons, we muſt refer ſuch to the pamphlet at length: ſince we imagine the only method of adding to the clearneſs and perſpicuity of our accurate Author on this operation, muſt be to ſee him perform it.

Hiſtoria Febris Miliaris et de Hemicrania Diſſertatio, Auctore Joanne Fordyce, *M. D. Accedit de Morbo Miliari Epiſtola Caroli Balguy, M. D.* 8vo. 2s. Wilſon and Durham.

THIS medical Writer, in a ſort of introduction to his Hiſtory of the Miliary Fever, refers to what Hippocrates, Ætius, and other antient Phyſicians, have ſaid of ſuch eruptive diſorders, as he imagines might be of a ſimilar nature with the Miliary Fever, ſuppoſing them not to conſtitute the very ſame diſeaſe,

diſeaſe. He next conſiders what ſome modern phyſicians, about the ſixteenth century, have mentioned of an eruptive fever, which he thinks this identical miliary one; and he ſuppoſes that century the æra of its birth. All theſe citations are generally annexed at the bottom of his page, like notes, which refer again to other notes, and hypernotes, or further quotations, reſulting from the former. After a general deſcription of the diſeaſe, the ſymptoms of which, eſpecially in its apparatus, will be thought too vague and indetermined to diſtinguiſh it ſufficiently from other eruptive fevers, (notwithſtanding the *languores*, or ſinkings, which he ſuppoſes its pathognomonic ſign) Dr. Fordyce proceeds to aſſign the cauſes and prognoſtics; and to ſpecify the treatment (in which he has very little new) in a tedious chain of one hundred and ſixty-ſix aphoriſms, as he judges that the moſt commodious form for detailing his ſubject.

Notwithſtanding the great reading and induſtry of our Author, with regard to this diſtemper, appear ſufficiently in this treatiſe, his aphoriſtical manner of deſcribing it, and directing for it, ſeems to us but indifferently adapted to the matter it contains; and rather introduced to confer an air of ſolemnity and importance upon trifles. *Nugis addere pondus.* For whether or not it be owing to the irregular and multiform genius of this diſeaſe (whoſe ſtadia and criſes are ſo little aſcertained) in the different ſeaſons in which it occurs, and the different conſtitutions and habits in which it may prevail, it ſeems to us, that a young practitioner will be full as likely to be confuſed, as informed, by the tedious deſcription of it, and by the therapeutic directions in regard to it; which ſeem rather calculated for a palliation of different ſymptoms, than deduced from a diſcernment of the cauſe and eſſential nature of the diſeaſe.

Dr. Balguy, indeed, in his letter to our Author, on the ſame ſubject, divides the miliary fever, or *purpura acuta*, as it is termed by foreigners, into the white, reddiſh, and red, from the different complection of the eruptions; the two laſt of which he chiefly treats with the bark, after premiſing a vomit and a purge, referring for the cure of the firſt to Dr. Hamilton. This letter is executed in a brief, yet maſculine manner, in which reſpect it may be contraſted to Dr. Fordyce's performance.

The diſſertation on that ſort of head ach, called the *Hemicrania*, is contained in ſixty-four aphoriſms. The principal remedy, and on which our Author lays the utmoſt ſtreſs, is the wild Valerian root, which, he ſays, greatly relieved, and even cured him of a violent degree of this diſeaſe, of four years almoſt conſtant continuance. If there is nothing very new in this remedy, perhaps there may be in the doſe of it, which is not

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leſs than a drachm in powder, to be repeated three, four, or five times a day, if the ſtomach will bear it; which is no improper ſtipulation, conſidering the quantity of the doſe.

For the reſt, the work is wrote, with ſeveral exceptions, in a tolerable Latin ſtyle; and a few obſcurities that occur in it are probably occaſioned, or increaſed, by ſome typographical eſcapes, which required a ſhort liſt of *errata*. Some pertinent obſervations on the ſubject are undoubtedly delivered from the experience of others, and our Author's own; and ſome paſſages occur, in which the intelligent, and even candid members of the faculty, may take leave to diſſent from him; ſo that, upon the whole, it is probably a work of more erudition than utility.

A Compendium of Social Religion, or the Nature and Conſtitution of Chriſtian Churches, with the reſpective qualifications and duties of their officers and members, repreſented in ſhort propoſitions, confirmed by Scripture, and illuſtrated with occaſional notes. Deſigned as an Eſſay toward reviving the primitive ſpirit of evangelical purity, liberty, and charity, in the churches of the preſent times. By Daniel Turner. 8vo. 2s. Ward and Henderſon.

TO teach mankind to eſteem each other as brethren, under the protection of one common father, and thence to unite them in the mutual exerciſe of univerſal love and charity, were points moſt earneſtly inculcated by our Lord, upon every occaſion; and ought, therefore, to be eſteemed the fundamental duties in practical religion. But ſince the profeſſors of Chriſtianity have branched out into ſo many diſtinct parties, of different opinions concerning points of doctrine, often immaterial, (though ignorant zeal has made them cauſes of ſeparation) each body, attending too much to them, and being taught to conſider itſelf as conſiſting of the only true diſciples of Chriſt, has, by a partial interpretation, limited, to its own ſect in particular, the obſervance of thoſe amiable obligations, the due diſcharge of which ought to be extended to their brethren in general. And theſe diviſions which diſgrace Chriſtianity, are perpetuated by crafty men, whoſe pride induces them to turn aſide from the truth: ſince they had rather ſtand forth, diſtinguiſhed as heads of parties, the idols of their deluded followers, than with a true Chriſtian ſpirit of meekneſs, fulfil the paſtoral charge they aſſume.

This being the real ſtate of the caſe, it certainly manifeſts a ſincere Chriſtian regard for our fellow-creatures, to hold out a light

light to them, to ſhew them the path from whence they have ſtrayed. Such friends to mankind have not been wanting; and though any perſon deſerves our acknowledgments, for a conduct like this; yet are they more peculiarly due to any of the ſacred function, of *whatever denomination*, who thus caſts off the badge of his *party*, to vindicate the cauſe of *true religion*, and prove himſelf worthy the vocation to which he is called.

With this benevolent ſpirit the Author under conſideration appears to be animated; and he has executed his deſign upon a plan, which we apprehend moſt of his Readers will approve. What he advances is placed as a theorem; the ſeveral texts of Scripture produced for his authorities follow as the demonſtration of it; and his explanatory obſervations, where neceſſary, are ſubjoined in notes.

In his introduction, after explaining and recommending ſocial unity among the profeſſors of Chriſtianity, he concludes thus:

'As the civil, ſpiritual, temporal, and eternal happineſs of 'mankind, and the credit of our holy religion in the world, de- 'pend *ſo much* upon the *good order*, real *holineſs*, *ſincere and fer- 'vent charity*, *of Chriſtian churches*, I moſt heartily wiſh they 'could, by any means, be prevailed upon to attend to theſe 'important things, with more ſerious and cordial concern.— 'We ourſelves complain (and that juſtly) of coldneſs, forma- 'lity, diſorder, and declenſions in vital religion, as prevailing 'amongſt us; *the free-thinkers*, *and infidels* of the age, look upon '*all* our churches with the utmoſt contempt: and repreſent 'them as meer creatures of crafty prieſts, the *idols* of their in- 'fatuated mobs, the ſupports of their tyranny and ambition; or 'little nurſeries of ſenſeleſs enthuſiaſm, bigotry, ſuperſtition, 'and mad zeal.—Would to God we had never given any occa- 'ſion for ſuch repreſentations! But could we but once be 'brought to think, and act, agreeable to the true ſpirit and ge- 'nius of the goſpel; to place religion not in the *little noſtrums* '*and peculiarities of a party*; *but in ſincere repentance towards* '*God*, *lively faith in our Lord Jeſus*, *and the ſolid genuine fruits* '*thereof in the works of piety*, *righteouſneſs*, *benevolence*, *charity*. '—Inſtead of violently compelling one another to *uniformity* in 'leſſer matters, could we learn to *differ* in *opinions*, without *di- 'viding* in *affection*; *oppoſe* one another in *meekneſs*, *forbear one* '*another in love*, and receive with Chriſtian tenderneſs the *weak* '*in faith*; or, inſtead of ſpending our religious zeal upon *modes* 'and *forms*, and *things indifferent*, unite and employ it in pro- 'moting *real Chriſtian knowlege*, and following after that *peace* '*and holineſs*, without which *no man ſhall ſee the Lord*.—Were 'our churches all formed upon ſuch principles, and actuated by

'ſuch

'ſuch a ſpirit, they would ſoon find (even though in other re-'ſpects they continued ſtill in their different forms) the God 'of holineſs and peace dwelling amongſt them—religion revive '—the goſpel-miniſtry honoured and bleſſed. And thus, to 'their unſpeakable ſatisfaction and comfort, and the utter con-'fuſion of the *ignorance of thoſe fooliſh men*, who delight to re-'proach them—they would, indeed, appear to be, what they 'were originally deſigned to be, *ſeminaries* of divine knowlege, 'truth, love, piety, and every virtue.—Living witneſſes of the 'great mercy and love of God to men —The brighteſt orna-'ments of the world, and the greateſt bleſſings to it.

The body of the book treats chiefly of the qualifications, duty, and power of church-officers and members; wherein the Author ſhews, that the members which conſtitute any particular church, have a right to chuſe their own paſtor and ſubordinate officers: a right agreeable both to ſcripture and reaſon. As a ſpecimen of his method, we ſhall produce his fifth chapter entire, which treats

Of the Duties of particular churches, that deſerve more eſpecial notice.

I. *Towards their own members.*

II. *Towards other churches, their members, miniſters, &c.*

1ſt. Towards their own members, it is a church's duty,

'(I.) To admit every one of them (unleſs under cenſure) to 'an equal joint right, and title to, and ſhare in, all the ſpiritual 'and temporal privileges which they enjoy as a church.

Gal. iii. 28.—*Ye are all one in Chriſt Jeſus.* Acts ii. 44. *And they that believed had all things common* *.

'(II.) And conſequently, to aſſemble for the diſcharge of 'their common duties, and enjoyment of their common privi-'leges, at ſuch time, and in ſuch manner, that all, if poſſible, 'may ſhare in them.

'1 Cor. xi. 33. *When ye come together to eat* (*i. e.* the 'Lord's ſupper) *tarry one for another.*

'(III.) To take care of their poor, and ſupply their ne-'ceſſities.

'Deut. xv. 11. *I command thee ſaying, thou ſhalt open thy 'hand* wide *unto thy brother, unto thy poor, and thy needy,*

'* But however extenſive this common intereſt and right might 'be in the apoſtles days, it can now be extended no farther than the 'privileges and poſſeſſions which the church enjoys as a body; and 'not to any one's particular perſonal property. See chap. ii. prop. 7. 'ſect. 6. and Note there.

'*in thy land.* Gal. ii. 10. *We ſhould remember the poor.*
'Rom. xii. 13. *Diſtributing to the neceſſities of the ſaints.*
'1 John iii. 17. *See alſo* chap. iv. prop. v. *and texts*
'*there.*

'And for the better diſcharge of this duty, it is evident,
'the office of deacons was inſtituted in the church.
'Acts vi. 1-5.

'(IV.) The whole church ſhould ſympathize, in the joys
'and ſorrows of every particular member.

'1 Cor. xii. 26. *And whether one member ſuffer, all the*
'*members ſuffer with it; or one member be honoured, all*
'*the members rejoice with it.*

'(V.) They ſhould put up their united prayers, for any one
'of them in diſtreſs.

'Acts xii. 5.—*And prayer was made without ceaſing of*
'*the church unto God, for him* (i. e. *Peter in priſon.*)

'(VI.) They are to exerciſe a godly care and diſcipline over
'them, to their edification, without partiality.

'James ii. 9. *If ye have a reſpect to perſons, ye commit*
'*ſin.*—1 Theſ. v. 14. *Brethren warn them that are un-*
'*ruly, comfort the feeble minded, ſupport the weak.* Jude
'16. *Not having mens perſons in admiration to advantage.*
'Heb. xii. 15. *Looking diligently, leſt any fail of the grace*
'*of God,—and any root of bitterneſs ſpringing up, trou-*
'*ble you.*

'(VII.) To grant them letters of diſmiſſion and recommen-
'dation to other churches, when deſired, ſo far as they can, con-
'ſiſtent with the honour of Chriſt, and a good conſcience.

'2 Cor. iii. 1. *Need we epiſtles of recommendation to you*
'*—or from you?* Rom. xvi. 1. *I commend unto you*
'*Phebe our ſiſter, a ſervant of the church of Cenchrea.*
'2 Cor. i. 24. *Not that we have dominion over your faith.*

'2. Towards other churches, their members and miniſters,
'it is a church's duty.

'(I.) To own them as churches of Chriſt, and hold Chriſtian
'communion with them, in all the duties and privileges of their
'common religion, as far as they have opportunity, and can do
'it with a good conſcience.

'Rom. vi. 16. *The churches of Chriſt ſalute you.* 1 Pet.
'v. 13. *The church at Babylon elected together with you.*
'Gal. iii. 28. *Ye are all one in Chriſt Jeſus.* 1 Cor. xii.
'13.

'13, 20. *Many members, yet but one body, whether Jew* 'or *Gentile, bond or free.* 1 John i. 7. *We have fellow-* 'ſhip *one with another.* 1 Cor. i. 2, 3. *Unto the church* 'of *God at Corinth—with all that in every place call on* 'our *Lord Jeſus Chriſt, Grace be unto you.* 1 Theſ. iv. '9, 10. *Ye are taught of God to love one another.—And* 'ye *do it towards all the brethren in Macedonia.*

'(II.) To receive their members, when recommended to 'them, and pay them the regard their character and condition 'requires.

'Rom. xvi. 1, 2. *I commend unto you Phebe our ſiſter* '—*receive her in the Lord as becometh ſaints, and aſſiſt* 'her *in whatever buſineſs ſhe hath need of you.* Phil. ii. '29. *Hold ſuch in reputation.* 2 Cor. viii. 23, 24. *They* 'are *the meſſengers of the churches, ſhew ye to them and* 'before *the churches the proof of your love.* 3 John 8. '*We ought to receive ſuch, that we may be fellow-helpers* 'of *the truth.*

'(III.) To impart to other churches, ſuch aſſiſtance as they 'want, and their own abilities and opportunities afford.

'Acts xi. 29, 30. The diſciples (at Antioch) ſent relief, 'according to their abilities, to the poor ſaints in Judea. '1 Cor. xvi. 1. *Concerning the collection for the ſaints,* 'as *I had given orders to the churches of Galatia. Even* 'ſo *do ye.* Col. iv. 16, 17. *And when this epiſtle is read* 'with *you, cauſe alſo that it be read in the church of the* 'Laodiceans.

'(IV.) To make uſe of their advice in any matters of diffi-'culty and importance.

'Acts xv. 2. *They (the church at Antioch) determined* 'that *Paul and Barnabas ſhould go up to Jeruſalem, un-* 'to *the apoſtles and elders, about this queſtion,* i. e. *of the* 'neceſſity *of* circumciſion.'

He ſums up, in a concluſion to the whole, many good arguments in defence of liberty of conſcience, at the latter end of which we find the following wholeſome note.

'Leſt any of my readers ſhould miſtake my pleas for *moderation* and *charity*, and imagine they encourage a *cold indifference* 'in religion; or that I thought it no matter what *opinions* we 'entertained, provided we were friends to *liberty*; I take this 'opportunity to aſſure them nothing can be farther from my intention. I would not wiſh any man *indifferent*, even to the '*modes* and *forms* of religion; but think it is his duty to endeavour

'to

'to get the beſt information he can concerning them, and religiouſly and ſteadily follow the light of his conſcience, in a 'practical regard to what appears to him to be right. Much 'leſs would I be thought to countenance a *ſceptical lukewarmneſs*, 'in reſpect of any of thoſe great doctrines that enter into the '*eſſentials* of Chriſtian worſhip, and the truly gracious ſcheme 'of ſalvation by Chriſt; an evil greatly to be lamented, as al'ready too prevalent, and as leading the way to that apoſtacy 'from the profeſſion of Chriſtianity to Deiſm, which ſo ſhock'ingly diſtinguiſhes the preſent times. But what I mean is, 'that *our zeal for God ſhould be according to knowlege*; propor'tioned to the rank and importance of its objects; and in re'ſpect of thoſe of the higheſt rank, and greateſt importance, al'ways governed by that gentle and benign ſpirit of *evangelical* '*philanthropy*, which ſhines in all the doctrines and precepts, 'temper and conduct, of *Chriſt* and his *apoſtles*. And I am ſe'riouſly of opinion, and wiſh all my readers would as ſeriouſly 'conſider it, *that real Chriſtianity will never thoroughly prevail* '*and flouriſh in the world, till the profeſſors of it are brought to* '*be upon better terms with one another; lay aſide their mutual jea*'*louſies and animoſities, and live as brethren in ſincere harmony and* '*love; but which I apprehend will never be, till conſcience is left* '*entirely free; and the plain* BIBLE *become in* FACT, *as well as* 'PROFESSION, *the* ONLY *rule of their religious faith and practice.*'

If we cannot ſubſcribe to Mr. Turner's opinion in every particular, yet we can truly ſay, that, upon the whole, he ſeems to be an honeſt reaſonable man; and by adopting this method of writing, his Compendium juſtifies its title, and often diſplays ſome of that clearneſs and preciſion, for which mathematical reaſoning is ſo juſtly admired; and which, we apprehend, might be ſucceſsfully tried upon other ſubjects.

N

Inſcriptionum Metricarum delectus. Accedunt notulae. 4to. 2 s. Dodſley.

AN elegant Latin preface informs us of our anonymous Collector's motives for publiſhing this ſelect collection of antient inſcriptions, which are chiefly epitaphs, and generally taken from the larger collections, publiſhed by other learned men, and particularly by *Joannes Baptiſta Ferretius*, in his *Muſæ Lapidariae*, at Verona, 1672. The preſent Compiler's prevailing taſte for poetical inſcriptions, has made him reject all in proſe: and his admiration of a certain ſimplicity in the antique lapidary

ſtile, has excluded ſuch as he conceives to be more modern, and conſiders rather as having too much point or turn. With all due ſubmiſſion, however, to this elegant Collector's ſuperior virtù and taſte on this ſubject, we imagine ſome good judges of Latin poetry may be apt to determine of the merit of many of theſe little pieces from other circumſtances, beſides that of their date, and their being wholly void of turn and point: though they may not be unable at the ſame time to reliſh the delicacies of a very elegant ſimplicity, which ſeems better adapted to the elegiac and tumulary ſtyle than wit itſelf would be, to ſay nothing of witticiſm and conceit. But not to enter upon a formal diſquiſition of ſo minute a ſubject, we ſhall produce a few ſhort pieces from this collection of about fifty, for the amuſement of our Readers.

The twelfth in this *faſciculus*, or bundle, has been elegantly tranſlated by Mr. Pope, as it is inſerted, to the beſt of our recollection, in one of his proſe epiſtles, and applied to the ſuppoſed Naiad and Guardian of his fountain in his grotto at Twickenham. The Latin original is not leſs elegant and happy. The inſcription is extant at Rome, under the image of a nymph aſleep.

Hujus Nympha loci, ſacri cuſtodia fontis,
Dormio, dum blandae ſentio murmur aquae,
Parce meum, quiſquis tangis cava marmora, ſomnum
Rumpere; ſive bibas, ſive lavere, Tace.

The nineteenth inſcription, an epitaph, appears to us very tender and elegant, the thought and imagery in the four laſt lines ſeeming new and affecting. The Compiler, in his notes, very truly terms it *carmen conditiſſimum*, a finiſhed little piece; and for the chance of entertaining the Ladies, [as it is a monument of ſurviving affection for a deceaſed wife] and our meer Engliſh Readers, we have annexed a tolerably exact, though not an exquiſite, verſion of it.

Quae te ſub tenera rapuerunt, Paeta juventa
O utinam me crudelia fata vocent:
Ut linquam terras, inviſaque lumina ſolis,
Utque tuus rurſum corpore fim poſito.
Tu cave Lethaeo contingas ora liquore,
Et cito venturi, fis memor, ora, viri:
Te ſequor obſcurum per iter: comes ibit eunti
Fidus amor, tenebras lampade diſcutiens.

O! would the fates, who clipp'd your early thread,
Add me, dear Paeta, to the hallow'd dead!
Where I might fly this world's deteſted light,
And my unbody'd ſoul to thine unite.
Stop then.—Ah! ſhun a while oblivion's ſtream,
Sink not—I haſte—my paſſion, form, and name.
For thee I pierce the gloom, nor guideleſs ſtray,
Love, with his faithful flame, ſhall light my way.

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The twenty-fourth contains, in a pleaſing ſimple ſtile, the brief eulogy of an agreeable excellent wife. The laſt line of it reminds us of the ſtory of a funeral ſermon, in which the Preacher is ſaid to have inſiſted particularly on the ſubject of his diſcourſe having been an excellent knitter. The orthography is antiquated, as the Latin Reader will readily obſerve; and the bidding the Reader go about his buſineſs, is a concluſion that becomes very appoſite, from the character of the good houſewife, whom the inſcription commemorates. It was taken from a very old ſtone, near the Tiber.

Hoſpes, quod dico paullum eſt; aſta ac pellige.
Heic eſt ſepulchrum haut pulchrum pulchrai faeminae:
Nomen parentes nominarunt Claudiam:
Suom marietom corde dilexit ſouo:
Gnatos duos creavit; horume' alterum
In terra linguit, alium ſub terra locat.
Sermone lepido, tum autem inceſſu commodo:
Domum ſervavit, lanam fecit. Dixi. Abei.

The following inſcription on a bridge three miles from Rome, is no bad compliment to Narſes, the repairer and beautifier of it, who was a General ſucceſsfully employed by Juſtinian againſt the Goths. We have ſeen a ſimilar Greek epigram, on much the like ſubject, in the Anthology.

Quàm bene curvati directa eſt ſemita pontis,
Atque interruptum continuatur iter.
Calcamus rapidas ſubjecti gurgitis undas,
Et libet iratae cernere murmur aquae.
Ite igitur faciles per gaudia veſtra, Quirites,
Et Narſim reſonans plauſus ubique canat.
Qui potuit rigidas Gothorum ſubdere mentes,
Hic docuit durum flumina ferre jugum.

The epitaph on Philumena's nightingale, number 32, is extremely beautiful and elegant. The Writer could not avoid having Leſbia's Sparrow in his eye: and, indeed, the diction and ſweetneſs of it are ſcarcely unworthy of Catullus. But it is too long to inſert here.

The brief notes at the end of the book cite the Author or Authors, from whoſe collections the preſent one is compiled; with their different readings, and a few proper explanations of certain paſſages, which chiefly relate to ſome funeral and ſepulchral cuſtoms of the antients. What we have ſelected as a ſpecimen of this collection, we believe will not diſhonour it; ſeveral of the reſt are, in our judgment, inferior to thoſe, and ſome of them would ſcarcely have been commemorated in print, if they had been wrote in our age or language. But the venerable idea

of antiquity ſpreads a ſoothing, though melancholy gloom over the remains of ſepulchres and monuments; while the poetical ſweetne s and literary diffuſion of the Latin tongue concur to preſerve their remembrance, even after the lateſt ruins of both are utterly effaced.

K

Juſtification; or, the Goſpel Way to Salvation impartially enquired into, and fully explained. Being an attempt to reconcile our differences about faith and works; and point out the propereſt means of attaining an aſſurance of Salvation. By Thomas Green. *M. A. Vicar of Wymeſwould, Leiceſterſhire.* 12mo. 1 s. 6d. ſewed. Oliver, and T. Payne.

THE Author of this little piece is to be eſteemed for his good intentions and endeavours, though the end he propo es ſhould not be generally anſwered. His ſtile is very plain, and Critics may apt to ſay, that he has dwelt too long upon ſome parts of his ſubject, and repeated the ſame things again and again; but for this he makes an apology, acknowleging, that he ventured to be perhaps a little tedious to thoſe who want no directions, rather than be too brief to thoſe who do.

He divides his work into three chapters. In the firſt of which, while he allows and maintains, that we are juſtified by the righteouſneſs and obedience of Chriſt, and by faith in him, he inſiſts, that Chriſtianity is a practical thing; and clearly ſhews, from the general tenor, as well as from particular parts of ſcripture, that it will not be a ſufficient plea at the day of judgment, that we have relied on the righteouſneſs of Chriſt for ſalvation, unleſs we have been alſo careful to do what he has commanded. 'It is 'plain,' ſays he, 'that we are ſaved by grace and faith in Chriſt, 'but then there muſt be our co-operation with the divine aſſiſ- 'tance, and our faith muſt be fruitful. We muſt be far from 'claiming any merit from our beſt ſervices, and yet we ſee, that 'according to the conditions of the goſpel, ſomething muſt be 'done on our part, and ſomething that was alſo left to our free 'will and choice, otherwiſe there could be no manner of virtue 'in our obedience.'

He endeavours to ſhew, that the articles of the Church of England upon theſe points, are conformable to his manner of ſtating the caſe; and he concludes this chapter with quotations from eminent Authors that agree with him.

In

In the ſecond chapter he proceeds to give a ſhort account of the ſcripture notion of righteouſneſs, or juſtification, according to Dr. Taylor's explanation, in his Paraphraſe and Notes on the Epiſtle to the Romans, from which work he produces a long paſſage, wherein the Doctor mentions a two-fold juſtification and ſalvation, as inſiſted on in ſcripture. The firſt, a juſtification by faith alone, without the deeds of the law, or any works of righteouſneſs. This has a relation to the Heathen ſtate, or the condition perſons are in before their converſion. It conſiſts in the forgiveneſs of ſins, in our being admitted upon our faith into the kingdom and covenant of God, and is of free grace *without works*; for how wicked ſoever Heathens have been, upon profeſſion of faith in Chriſt, their former wickedneſs is no bar to their admittance into the church of Chriſt, or an intereſt in its privileges and bleſſings.

Now this firſt juſtification does not terminate in itſelf, but leads to the other, which is called the final juſtification or ſalvation, and which is compleated when we duly improve our firſt juſtification, or our Chriſtian privileges, *by patient continuance in well-doing*, to the end of our lives. This firſt faith or juſtification will come to nothing, unleſs it become a living principle in the heart, working by love, and bringing forth the fruits of righteouſneſs. This is the faith made perfect by works, the continued faith, the ſtedfaſt faith, faith unfeigned, and the like.—

To illuſtrate and confirm ſuch ſentiments is our Author's buſineſs in this chapter. He produces ſome paſſages from the Epiſtles, in which the Writers refer to the firſt juſtification, and others in which they refer to the ſecond; and his inference upon the whole is, that faith without obedience, is only a foundation without the ſuperſtructure, and very different from that which the goſpel repreſents as neceſſary to our eternal happineſs. This alſo he ſhews to have been the notion of antiquity, and that of our own church.

In the laſt chapter he enquires, how far the notions advanced by ſome Writers who have treated on union with Chriſt, the holineſs we acquire by the imputation of his righteouſneſs, our aſſurance of ſalvation, and the like, agree with the manner in which he has treated his ſubject; and particularly conſiders ſome ſtrange ſentiments in Marſhal's celebrated book on Goſpel Sanctification. He concludes with ſome juſt animadverſions upon a fanatical account that was publiſhed * not long ago, of the extraordinary Converſion of Abbot Lewen, whilſt under confinement in Leiceſter Goal for the murder of his wife, by William Kendrick. Independent Miniſter.

* Printed at Leiceſter, by Gregory.

We ſhall conclude with obſerving, in regard to this piece, that though the Author's manner of writing is rather inaccurate, his aim is manifeſtly good; and we heartily wiſh him ſucceſs in enforcing the abſolute neceſſity of a holy life upon the Chriſtian plan, in order to our obtaining the glorious rewards it propoſes.

R

Remarks on the Rev. Dr. Powell's Sermon in defence of Subſcriptions, preached before the Univerſity of Cambridge on the Commencement Sunday, 1757. Wherein the latitude ſaid to be allowed to Subſcribers to the Liturgy and Articles of the Church of England, is particularly conſidered. With a Dedication to the younger Students in both our Univerſities, who are deſigned for the Miniſtry of the Church. 8vo. 1 s. 6 d. Millar.

WE have read this pamphlet with peculiar pleaſure, and would earneſtly recommend it to the attentive peruſal of ſuch Students in Divinity as are deſigned for the miniſtry of the church of England. It contains many excellent and judicious obſervations on a point, wherein their peace, comfort, and uſefulneſs are nearly concerned. The queſtion propoſed to be illuſtrated by our Author, is, as he himſelf obſerves, no abſtruſe point of caſuiſtry, but a plain queſtion of fact, which being fairly ſtated, may be underſtood by every one who has laid a competent foundation for his theological ſtudies in practical Ethics, and can judge of the force of that evidence which the common ſenſe of mankind accepts as deciſive, in the moſt obvious and familiar occurrences of human life.

That it is the right and duty of every Chriſtian, to examine all the articles of faith which are propoſed to him, and all the religious laws which he is required to obey, and to judge for himſelf, whether they proceed from God, is the grand principle of the Reformation, with which PROTESTANTISM muſt ſtand or fall. This duty, our Author preſſes with great earneſtneſs upon the younger Students in both our Univerſities, who are deſigned for the church; and he is of opinion, that ſuch of them as have the beſt capacities of underſtanding, and the deepeſt impreſſions of religion upon their minds, will, upon a ſerious and impartial examination of this important caſe, find the greateſt reluctance in themſelves to comply with the terms of miniſterial conformity. At the ſame time ſuch of them are, he ſays, of all others, the beſt qualified to promote the true intereſts of religion, or, in other words, to do the moſt ſubſtantial ſervice to the community, as Teachers of religion.

And

'And therefore,' continues he, 'as all other methods of relief have failed, and all other practicable applications for it are become vain and hopeleſs; if ſuch of you as cannot ſatisfy yourſelves of the ſcriptural rectitude of the conditions required for admiſſion into the church, ſhould declare for ſome other profeſſion, while you have time to look before you, and give this want of ſatisfaction for the reaſon of ſuch declaration, I am perſuaded our ſuperiors would not be inattentive to the effect ſuch a loſs would have upon the church; and might very probably be prevailed with, by that conſideration, to provide a remedy for it; that very remedy which ſo many good men have been ſo long pleading and ſighing for in vain.

'I muſt confeſs,' (ſays he, in a note on this part of his Dedication) that, at the firſt glance, appearances are againſt us. The proverb ſays, *If one will not, another will.* There are gentlemen who make no difficulty of undertaking each of them the duty of three, four, five, or ſix important offices in the church, *in caſes of need.* And the number of candidates on all vacancies ſeems to promiſe, that the church will be well ſupplied with theſe choice ſpirits for many generations to come. Undoubtedly the talents and capacities of theſe worthies are of the firſt magnitude. But it ſhould be conſidered, that the moſt exalted genius, joined to the nimbleſt activity of body, will not enable one and the ſame man to *operate*, or even *exiſt*, in two places at once. Even theſe great men muſt have their drudges and ſubſtitutes. And if this infection of ſcruples ſhould get among the herd, what might be the conſequence? What indignity to the church, to ſee the pompous Dean of a cathedral, or the venerable head of a college, riding poſt to his country living, to bury the corps of a wretched cobler!'

After this our Author makes ſome very pertinent remarks on the ſituation and circumſtances of ſcrupulous clergymen, and offers ſome reaſons why they have not hitherto ſought for relief by a public and formal application to the Legiſlature, and why, being precluded from ſeeking relief in a legal way, they do not reſign their preferments, ſince they are no longer in a condition to fulfil their covenant with the church.

In his remarks on Dr. Powell's Sermon, he has ſhewn himſelf well acquainted with his ſubject, which he has treated with ſpirit and judgment. He has pointed out the futility, abſurdity, and inconſiſtency of what the Doctor has advanced, in the cleareſt and moſt ſatisfactory manner. He makes it appear very obviouſly, that the Doctor's defence of the Subſcription required in the church of England, is conducted on ſuch principles as manifeſtly tend to confound the common uſe of language, ſub-

vert the foundations of good faith in civil commerce, and to reduce the word of God to an ignominious level with the futile and unſtable ſyſtems of weak and preſumptuous men.

The controverſy about Subſcriptions to explanatory articles of faith, has been ſo often agitated, and the ſubject, indeed, ſo thoroughly diſcuſſed, that ſcarce any thing new can be expected to be ſaid upon it; we have therefore thought it unneceſſary to give a particular view of our Author's Remarks, however pertinent and judicious: and we ſhall conclude this article with obſerving, that it will be prudent in Dr. Powell rather to decline a controverſy with the Remarker, on the ſubject of Subſcriptions, than expoſe himſelf a ſecond time to the laughter of the diſcerning part of his Readers.

R

Things as they Are. 8vo. 2s. Hooper and Morley, G. Woodfall, &c.

THIS Pamphlet ſhould, in our judgment, be entitled, *Things as the Author would have them to be*; for, notwithſtanding his affected moderation, and ſpecious diſplay of patriotiſm, it is very eaſy to perceive, that he is actuated by the ſpirit of party, and that he is no friend to the preſent adminiſtration.

He tells us, that 'truth, or but the aim at truth, unadulterated with ſelfiſhneſs, partiality, or factious views, of which the 'public has too piercing a diſcernment for mere pretence to eſcape, is ſure to find not only approbation, but even protection 'from it.' Thus, by complimenting the penetration of the public, he hopes to dim the acuteneſs of their ſcrutiny; and when he flatters his Readers, by telling them that they are as quick-ſighted as eagles, he imagines that they will be modeſt enough to ſhut their eyes. Indeed, they muſt be blindfold, not to diſcover that ſelfiſhneſs, partiality, and factious views, are the dictators which prompt our Author. Candid truth does not deal in illiberal invective; and the Writer's invidious ſarcaſms, falſe imputations, and perſonal reflections on the preſent Miniſtry, manifeſtly contradict his profeſſions of impartiality and veracity. But his diſingenuous repreſentation of the Pruſſian cauſe, and his malicious comment on our late enterprizes, are ſtill ſtronger proofs of the baſeneſs of his motives, and ſhew his diſpoſition to raiſe the ſpirit of diſcontent, which no lover of his country would wiſh to promote.

Nevertheleſs, *fas eſt & ab hoſte doceri*; it muſt be acknowleged, that he has thrown out ſome juſt obſervations, and that his manner is, in general, lively and ſpirited, though his ſtile is frequently affected, turgid, and unharmonious. We cannot but commend the following reflections. 'Few,' ſays he, 'who 'do juſtice to the depth of penetration, and to the ſolid way of 'thinking of his P— M——, can ſuppoſe him the bubble of 'all the popular acclamations and enthuſiaſm of admiration for 'him here. He has reaſon, indeed, to imagine they ſerve his 'own preſent point with us; but beyond that, he knows how to 'value them at no more than they are worth. He cannot 'but ſee with contempt Engliſhmen pluming themſelves upon 'victories not won by Engliſhmen, and the Public attention lac-'queying all his motions, as if the fate of Britain was to turn 'upon them.'

We likewiſe applaud the indignant ſpirit with which he exclaims, tho' we do not altogether concur in his reaſoning, againſt ſending our forces to ſerve under the command of a foreign General. Having deſcribed the ſtate of the nation in Queen Anne's time, he ſays: 'At preſent behold her renoun-'ced, or at leaſt cooly regarded by all her antient allies, and glad 'to throw her alliance at the head of a prince, never over-fa-'vourable to her, and actually under the ban of the Empire, to 'whom ſhe thinks herſelf obliged humbly to ſue for his gracious 'acceptance of her ſubſidies and troops, not without all the ap-'pearances of being content to act a ſubaltern part. This diſ-'poſition of things was reſerved for theſe honourable times. 'Nay, ſome here have ſo thoroughly forgot the dignity of their 'own nation, as to contend for its being no degradation for a 'Britiſh commander, not to be commander in chief, as if it 'was poſſible to find one ſo loſt to all ſenſe of his own honour, 'or that of the nation, as to ſtoop to ſub-general it even to ſo 'renowned and ſo great an officer as the gallant Prince Ferdi-'nand. Many nations have indeed employed foreign Generals; 'with the Venetians it is even a ſtanding ſtate-maxim to employ 'none but them. But for a nation ſo great, ſo powerful as 'ours, a nation that may diſpute rank with the firſt in Europe, 'to pay ſuch a deference to another, as to ſuffer her Generals 'to receive plans of operation, or orders, from any but their own 'immediate Sovereign, would be, perhaps, without example. 'It is not therefore credible. Even the Prince who ſhould avail 'himſelf of ſo wretched a complaiſance, could not but, in the 'courſe of things, and with his excellent ſenſe, repay it with 'the moſt cool and determinate contempt. It cannot then be 'but ſuppoſed, that ſome expedient, ſome ſalvo, has been found 'out for the adjuſtment of rank and precedence: but granting 'what it muſt be ſo grating to grant, that Britain no longer

'breeds Generals capable of ſupporting the honour of her arms 'abroad, which ſhe muſt therefore give into keeping to a foreign 'one, the queſtion will but occur the ſtronger, whether there 'is any abſolute neceſſity for thus ſhewing her nakedneſs, or for 'ſending any forces at all to the continent? It may ſtill be 'aſked, if it is ſo very eligible a meaſure, in forfeiture of the 'advantages of our inſular ſituation, to tranſport our country-'men in ſo diſgraceful a manner, and in ſo incompetent a num-'ber, to encounter the French preciſely where it is ſo conve-'nient for the French to encounter them? where their prefer-'able wiſh muſt be, that we ſhould ſend and ſacrifice as many 'more to them as ſhould be juſt not ſufficient to do any thing 'material for the honour or advantage of the nation. The 'moſt ſenſible alternative would perhaps be, either to ſend a 'royal army, fit to command ſucceſs; or if that is neither con-'venient nor practicable, not to ſend a ſingle troop of horſe, 'even though the Hanoverians, &c. ſhould be deficient in ca-'valry, and require ours to ſupply that deficiency; ſince, hu-'manly ſpeaking, it would only ſerve to ſhew what has been al-'ready but too much ſhewn, how wrong we can take our mea-'ſures. Nor will it hardly be otherwiſe, till all our Germaniſm 'is happily eradicated out of our politics, or at leaſt ſuffered to 'retain no more ſhare in them than it ought to have.'

But we cannot agree with him in acquitting the Court of Auſtria of ingratitude. Our expeditions on the coaſt of France are, by no means, idle and inſignificant; and every honeſt mind will deteſt thoſe low arts which he uſes to ridicule and depreciate the active operations of the Miniſtry.

We cannot help thinking him crazy, or ſomething worſe, in ſuppoſing, that no advantages whatever can extricate the King of Pruſſia from his preſent difficulties. 'Let him,' ſays he, 'take Olmutz, let him gain battle upon battle, let him plant, if 'he will, his victorious ſtandards on the ramparts of Vienna; 'he is not a jot the more advanced, if Germany, and the reſt 'of Europe are but the more provoked, and reſolutely bent a-'gainſt his aggrandizement.' The Powers of Europe at enmity with him cannot be more inveterate againſt him than they ſeem to be at preſent; and ſhould he be ſo ſucceſsful, as to plant his victorious ſtandards on the ramparts of Vienna, we do not think that his ſucceſs would provoke them the more; or ſhould it, yet if he is able to triumph over them ſo far, he may ſmile at their indignation. Beſides, the Writer does not conſider, that, in ſuch caſe, ſome of thoſe who are now his enemies, would probably court his friendſhip. It is the nature of mankind to forſake the unfortunate. A train of calamities generally attends the

the vanquiſhed, of which the deſertion of their allies is none of the leaſt. *Une bataille perdue a une longue queue*, ſay the French.

There is one circumſtance, however, which the Author has extracted from a pamphlet called, *The Actual State of Affairs in Germany*; and which, if true, places the King of Pruſſia in no very favourable light with reſpect to this nation. We mean the declaration which his Pruſſian Majeſty is there ſaid to have made to the French King, through his Miniſter the Duke de Nivernois, juſt after the ſignature of our treaty with Pruſſia, in Feb. 1756, viz. "That he *flattered* himſelf with having done him "(the French King) a *moſt diſtinguiſhed ſervice*, in detaching, "as he had done, *Auſtria* from the *alliance* of *England*; that "ſo far from cramping his operations *againſt* the *Engliſh*, he "had procured him a greater *facility* to *puſh them with* vigor: "that he had ſtopped the *Ruſſians*, their *then* common enemies, "and thereby extremely fortified the league of the Princes of "the Empire: that he (the French King) had now nothing to "do, but to alter his project of carrying the war into the elec-"torate of Hanover, a change in the plan of military operations "ſo much the more eaſy, for that the *guarantee* of the *Low "Countries* was not included in that of the electorate."

Upon the whole, this appears to be an artful attempt, to practice upon the wavering diſpoſition of the multitude, and to render them diſſatisfied with the preſent meaſures; which, if not ſo good as they might be, have at leaſt the merit of being preferable to thoſe purſued under ſome late adminiſtrations.

R—d

Principia Medicinæ.. Auctore Franciſco Home, Collegii Medicorum Edinburgi Socio. 8vo. 5s. Edinburgh printed, Hamilton, &c.

IT always affords us the greateſt ſatisfaction, when the performances which fall under our notice, give us an opportunity of expreſſing our approbation, and at the ſame time of doing juſtice to the public. This is happily the caſe in regard to the volume now before us. The Author does not, indeed, pretend to any new diſcoveries, either as to the theory or cure of diſeaſes. He owns, that the greateſt part of the work is compiled from the writings of others, and particularly mentions his obligations to Celſus, to that excellent Practitioner Hoffman, to Aſtruc on the Venereal Diſtemper, and to others. What therefore, in our opinion, conſtitutes the principal merit of this

work, is, that in a ſtile equally clear, elegant, and expreſſive, he arranges Diſeaſes in general, in the moſt eaſy and natural order; deſcribes them with accuracy; and lays down their various methods of cure, as pointed out by Reaſon, and confirmed by Experience. As we cannot doubt, from the plan and ſtyle of this work, that the ingenious Author had an eye to Dr. Boerhaave's Aphoriſms *de Cognoſcendis et Curandis Morbis*, ſo we cannot at the ſame time but agree, that it ſeems very well calculated to ſupply their defects, and to be ſubſtituted in their place, as a School-book. For Boerhaave, beſides other objections that might be mentioned, entirely omits taking notice of ſeveral diſtempers, as the Slow Nervous, and Hectic Fevers; the Meaſles, Diabetes, Fluor Albus, and indeed moſt of the ailments of the Sex; while others, as the Lues Venerea, are but very ſlightly touched.

We would not, however, be underſtood to inſinuate, that theſe *Principia*, or indeed any Syſtematic Writings whatever, are alone ſufficient to convey all that can be known concerning the Cauſe, Symptoms, or Cure of Diſeaſes. General Syſtems can no more form an able Phyſician, than a Review can make a good Soldier; unleſs aſſiſted by experience, and by obſervations related with candour and fidelity, they rather amuſe than inſtruct Beginners in the art of Medicine.

After premiſing this neceſſary caution, we ſhall obſerve, that this performance may juſtly be conſidered as one of the moſt clear and ſuccinct ſyſtems of a rational Practice of Phyſic that we have as yet met with; and may be recommended either as a Text-book, (as we hinted before) for the inſtruction of Students in Medicine, or to aſſiſt the recollection of the more learned and experienced.

This work is divided into three books, ſubdivided into parts, and theſe again into ſections. The firſt book conſiders every thing relative to Health, or to Diſeaſe in general; the ſecond, particularly treats of Acute Diſeaſes, thoſe which are attended with a Fever; and the third treats of Chronic Ailments, or ſuch as are not attended with a Fever.

In the firſt ſection of the firſt book, our Author lays down the knowlege previouſly neceſſary to form a Phyſician; but as in this article his principles widely differ from the methods of modern education, we ſhall give an extract of them, leaving it to the conſciences of many dignified Gentlemen of the Faculty to determine, how far, according to theſe rules, themſelves may be qualified to practiſe Phyſic.

'Medicina practica eſt ars corporis humani ſanitatem tuendi, 'vel idoneis remediis amiſſam reſtituendi; ideoque Medici no- 'men ſolus meretur, cui innoteſcunt quae ſanitatis tutelam et 'morborum curationem reſpiciunt.

'Uti in corpore humano medicina verſatur, capitis externi, 'trunci et artuum conditiones, viſcerum poſituram, ordinem, 'numerum, magnitudinem, figuram, duritiem, mollitiem, 'ſtructuram, ſolidarumque et fluidarum partium motus, diſ- 'centes noſcere debent. Hinc peritia anatomiae neceſſaria eſt.

'Neque ſanitatis neque morbi diſtinctam habere quiſquam 'poteſt ideam, abſque notitia omnium actionum in ſtatu ſano. 'Praemittenda ergo phyſiologia.

'Ex anatomia et phyſiologia patet, corpus humanum eſſe ma- 'chinam mechanico-hydrauſicam, ſumma arte conſtructam, ex 'ſolidis potentia motrici donatis, et fluidis motis compoſitam; 'ideoque legibus corporum ſolidorum vel fluidorum in motu 'parere. An automatôn necne nihil refert. Hinc uſus mecha- 'nicae ſcientiae in medicina.

'Solidae et fluidae corporis partes ex variis principiis vel ele- 'mentis conſtant, internaſque patiuntur mutationes, a propria 'compoſitione, inſitiſque ultimarum particularum viribus, or- 'tas, et chemicis legibus ſolummodo explicandas. Exinde che- 'mia etiam in auxilium medicinae advocanda eſt.

'Inſtrumenta ad debitum effectum producendum in omnibus 'artibus requiruntur. Medicinae inſtrumenta ſunt remedia, 'quorum vires et compoſitiones in Materia Medica demon- 'ſtrantur.

'Ex hiſce fundamentis patet, non ſolum uſu, ſed etiam cor- 'porum rerumque naturalium ratione, et ejus ad praxin appli- 'catione, ipſi medicinae opus eſſe. Nititur itaque experientia 'et ratione.'

In the ſecond ſection of the firſt book, our Author expatiates on the Art of preſerving Health, under the different heads of the Paſſions, Natural Actions, Diet, Air, and Exerciſe. In this place it will not, perhaps, be diſagreeable to the Ladies, to hear that, after meals, Tea and Coffee are recommended as promoters of digeſtion.

In the beginning of the ſecond part, our Author defines a Diſeaſe to be—Læſio actionum tam corporis quam animi, ab impedito, inequali, vel immoderato ſolidorum vel fluidorum motu proveniens. He then divides the healing art, as u ual, into the Pathology, comprehending whatever regards the Cauſe, Seat,

Seat, Symptoms, Criſes, Diagnoſtic, or Prognoſtic of Diſeaſes; and the therapeutic part, containing what belongs to their Cure, whether by Medicine, by Diet, or by Manual Aſſiſtance, or, as termed from the Greek, the Pharmacutic Diatetic, or Chirurgic Part of Medicine. What our Author has ſaid on theſe general heads is extremely ſenſible, perſpicuous, and ſatisfactory, and highly merits the attentive peruſal of every medical Reader.

The ſecond book treats of Fevers in general, as well thoſe that are univerſal over the body, *quæ in totis corporibus conſiſtere videntur*, as the Inflammatory, Slow, Nervous, Putrid, Intermittent Fevers, &c. and likewiſe thoſe that affect particular parts, *quæ oriuntur in partibus*, as the Quinſy, Pleuriſy, Peripneumony, &c. together with the various complications to which they are ſubject.

As our Author has ſummed up and explained, with great conciſeneſs and perſpicuity, the Symptoms, together with their Rationale, that happen in an Inflammatory Fever, we ſhall preſent our Readers, by way of ſpecimen, with this part of the performance. After mentioning the conſtitutions generally ſubject to this kind of Fever, together with the Cauſes which moſt frequently occaſion it, he thus proceeds:

'Seſe monſtrat primo laſſitudine; ſenſatione corporis quaſi 'contuſi; debilitate; frigore et calore alternatim ſuccedenti-'bus; tremoribus; doloribus per totum corpus, ſed praecipue 'in humeris, dorſo, genibus et capite. Tunc ſupervenit calor 'intenſus et urens; ſitis potionibus non extinguenda; oculo-'rum inflammatio; faciei rubedo et tumefactio; nauſea; 'vomitus; inquietudo; anxietas; pulſus magnus et validus; 'cutis arida; urina rubra, ſed nonnunquam aquoſa; lingua 'aſpera, arida, fuſca vel nigra, et cruſta obducta; ſanguis de-'tractus fortiter concreſcens, et cruſta glutinoſa tenaci tecta; 'reſpiratio difficilis; alvus conſtipata; tuſſis; vigiliae; deliri-'um; ſtupor; coma; tremores et tendinum ſubſultus; ſin-'gultus; faecum et urinae involuntaria emiſſio; mors.

'Aperto cadavere viſcera inflammata et gangraenoſa inveni-'untur.

'Laſſitudo et debilitas a plethora et viſcido ſanguine liquidi 'nervoſi ſecretionem impediente.

'Frigus eſt certa perceptio in animo; ergo caloris abſenti-'am non denotat. Experimentis thermometro factis ab aliis et 'me certiſſimum eſt, majorem in frigore febrili jam inchoato 'adeſſe calorem, quam in eodem corpore ſano. Senſatio frigo-'ris oritur ab humoribus in vaſis ſubcutaneis ſtagnantibus, quia,

'1. Omnia

' 1. Omnia quae vaſa ſubcutanea contrahunt, uti frigus exter-
' num, cibus quem abhorret noſtra natura, vel ejus idea, omnia-
' que quae vim cordis debilitant, hanc excitant ſenſationem.
' 2. Ungues liveſcunt, certum ſanguinis ibi ſtagnantis ſignum.
' Stagnant humores ob nimiam viſciditatem, et ſtimulum vaſa
' contrahentem.

' Tremores et rigores, ab humorum in vaſis ſubcutaneis ſtag-
' nantium irritatione, inaequalem et involuntarium motum li-
' quidi nervoſi in muſculos efficienti, originem trahunt. Hinc
' ſalutares, neque auxilio egent, quia viſcidam materiam debel-
' lant, et circulationem iterum renovant.

' In partibus membranaceis et ligamentoſis viſcidi humores
' facillime ſtagnant; hinc humerorum, genuum, et dorſi
' dolores.

' Anxietas a corde nimio ſanguine repleto ob remoram in mi-
' nimis vaſis, vel ventriculo irritante materia oppreſſo, oritur.

' Sitis a deficiente aquoſa latice in ſanguine ad acrimoniam
' temperandam, viſciditatem diluendam, et rigiditatem fibra-
' rum relaxandam producitur. Hinc ad febris medelam a natu-
' ra inſtituitur.

' Vehemens attritus, a magna vaſorum elaſticitate, et humo-
' rum copia denſitateque proveniens, calori urenti originem
' praebet.

' Nauſea et vomitus excitatur a materia acri viſcida, acida,
' vel bilioſa ventriculum irritante, vel vaſis nimio ſanguine re-
' pletis et obſtructis.

' Pulſus fortis et magnus a robore vaſorum et ſecretione li-
' quidi nervoſi aucta ob viſcidos humores horroribus, pulſu ce-
' leri et calore magis reſolutos.

' Urina rubeſcit a majore olei cum ſalibus uniti copia. Si in-
' ſtar aquae mingitur, ſpaſmum vaſorum renalium, vel ſangui-
' nis oleoſitatem aquam ingeſtam reſpuentem oſtendit.

' Superior linguae pars areſcit et cruſta nigra obducitur, ab
' ariditate mucoſarum glandularum et muci inſpiſſatione; ſed
' inferior pars ſalivae perpetua ſecretione emollitur.

' Cruſtam albam in ſuperiore ſanguinis parte a volatili aliqua
' et ſeptica materia, particulas ſeroſas elevante et conjungente
' provenire, experimentis ſatis probatum eſt. An a materia
' perſpirabili retenta? Ita videtur.

' Reſpiratio difficilis, a difficili ſanguinis tranſitu per pul-
' mones.

' Alvus

'Alvus contrahitur ab inteſtinorum ariditate et paucis ali-
'mentis.

'Vigiliae et delirium ab inflammatis et tenſis cerebri menin-
'gumque vaſis proveniunt. Si major in nervorum origines
'adſit compreſſio, tunc degenerant in ſtuporem et coma. Ce-
'rebrum inflammatione irritatum, vel nervi humoribus nunc
'acrioribus redditis ſtimulati, liquidum nervoſum in muſculos,
'majore copia et ſine aegri voluntate, emittunt; hinc tremo-
'res et ſubſultus tendinum. Singultus eſt convulſio diaphrag-
'matis, oeſophagum et ventriculum ſurſum trahentis.'

We muſt, however, remark, that we do not ſo readily comprehend his meaning, where he ſays, Cruſtam albam in ſuperiore ſanguinis parte a volatile aliqua et ſeptica materia, particulas ſeroſas elevante et conjungente provenire, experimentis ſatis probatum eſt: whereas it appears, that alcaline ſpirits, or *Sal volatile*, mixed with blood newly drawn, effectually prevent this buff, or glutinous appearance.

Dr. Huxham very rationally accounts for this ſize, from a diſſipation of the thinner parts of the *Serum* from heat. "Great "heat," ſays he, "tends to coagulate the *Serum*; a heat not "much above the common heat in an ardent fever, will turn "the ſerum of the blood into a jelly, as is found by experi-"ence:—Hence when blood is drawn off in high inflamma-"tory fevers, it appears covered with a thick glutinous coat, "or buff, as it is called: I have ſeen it in ſome ſevere pleuritic "and rheumatic diſorders, near an inch thick. That it is thus "formed by the febrile heat is manifeſt; for at the firſt bleed-"ing, at the very beginning of the fever, it ſhall often appear "pretty florid, tho' very denſe; whereas, on the ſecond, third, "or fourth bleeding, when the heat has had a longer continu-"ance, and been increaſed to a greater degree, it becomes ex-"ceeding ſizy, and covered over with a very thick buff."

The third book is divided into five parts: the firſt of theſe treats of Chronic Diſtempers, or ſuch as are not attended with a fever, affecting the whole body, as the Scurvy, Dropſy, &c. The ſecond, thoſe which affect the Brain or Nerves, as Apoplexies, Palſies, Epilepſies, &c. The third includes an account of the diſeaſes of the ſeveral Bowels. The fourth, thoſe of the Parts of Generation, and Diſeaſes of Women. And the fifth and laſt part diſcuſſes thoſe to which Children are liable. We ſhall not enter into any farther particulars in regard to this uſeful and elegant performance. Enough has been ſaid to explain the nature of this work; and we doubt not but it will meet with a favourable reception from every candid and intelligent Reader.

I. *A De-*

A Defence of the Remarks on Mr. Douglas's Treatiſe on the Hydrocele. By John Obadiah Juſtamond, Author of the Remarks. 8vo. 6d. Marks.

IN our Review for laſt month, we gave an account of a pamphlet publiſhed by this Remarker, together with Mr. Douglas's Anſwer. We there took notice, that Mr. Douglas had, in a very clear and ſatisfactory manner, obviated all the material objections urged againſt his treatiſe on the Hydrocele; and as this Gentleman had paid the laſt debt to nature, we flattered ourſelves with not being again obliged to dip into this Controverſy. But Mr. John Obadiah Juſtamond has decreed otherwiſe, having thought proper to oblige the learned with a Defence of his former Remarks. Indeed, it muſt be allowed, that without this farther publication, the world might not have been ſo fully ſatisfied of his *uncommon* acuteneſs and erudition: and one or two eminent Gentlemen might have likewiſe remained ignorant of the importance of their Defender.

Although it is not the general intention of Reviewers to enter into minute diſcuſſions of the ſeveral ſubjects, or arguments, contained in books that fall under their inſpection, yet it is their duty occaſionally to point out falſe reaſoning, or to expoſe glaring abſurdities. This is generally a diſagreeable taſk, and ſeldom attended with much benefit to thoſe unhappy perſons who are ſeized with the *Cacoethes Scribendi:* a diſtemper which, of all others, as hath often been remarked, very rare admits of a cure.

——— ——— Break one cobweb thro',
He ſpins the ſlight ſelf-pleaſing thread anew.

We are ſorry to obſerve, that this is too applicable to Mr. Juſtamond. His firſt objections were generally trivial, as our Readers might eaſily judge from the ſpecimens with which we preſented them.—His preſent performance contains a repetition of moſt of his former Remarks and Aſſertions, with a few additional Diſtinctions, and Refinements, which may more properly be termed Quibbles than Arguments. This might be made apparent by inſtances drawn from almoſt every page; we ſhall, however, for the ſake of brevity, confine ourſelves to the few which follow.

Mr. Douglas, in his treatiſe, had obſerved, that the word Hydrocele literally implied an aqueous ſwelling of any part, but had been appropriated to ſignify a Collection of Water in the Scrotum. In a Note, however, he takes notice, that Ambroſe Parey, and Mauriceau, had applied this appellation to Collections of Water in the Groin and Labia Pudendi of women; and that Arnaud had even extended it to a watery Tumour in the

the Navel; for which laſt application of the name he could ſee no reaſon.—And why? becauſe Galen had already beſtowed an appellation on this kind of Tumour, extremely apt and expreſſive, viz. the Hydromphilon. Can any thing be more plain and ſatisfactory, or leſs a ſubject for cavils? But obſerve the mere quibble which the ingenious Mr. Juſtamond is pleaſed to term *the force* of *his argument*. Becauſe in explaining the meaning of the word Hydrocele, Mr. Douglas had ſaid it *literally ſignified an aqueous ſwelling*, this Remarker inſiſts on his having convicted him of an abſurdity, in blaming Arnaud for extending this term to any watery ſwelling whatever.—By this reaſoning, we ſee Arnaud could not be cenſured for calling even a diſtention of the urinary bladder a Hydrocele.—Admirable Logic!

In the ſecond Obſervation, he admits of no degree of comparative illuſtration; but if an Author ſays one thing is *like* another, he ſagaciouſly demonſtrates that they are not the *ſame*; and proves that Air and Water are poſſeſſed of different properties; a diſcovery to be ſure perfectly new!—But paſſing over this, and ſeveral other of his Remarks, which are the mere *inepti*æ of Criticiſm, we come to page 10. Here Mr. Douglas and his Antagoniſt differ as to a matter of fact, viz. Whether in an Hydrocele of the Tunica Vaginalis the Teſticle can be felt? This the experience of every Practitioner may eaſily determine. Where the tumour is large, the Tunica Vaginalis much diſtended, and conſequently both harder and thicker than in the natural ſtate; (and as no counter-preſſure can be made in order to fix the Teſticle, altho' *it be attached to the Tunica Vaginalis at the lower and back part)* it is plain that it will elude the touch, or, in other words, that it cannot be felt. But what is very curious in this paſſage, is, the Remarker's endeavouring to prove Mr. Douglas guilty of a contradiction, from theſe words; "We "likewiſe ſee, from the natural poſition of the Teſticle within "the Tunica Vaginalis, that the Teſticle in this diſeaſe will al-"ways be found in the inferior and poſterior part of the Tu-"mour.".—So it certainly will; ſo will the Brain be *found* in the Skull, or the Lungs in the cavity of the Thorax. But does this imply, that either in a ſound or morbid ſtate, they are likewiſe to be *felt?* Where then is the contradiction? Mr. Doulas, it is probable, mentions the poſition of the Teſticle, not as a Diagnoſtic of the diſeaſe, but as a Caution to Operators.

Page 13. Here we find abundance of Jargon. We apprehend he may term his *apparent Secretions* on the Surfaces of Membranes, or Cavities, Tranſudations, if he pleaſes, and *vice verſâ*; for does he ſuppoſe, that there are either any Secretions, or Tranſudations, performed in the human body, without a proper compages of veſſels?

Page

In the ſame page he boaſts of having convicted Mr. Douglas of an inacuracy, in aſſerting, that an Aſcites can give riſe to an Anaſarca of the Cord; and profeſſes himſelf at *a loſs to underſtand* Mr. Douglas's Anſwer, viz. That this effect may be produced from the preſſure of the Water only.—We are ſorry for this Gentleman's want of Underſtanding in this caſe, and will endeavour to enlighten it.—An Aſcites may certainly occaſion an Anaſarca of the Cord, from obſtructing the return of the blood from the Teſticle, by a preſſure of the Spermatic Veſſels within the cavity of the Abdomen; as the ſame cauſe will produce a ſcanty Secretion of Urine, by compreſſing the Kidneys and Ureters; or, to illuſtrate the fact by another inſtance, as a gravid Uterus will occaſion oedematous ſwellings of the legs in women, by a preſſure upon the Iliacs.

Mr. Juſtamond's producing the ſeveral paſſages from Winſlow, Haller, and Lieutaud, undoubtedly prove the cellular ſtructure of the Tunica Vaginalis.—For when an accurate Anatomiſt deſcribes any part ſo eaſily aſcertained by occular inſpection, or ſimple maceration, a Deſcription and a Demonſtration become ſynonymous terms.

We ſhall cloſe theſe Remarks with ſome Obſervations on Mr. Juſtamond's account of Mr. Douglas's Caſes. The Symptoms attending theſe, he had before aſſerted, were moſtly dangerous. To prove this, he throws together ſuch as appeared to him the moſt dreadful, namely thoſe of the fourth and ſeventh Caſes, entirely omitting accidental circumſtances, which occaſioned ſome of them. They are as follow;—Hot and Reſtleſs—Pulſe full and quick—Violent Pain in the Loins—Scrotum gently ſwelled—5th day continued feveriſh—Scrotum ſwelled and painful—at night hot—ſkin parched—tongue dry and foul—violent Pain in the Head—Lips of the Wound tumified.—The next are thoſe of the ſeventh, viz. After the operation Pain in the Loins—Diſtention of the Abdomen—ſecond day, Abdomen continues diſtended—eleventh day, Reſtleſs at night—Pulſe hard and quick—Surface of the Sore dry—Swelled all round and painful—the Teſticle protruded.——From the light in which theſe Symptoms ſtrike our Author, it would appear he has not been much verſant in Operations, or in the Treatment of Wounds.

Symptoms ſuch as theſe generally attend every Operation whatever, and their being ſo extremely favourable in the other Caſes, is an undoubted recommendation of the method of operating. Our Author may compare the above *terrible Symptoms* with thoſe conſequent on a ſimple Wound, as clearly enumerated by Dr. Boerhaave.

Si in corpore ſano, robuſtoque factum vulnus in loco viſibili, non irrigata magna quadem Arteria, nec nimis tendinoſo, hæc oriuntur Phænomena, ſi modo a frigore, aere, ſiccatione, vulneris hiatus defenditur.

1. Partes, inter quas cauſa vulnerans adacta, ſenſim magis magiſque a ſe mutuo recedunt, licet cauſa ablata ſit, niſi punctura fuerit parva.

2. Cruor primo cum impetu effluit, dein ſenſim ſponte ſiſtitur.

3. Tum cruſta ſanguinea cavo vulneris innaſcitur.

4. Et liquor dilutus, rubellus, tenuis effluit.

5. Tum vero labia vulneris incipiunt rubere, calere, dolere, tumere, retorqueri, fundo interim tumido aſſurgente, præcipue aſſurgente adipe in aperturam vulneris, ibidemque cito degeneraſcente.

6. Atque eodem tempore febricula cum calore et ſiti adeſt.

We ſhall take notice of another miſrepreſentation, in regard to the eighth Caſe, viz. That the diſcharge of bloody Serum (which Mr. Douglas had ſuppoſed the effect of low diet) did not come on till two days after the exhibition of Madeira wine, and Tincture of the Bark; whereas Mr. Douglas tells us, that this diſcharge began the very afternoon the Operation was performed: nouriſhing things, with the above medicines, being ordered about three days afterwards, probably in conſequence of this appearance.

The parallel between Mr. Douglas's and Mr. Pott's method of operating, is invidious on the one hand, and fawning on the other.—This laſt Gentleman's method (however ſimilar to Mr. Douglas's) is certainly not intitled to any particular conſideration, as he has not thought proper to produce any authentic inſtances of its ſucceſs.

We have been the more minute in diſcuſſing this article, as we think it a piece of Juſtice due to the public, as well as to the memory of an ingenious man, which, we think, is ſomewhat unfairly attacked.

I.

A Fin-

A Vindication of Commerce and the Arts; proving that they are the Source of the Greatneſs, Power, Riches, and Populouſneſs of a State. Being an Examination of Mr. Bell's Diſſertation upon Populouſneſs, read in the Schools, and honoured with the Lord Viſcount Townſhend's Prize, by the Univerſity of Cambridge. Wherein Mr. Bell's Calumnies on Trade are anſwered, his Arguments refuted, his Syſtem exploded, and the principal Cauſes of Populoſity aſſigned. With a large Appendix, containing Remarks on that Part of the Eſtimate of the Manners and Principles of the Times, which relates to Trade and Commerce. By I—— B———, M. D. 8vo. 2s. Nourſe.

IT is much to be lamented, that the Pride of Opinion, and the Obſtinacy of the human Heart, ſhould prove ſuch fatal Obſtructions to the Advancement of real Knowlege. But it is the misfortune of men in general, that they rather contend for the ſake of Victory than of Truth; and conſequently diſpute with Acrimony, inſtead of arguing with Candour. There are ſo few who reaſon with decency, who are patient of contradiction, and open to conviction, that the Poet might well aſk——

> Whom ſhall I find unbiaſs'd in diſpute,
> Eager to learn, unwilling to confute?

It is the more to be regretted, that the Spirit of Controverſy is not properly ſupported among us, ſince the Liberty of the Preſs, ſo peculiar to this nation, gives us a diſtinguiſhed opportunity of facilitating the progreſs of uſeful Science. It is ſhocking to obſerve men of letters attack each other in print, with all the licentious malice of invective, which they would be aſhamed, or afraid, to indulge in private converſation. Diſputes ſo conducted, may beget animoſities on both ſides, but will never work conviction on either. Taunting language, and ſarcaſtic reflections, may gratify illnatured Spleen, but they add nothing to the force of Argument. A candid and ingenuous Diſputant, will argue *Fortiter in* Re, *Suaviter in* Modo.

We are ſorry to obſerve, that the Writer before us, is one of thoſe illiberal Diſputants, who ſeem rather intent to depreciate the merit of their Antagoniſt, than to do juſtice to their ſubject. We may perceive in him, that forward petulance, that frothy vanity, that arrogant confidence, and blind pertinacity, which are the ſure Concomitants of a narrow Mind, and ſuperficial Underſtanding.

He has affected to treat Mr. Bell with an air of ſuperiority, and has ſometimes aukwardly attempted to ſport with his argu-

ments; but the rude familiarity, and the ridiculous levity, neither of them become our Author, as Mr. Bell appears to be far ſuperior to him in learning and genius, and perhaps, at leaſt, equal to him in knowlege. His manner is the more unbecoming, as the ability of his Antagoniſt, joined to the nature and importance of the Enquiry, ſeem to have demanded a more ſerious diſcuſſion; and he is not only culpable, for having often wantonly diſplayed unſeaſonable levity and ridicule, but he is totally inexcuſable for having ſometimes, we fear wilfully, perverted his adverſary's meaning, in aid of his own hypotheſis.

Mr. Bell, in anſwer to the Enquiry—*What Cauſes* PRINCIPALLY *contribute to render a Nation* POPULOUS? obſerves, that all external obſtacles to the increaſe of mankind, though they may appear in many different ſhapes, and ariſe immediately from a great variety of cuſtoms and inſtitutions, muſt center at length in one fundamental obſtruction.—"The great difficulty men experience in procuring ſupport for themſelves and their families;" and he concludes, that the effectual methods of rendering a nation populous are,

The procuring a great Plenty of every thing requiſite to their ſupport;

The DIMINISHING the number of their imaginary Wants;

The univerſal Encouragement and Increaſe of Induſtry;

And the reſtraining Debauchery, and preſerving a due Regard to the Principles of Modeſty and Virtue.

His Anſwerer affects to treat this enumeration with great ridicule; and tells us, that 'Mr. Bell's Diſſertation is a Panegyric 'upon Agriculture and a ruſtic Life; but explains none of the 'principal Cauſes which render a nation populous.' The learned Writer, ſays he, has rather given us a Diſſertation on this Queſtion, viz. *What Cauſes principally contribute to promote Propagation, and render a Nation Prolific?*

The witty Anſwerer having given a needleſs definition of the word *Populouſneſs*, proceeds, with great form and pomp, to trace the principal Cauſes which produce it; and which, according to him, may be divided into *natural, political, commercial, religious*, and *Moral.*

'The moſt expeditious means,' ſays he, of making a country Populous, is *Conqueſt.* If a Prince poſſeſs a large tract of 'country, thinly inhabited, the quickeſt means of peopling 'ſuch a country is, by tranſplanting and bringing conquered multitudes

'multitudes from other countries, and aſſigning them lands in 'his own.

'2d, Another *principal* means of rendering a nation popu-'lous, is the eſtabliſhing the beſt laws, forming the moſt juſt 'and equitable government, and the rendering the perſon and 'property of every individual ſafe and ſecure. This will tempt 'and invite people into ſuch a ſtate.

'3dly, Another *principal* means of rendering a nation popu-'lous, is an univerſal toleration of all religions; ſo that no one 'be diſturbed in the exerciſe of his own particular ceremonies, 'which are innocent in themſelves; and that every one be in-'dulged in the profeſſion of his own particular principles or opi-'nions, provided he is guilty of no breach of the peace of the 'ſtate, but demeans himſelf ſoberly and quietly in the com-'munity.

'4thly, The fourth *principal* cauſe of the populouſneſs of a 'ſtate, is the encouragement given to foreign commerce; the 'honouring induſtry, the enforcing labour; the preventing idle-'neſs by good laws; and the taking due care to adminiſter all 'manner of neceſſaries to the poor, who cannot provide ſuch 'for themſelves.

'5thly, After eſtabliſhing a good Police at home, ſuch as is 'recommended above, the *principal* and moſt expeditious means 'of rendering a ſtate populous, is a general Naturalization Act, 'inviting all foreigners to reſide in it; and as to England, to 'tempt all Proteſtants to come and ſettle among us, affording 'to them all the privileges of Citizens, as to perſon, property, 'and trade.

'6thly, Another cauſe of the populouſneſs of a ſtate, is the 'healthineſs of the climate; and the people's not being afflict-'ed with wars.

'7thly, Another cauſe of the populouſneſs of a ſtate, is the 'hiring mercenary troops from other nations, to fight its bat-'tles, and encouraging ſome few perſons to ſerve in foreign 'wars, to learn the art, and to Officer its own people, and diſ-'cipline them at home, when neceſſity requires.

'8thly, And finally, Another means of increaſing the num-'bers of the people, is the keeping as ſmall a ſtanding army as 'is conſiſtent with the peace and ſafety of a ſtate, and permit-'ting ſoldiers to labour and marry.'

We have neither room nor inclination to enter into a minute Criticiſm on each enumeration diſtinctly. The intelligent Reader will perceive, that they are moſt of them abſurd, and

foreign to the Queſtion. We ſhall only take notice of the *firſt* and *fifth*, in which the Writer tells us, that *tranſplanting conquered multitudes*, and *a general Naturalization Act*, are among the *principal* and moſt expeditious means of peopling a country. But to rank theſe among the *principal* cauſes, appears to us no better than mere trifling. To ſay, that 'the means of rendering a country populous, is to bring people into it,' is rather to mock the Enquiry, than to give an Anſwer to the Queſtion; and rightly conſidered, theſe cauſes aſſigned by our Author, ſtripped of all the pomp of expreſſion, have no other meaning. But though it is undoubtedly true, that 'tranſplanting conquered multitudes, and a general Naturalization Act,' are among the cauſes of peopling a country, yet they are only thoſe *immediate* and *efficient* cauſes, which may be conſidered as *accidental*. The intent of the Queſtion ſeems to be, to trace thoſe *primary* and *fundamental* cauſes, which are of a *permanent* nature. In which light Mr. Bell ſeems to have regarded it: and we are ſo far from being of opinion with our Anſwerer, that that Gentleman has miſtaken the Queſtion, or deviated from it, by treating of the *minute concurring* cauſes of Populouſneſs, inſtead of the *principal*, that we rather think that imputation lies upon himſelf.

Mr. Bell propoſes the "*diminiſhing the number* of imaginary "Wants." His Anſwerer diſingenuouſly makes him contend for the '*baniſhing all* imaginary Wants, and ſtinting us to the 'uſe of bare Neceſſaries.

Mr. Bell likewiſe admits, that "there are many inſtances in "which Commerce, like Agriculture, may increaſe the quan"tity of Neceſſaries in a nation; and ſo far have a favourable "influence on the growth of the people."—He allows the "favourable influence of the commercial Arts on Induſtry.—And he obſerves, "that ſo long as the importation of Neceſſa"ries, and not the improvement of Elegance, continues the "chief object of their purſuit, ſo long they will in reality pro"duce the deſired effect."

But his Anſwerer has thought proper to overlook theſe conceſſions, and tells his Readers, that Mr. Bell 'repreſents Agri'culture, and a *beaſtly Ruſticity*, as the moſt effectual means of 'rendering a State free, independant, populous, virtuous, and 'happy; while he reviles the cultivation of Commerce and 'the Arts, as having an *immediate* tendency to *depopulate* a 'nation.'

We would not be thought, however, to attempt a Vindication of all Mr. Bell has advanced. To ſome of his Propoſitions we can by no means ſubſcribe: We cannot, in particular, approve

prove his ſcheme for fixing an *Agrarian*, in the manner he recommends it. Neither do we think, that he has always delivered himſelf with that preciſion and perſpicuity which the nature of the ſubject required. In his recapitulation of the firſt part of his argument, for inſtance, his meaning is altogether obſcure and perplexed, of which his Adverſary has not failed to take advantage.

Nevertheleſs, in our opinion, Mr. Bell has purſued the Enquiry with much more judgment and ingenuity than his Antagoniſt. His method of reaſoning is more connective and ſyſtematic: and, in few words, as a *Writer* we deem him, beyond compariſon, ſuperior to his Opponent.

As a ſpecimen of the Anſwerer's propriety of ſentiment, and elegance of expreſſion, we have ſelected the following extract.

'The inconſiſtency,' ſays he, 'there is between baniſhing 'imaginary wants, and the means of general induſtry, and be'tween a great Plenty or Cheapneſs of Proviſions, and the 'practice of general Induſtry, are not the only abſurdities and 'contradictions in this learned Author's *Theory*: there is alſo an'other manifeſt repugnancy, viz. between a plenty of provi'ſions, a cheapneſs of neceſſaries, or high wages (which are 'all one and the ſame thing) and a temperate and ſober life, 'which he ſo highly recommends as abſolutely neceſſary to ren'der a nation populous. To ſuppoſe a general ſobriety and 'temperance to prevail either in town or country, where high 'wages or great plenty, are found, is abſurd. If a labourer 'can procure by his high wages or plenty, all the neceſſaries of 'life; and have afterwards a *reſiduum*, he would expend the 'ſame either in gin, rum, brandy, or ſtrong beer; *luxurize on 'great heaps of fat beef, or bacon, and eat perhaps till he ſpewed*; '*and having gorged and gotten dead drunk, lie down like a pig, 'and ſnore till he was freſh.* This is the common conſequence 'of high wages and plenty. From whence it follows, that our 'Author's ſcheme would manifeſtly encourage idleneſs and de'bauchery, and furniſh the means of practiſing both thoſe 'vices.

'We do not ſay theſe are the neceſſary conſequences of a 'plentiful ſupply of proviſions or high wages, but we aſſert, 'that where a populace have the means of ſloth and debauche'ry, that there it is morally impoſſible that they ſhould be indu'ſtrious, ſober, and temperate. Our Author is for baniſhing 'Commerce, which he argues furniſhes the means of luxury; 'and where they are, it will be practiſed. But our Author 'ſhould diſtinguiſh, there is a vicious luxury, and an innocent 'luxury: Such Authors are apt to confound a vicious luxury

'with a great expence. A porter may be viciouſly luxurious 'on fat bacon, tobacco, red herrings, gin, malt-ſpirits, and 'with a naſty bunter, or ſtinking dirty fiſh-drab; whilſt a No-'bleman may be innocently luxurious on ortelans, pine-apples, 'Tokay and the richeſt wines, and foods, accompanied with a 'fine Lady flaunting in jewels and brocade, and "fragrant as "Chloe iſſuing to an evening maſk."

'To ſuppoſe that by Induſtry the people have the means of 'acquiring, and that they enjoy the liberty of ſpending, and at 'the ſame time to ſuggeſt, that they ſhall not uſe what they ac-'quire, but in a temperate manner, as becomes Philoſophers, is 'ridiculous, and only worthy of a Monk who lives in a cell. 'The only way to keep a populace temperate, is to deprive them 'of the means of debauchery, by paying them low wages; 'and to increaſe their numbers by propagation, to adminiſter 'all neceſſaries to them in their diſtreſſes, from want of em-'ployment, dearth of proviſions, numerous families, or acci-'dental ſickneſs, impotence, &c. But where the lands are fer-'tile, it would *be worth while to buy people from foreign States, 'to plant on them, if they are not cultivated.*

'Thus we have proved, that the *cutting off all imaginary 'Wants*, ſuch as the ornaments and refinements of civil life, 'and the uſe of exotics would

'1. Deprive the people of the means of practiſing induſtry.

'2. That a plenty of proviſions, or a capacity of procuring 'them with little labour, would take away the obligation and 'motives to induſtry.

'3. That a plenty of proviſions would introduce among the 'common people, voluptuouſneſs, and a pernicious debauchery.

'4. That the way to render a people ſober, temperate, and 'induſtrious, is to render proviſions ſo dear, as to deprive them 'of an opportunity to be either idle or debauched.

'5. And laſtly, to ſecure them from diſtreſs, the beſt way is 'to raiſe a fund by a tax on neceſſaries in a time of plenty, to 'beſtow on them in a time of dearth and ſcarcity. But, per-'haps, our Author will ſay, he intends no ſtrong beer ſhall be 'brewed, no ſpirits diſtilled, no exotics, ſuch as ſilk, tobacco, 'ſugar, rum, &c. ſhall be imported; and that by this means lux-'ury ſhall be baniſhed, and that we ſhall become Mahometans 'as to fermented liquors. But if this be the caſe, how will he 'prevent gluttony, unleſs he makes the people all Pythagoreans 'too, and renders fleſh odious and abominable? Or if he pro-'hibits the uſe of ſpirits and fermented liquors, &c. from being 'manufactured

'manufactured at home, how, without Navigation, Commerce, and a great naval force, will he prevent theſe from 'being ſmuggled in upon us, and the country from being debauched, and robbed of its money and the medium of its domeſtic trade? Theſe reflections ſhew the ridiculouſneſs of 'his ſyſtem.'

We need not remind the Reader, that the Vindicator's arguments being founded on his miſtaken repreſentation of Mr. Bell's principles, his concluſions are conſequently impertinent. For Mr. Bell does not propoſe "the *cutting off all* imaginary Wants," but only the *diminiſhing* of them. However, not to inſiſt on the impropriety of his reflections, as they ſtand in anſwer to Mr. Bell's Diſſertation, let us examine how juſt they are when conſidered by themſelves.

Our Author humanely propoſes 'to keep the Populace temperate, by *paying them low wages*;' and he enforces this benevolent ſentiment, by adding, 'that the way to render a people 'ſober, temperate, and induſtrious, is to *render* proviſions ſo 'dear, as to deprive them of an opportunity to be either idle or 'debauched.'

Moſt excellent and humane policy, we muſt confeſs! But men of leſs wiſdom and more humanity than our Author, may be apt to think it a barbarous and diabolical ſcheme, to pay the Poor low wages, and at the ſame time endeavour to render proviſions dear to them.

Beſide, it is not clear, that ſuch means would make them ſober, temperate, and induſtrious. We are of opinion, notwithſtanding our Author's refinements, and with deference to his authorities, that there is ſuch a thing as *natural diſpoſition* in men. Experience ſhews us, that ſome under the moſt extreme exigencies of poverty, will indulge in ebriety, and other intemperate and predominant habits. There are daily inſtances of miſerable wretches, who will even deny themſelves the ſuſtenance of food, for the draughts of intoxication—nay, who will rather ſteal, than not gratify their thirſt for ſuch pernicious liquids. Therefore no low wages, no depreſſion of circumſtances, will keep ſuch from indulging in that beſtiality, which our Author has ſo beſtially deſcribed.

There are others, who are by nature diligent and temperate, whom high wages, and decent plenty, would render more active and frugal. Who finding a poſſibility to amaſs a ſum they may deem conſiderable, would be anxious and induſtrious to attain their deſires; and whom the melancholy proſpect of toiling without the hope of gathering a provident ſtore, would render

der careleſs and deſpondent. It is an indication of a narrow mind, little uſed to reflect on the world, to judge too meanly of the vulgar, or too highly of the great. We do injuſtice, perhaps, to our ſpecies, when we ſuppoſe that the maſs of the Populace are diſſolute, debauched, and abandoned. The ſons of Intemperance, in all claſſes, are conſpicuous by their diſſoluteneſs; but the prudent, careful, and virtuous, live more retired from public obſervation, as they do not commit irregularities which fall under general notice. This, perhaps, impoſes on the Speculatiſts: for profligacy thruſts itſelf on the open ſtage, and is expoſed to every eye; while Prudence keeps reſerved, and is noticed but by few. But however this point may be determined, we may venture to ſay, that all *political* laws which thwart the rules of *natural* Equity, are vile and diſgraceful to human nature. Be the Poor temperate or diſſolute, they have a right to the full profit of their induſtry: and all Laws and Regulations which pretend to reform them by withholding the leaſt part of the fruit of their labours, are abſurd, vile, and accurſed, and can only be juſtified by artifice and ſophiſtry. To ſtarve the bulk of mankind into morality and induſtry, was never the end of Society. If it is lawful and expedient to keep the wages of the labourer low, that he may be ſober and induſtrious, how much more, according to the rules of natural Reaſon, Juſtice, and Humanity, is it juſt and requiſite to reduce the Rent-Roll of the wealthy Indolent, leſt, as is too often the caſe, his riches ſhould be conſumed in vice and vanity, to the bad example of his inferiors?

Our limits will not allow us to enter into a more minute diſcuſſion of the ſubject of this Enquiry; but there are many other points in which we diſagree with our Author. We are not convinced, 'That a mutual intereſt ariſing from Commerce, is moſt 'likely to prevent and relieve the pernicious effects of War.' On the contrary, we find from experience, that Diſputes about Commerce, have of late years been the moſt fruitful occaſion of Wars. Neither can we admit, that 'England has increaſed 'more in people the laſt hundred years, than ever it did in any 'two hundred years before;' for we know, that the very contrary has been aſſerted by our late Calculators.

Upon the whole, this performance appears to be vain, invidious, and ſuperficial. Mr. Bell's ſyſtem, though defective in ſome particulars, is in general agreeable to natural Reaſon and moral Equity: That of his Anſwerer, however ſpecious in ſome reſpects, is founded on Injuſtice, and ſupported by Quibbles. The former appears to be a man of learning, and a friend to mankind: the latter ſeems to a half learned Pretender, and a ſelfiſh Projector.

R—d. *Obſervations*

Obſervations on, 1. *The anſwer of M. L'Abbè de Vertot to the late Earl Stanhope's enquiry concerning the ſenate of antient Rome, dated December*, 1719. 2. *A diſſertation upon the conſtitution of the Roman ſenate, by a Gentleman: publiſhed in* 1743. 3. *A treatiſe on the Roman ſenate, by Dr. Conyers Middleton: publiſhed in* 1747. 4. *An eſſay on the Roman ſenate, by Dr. Thomas Chapman: publiſhed in* 1750. *By Mr.* Hooke. 4to. 7 s. Hawkins.

THE chief aim of theſe obſervations, Mr. Hooke tells us, is to ſhew, that Dionyſius of Halicarnaſſus is a mere writer of romance; and he deſires, that they may be conſidered not as a *critique*, or cenſure, on thoſe pieces *only* which are mentioned in his title-page, but on *all* the accounts of the regal ſtate of Rome, and the firſt ſettlement of the Roman Commonwealth, which have been given by other modern Writers, who have taken Dionyſius for their chief and moſt truſty guide; and particularly on the *Hiſtoire Romaine complette* of the Jeſuit Fathers, Catrou and Rouillè, and the *Hiſtoire Romaine* of Mr. Rollin.

Dionyſius, according to Mr. Hooke, is the boldeſt inventor of facts, and circumſtances of facts, and the moſt inconſiſtent and abſurd Writer, that ever diſgraced the name of Hiſtorian. To ſupport this heavy charge, he inſerts a paſſage from Hobbes's diſcourſe of the Life and Hiſtory of Thucydides, containing ſome animadverſions on the rules laid down by Dionyſius, as neceſſary to be obſerved in writing hiſtory; and tells us, that he looks upon Hobbes alone as an over-match for all the panegyriſts of the Greek Rhetorician. It is pretty evident, he affirms, likewiſe, that Dionyſius came to Rome with the purpoſe of writing a Roman hiſtory, and that being eſteemed a good pen, it is highly probable, he was *hired* to give the Greeks ſuch an account of the birth of Rome, as might hide the contemptible meanneſs of her origin. He lays before his Readers too, the ſeveral accounts (abridged) which Livy and Dionyſius have given of King Servius Tullius, the manner in which he poſſeſſed himſelf of the kingdom, the methods he took to maintain himſelf in that poſſeſſion, his political ſchemes, and the cauſes of his deſtruction; and endeavours to ſhew, from eleven particulars contained in Dionyſius's account of Servius, that it is an ill-contrived inconſiſtent fiction.

In regard to the queſtion concerning the manner of creating Senators, and filling up the vacancies of the Senate in Old Rome, Mr. Hooke conſiders, very fully, the ſeveral hypotheſes of Vertot, Middleton, Chapman, &c. with the arguments and authorities by which they have endeavoured to ſupport them. He has

thrown

thrown together, in a very confuſed manner, a great many obſervations upon the ſubject; ſome of which, it muſt be owned, tend to clear up ſome obſcurities in the hiſtory of the earlier ages of Rome, whilſt many of them are meerly conjectural, and of little importance. Beſides the want of order and method in Mr. Hooke's obſervations, it is to be regretted that there are ſo many marks of a captious and illiberal ſpirit in them. He treats Dr. Middleton, in particular, with a very indecent freedom, and ſeems to think himſelf juſtified in this, by the Doctor's treatment of the Biſhop of London. It is impoſſible, indeed, to read his Obſervations with an impartial eye, without being tempted to think, that there muſt have been ſome other reaſon for this treatment of the Doctor, than meerly a difference of opinion concerning a controverted and very obſcure point of antient hiſtory; a point, to the determination of which Mr. Hooke himſelf acknowleges, that he has nothing certain or ſatisfactory to offer. And if one may be allowed to hazard a conjecture, it may, perhaps, be ſaid with ſome degree of probability, that if Dr. Middleton had not publiſhed his Letter from Rome, in which he gave ſo ſevere a blow to Popery, Mr. Hooke would have treated his character as a Writer with more reſpect. But this by the bye.

With regard to the queſtion put by Earl Stanhope, Dr. Middleton is wrong, our Author tells us, in almoſt every particular where he *differs* from Mr. Vertot, and wrong in almoſt every particular where he *agrees* with him; and that there is hardly in his whole treatiſe on the Roman Senate, a true propoſition relative to the ſubject in debate. Thoſe who have read the Doctor's treatiſe, and are competent judges of the ſubject, will readily ſee what foundation there is for ſuch an *aſſertion* as this; and we leave ſuch to their own reflections upon it.

The ſum of the argument by which Dr. Middleton and Dr. Chapman are induced to think, that the right of chuſing ſenators was originally and conſtitutionally veſted in the people, and that the people, during the regal ſtate, did always chuſe the ſenators, is Mr. Hooke ſays, as follows: 1. Rome was originally and conſtitutionally an *elective* monarchy, which makes it reaſonable to believe, that the power of the monarch was confined within very narrow bounds. 2. The particular circumſtances of Romulus, were ſuch as made it neceſſary for him to promiſe his firſt citizens a ſhare with him in the adminiſtration of public affairs. 3. And we find, that, in fact, Romulus granted the firſt citizens of Rome all the privileges of a Democracy; the right of making laws, war, and peace, with the choice of all their magiſtrates: therefore it is probable, that he granted them the choice of the ſenators. And if the right of chuſing the ſenators was granted

granted by Romulus to the people, it is not credible, that the people, once poſſeſſed of this right, would ever ſuffer themſelves to be deprived of it. Therefore it is probable, that the ſenators were always choſe by the people. And that, in fact, the people did always chuſe the ſenators in the times of the Kings, is ſufficiently evident by the ſingle teſtimony of Dionyſius (the moſt diligent, the moſt faithful, the BEST Hiſtorian) who gives us ſome inſtances, where the Kings referred the choice of the ſenators to the people.

Now, according to Mr. Hooke, the *premiſes* in this argumentation are neither certain nor probable; and were they certain, they do not contain the concluſions which the learned Doctors imagine they find in them. 1. It does not appear that Rome was originally and conſtitutionally an *elective* kingdom, though it happened that ſome of its Kings were elected to the government. No Author but Dionyſius ſpeaks of a formal election of Romulus to the throne. Plutarch has not followed Dionyſius in this particular; and the ſuppoſition of Romulus's aſſembling his followers, and leaving to them the choice of a form of government, and afterwards, of a governor, is contrary to the very intention with which Numitor is ſaid, by Dionyſius himſelf, to have put his grandſons at the head of the colony. Nor is Romulus repreſented by Dionyſius, as leaving the people free to chuſe a Democracy. He tells them, that among many forms of government, there are *three* much more eſteemed than the reſt; but he does not once mention to them a *popular government*; he propoſes to their choice no other forms than Monarchy and Oligarchy.

That Numa, Tullus Hoſtilius, and Ancus Marcius, who ſucceſſively reigned after Romulus, were *elected* to the throne, is no proof that Rome was originally and conſtitutionally an *elective* kingdom; Romulus dying without children, there was no way of filling the throne but by election, or uſurpation; which latter no one citizen of Rome had then power enough to effect.

That the ſovereignty of Rome was conſidered by the Romans themſelves as originally and conſtitutionally hereditary (notwithſtanding the ſucceſſive elections of Numa, Tullus, and Ancus) is ſufficiently evident, from the arts and the bribery employed by Tarquin the elder, to defraud of their ſucceſſion to the crown, the ſons of Ancus Marcius, the firſt of the Roman Kings who left male heirs; theſe heirs were minors at the death of their father, and when they came to be of age, accuſed Tarquin, their Guardian, of fraud and injuſtice, in depriving them of their father's kingdom.

Nay,

Nay, after the Romans had violated hereditary right, by raiſing Tarquin the elder to the throne, to the prejudice of the ſons of Ancus, we find that the notion of a legal right in the ſons of a King, to inherit their father's crown, prevailed very much at Rome. For, upon the murder of the elder Tarquin, his widow urges Servius Tullius to take into his hands the reins of government, in order to ſecure the kingdom to Tarquin's ſons; believing, that Servius, as a grateful and honeſt man, would certainly put the *elder* into poſſeſſion of the throne, when he ſhould be old enough to govern.

2. It is neither certain nor probable, that the circumſtances of Romulus were ſuch, as made it neceſſary for him to promiſe his *firſt citizens* a ſhare in the adminiſtration. They were *voluntary adventurers*, ſays Dr. Middleton, whom their young leader had no power to force, or means to attach to his ſervice, but ſuch a promiſe.—It will be readily granted, ſays Mr. Hooke, that Romulus had no power to force them to become his followers and ſubjects. They were doubtleſs volunteers in that reſpect. Nevertheleſs, to attach to his ſervice a company of beggarly ruſtics, the proſpect or hope of bettering their condition, may well be ſuppoſed ſufficient, without his promiſing to make them members of parliament, or even common-council men. And as to his chief ſtrength, the *main body* of his people, which was collected by means of his aſylum, theſe, though not *compelled* by *him*, were urged and impelled by poverty, the miſeries of ſlavery, or fear of the hangman, to put themſelves under his banner, and receive his laws.

Dr. Middleton, when he ſays that a promiſe to the *voluntary adventurers*, of large immunities and rights, and a ſhare with him in the adminiſtration, was an indulgence neceſſary to the circumſtances of Romulus, ſeems to conſider theſe *adventurers*, as in a ſituation like that of the Romans, on the death of Romulus, or on the expulſion of Tarquin the Proud. At thoſe two periods the citizens of Rome were a compacted, ſettled ſtate, feared at leaſt, if not reſpected, by their neighbours: and were unqueſtionably free to make what terms they pleaſed with whomſoever they ſhould chuſe for their governor. But this was far from being the caſe of the firſt Romans: theſe had need of the protection which Romulus, by the aſſiſtance of his grandfather, was able to grant them; and (if we may credit the accounts given of them by Livy and Plutarch) they would naturally be diſpoſed to purchaſe protection with a promiſe of entire and abſolute obedience. Plutarch repreſents the colony from Alba as conſiſting of men not leſs diſtreſsful than that of the refugees, who fled for ſhelter to Romulus's ſanctuary.

3. It

3. It is neither certain nor probable, that Romulus granted the firſt citizens of Rome all the privileges of a Democracy; the right of making laws, war, and peace, with the choice of all their magiſtrates. 1. There is no inſtance recorded in hiſtory of a *legiſlative power* exerciſed by the people, in the time of Romulus, or any of the Kings. 2. There is no inſtance recorded of the people's exerciſing any ſhare of power *during the regal ſtate*, in declaring war, or in making treaties of peace. 3. That Romulus granted to the people the *election of all the magiſtrates*, is an aſſertion unſupported by the teſtimony of any antient Writer, except Dionyſius, whoſe teſtimony is contradicted by himſelf, and by the Latin Hiſtorians.—

This is but a ſmall part of what Mr. Hooke has advanced upon the point in debate; it is ſufficient, however, we apprehend, for the generality of our Readers, who probably will look upon the whole controverſy rather as a matter of curioſity, than of any conſiderable importance.

After a confuſed heap of obſervations, quotations, and authorities, when the Reader is naturally led to expect ſomething ſatisfactory upon the ſubject, our Author concludes his work in the following manner.

'It will probably be expected,' ſays he, 'that I finiſh the 'preſent diſcuſſion with offering my own *conjectures* on the point 'in queſtion. I ſay, *conjectures*; for though I am convinced 'beyond a doubt, that the *hypotheſis*, or *concluſion*, of the two 'learned Doctors is totally groundleſs, yet I pretend not to have 'any thing certain and ſatisfactory, any thing better than con'jecture, to put in the place of it; nor, indeed, any thing very 'different from Lord Hervey's opinion.

'We have ſeen, that, by the conceſſion of Dr. Middleton to 'Lord Hervey, the Latine Writers do *conſtantly ſpeak of the crea'tion of ſenators as a branch of the royal prerogative.*

'The Doctor, indeed, is of opinion, that we ought to pre'fer the *ſingle* teſtimony of Dionyſius to the teſtimonies of *all* 'the Latine Writers; but he has offered no good reaſon for this 'preference; and I think I have offered many good reaſons why 'the Greek Rhetorician, when his tales are not confirmed by 'Latine authority, ought to be conſidered as a Writer of ro'mance, not of hiſtory: and it has likewiſe been obſerved, that 'the Doctor has not, in favour of his notion, even the teſtimony 'of Dionyſius; for this Writer, though he pretends that Ro'mulus, in two inſtances, remitted the choice of the ſenators 'to the people, yet never attributes to the people a conſtitutional 'right of creating ſenators.

'Ad-

'Admitting then, upon ſo good authority as that of *all the* '*Latine Writers*, that the choice and nomination of the ſenators 'depended wholly on the will of the Kings, muſt we not ſay, 'that the FIRST CONSULS enjoyed the ſame prerogative? For 'it is agreed, that they ſucceeded to the kingly power.

'There is nothing to oppoſe to this but the words *jus populi*, 'in the ſpeech of Cameleius, the Tribune; and it has, I think, 'been proved, that thoſe words can relate but to that one *lection* 'of ſenators, made by Brutus at the commencement of the re- 'public: and it has been obſerved, that there was a particular 'reaſon why the conſent and approbation of the *people* ſhould be 'aſked on that occaſion.

'As to the *Cenſors*, I conjecture that they did not, *at firſt*, 'perform the part which had belonged to the *Conſuls*, in the af- 'fair of making and unmaking Senators. For ſuppoſing that 'part to have been nothing more than the *putting on the roll of* '*the Senate the names of thoſe perſons whom the people had either* '*directly or indirectly choſen to be members of that higheſt order*, 'and *the omitting to enroll, and thereby excluding from the Senate* '*ſuch of the elected, whoſe conduct they diſapproved*, how can we 'believe that the office, at its firſt inſtitution, would have been 'deſpiſed (as Livy tells us it was) by the Grandees.—*A primo-* '*ribus civitatis ſpretus honor?* Liv. l. 4. c. 8.

'May we not, with good appearance of reaſon, believe, that 'the *Cenſors* for ſome time, even after they had the charge of 'enrolling the Senators, were but a kind of Deputies to the 'Conſuls? Is not this countenanced by the caſe of Appius 'Claudius, and his collegue, where we find, that the *Conſuls* 'took upon them to cancel the liſt of Senators which thoſe '*Cenſors* had made?

'And, on this ſuppoſition, the difficulty ariſing from the long 'intervals between one *cenſus* and another, vaniſhes. We have 'here a ready anſwer. When there were no Cenſors in the 'ſtate, the Conſuls filled up the vacancies of the ſenate, as they 'had uſed to do, before the inſtitution of that magiſtracy. And 'here I muſt obſerve, that though the two Doctors aſſert, that 'to make a roll of the Senate was *always* a part of the buſineſs 'of the *Cenſus*, yet of this they produce no proof. . . . .

'From Livy's account of the *lection*, made by the Dictator, 'Fabius Buteo, whom the Senate appointed to perform the func- 'tion of *two Cenſors*, in ſupplying the Senate with new mem- 'bers, it would ſeem that it was, *at that time*, become the cuſ- 'tom for the Cenſors *freely* to name thoſe perſons, who had 'born the honours of the city, to fill the vacancies of the auguſt 'aſſembly:

assembly: and *probably* this custom had prevailed ever *since*, (*most certainly* not *before*) the time when the Plebeians obtained access to the highest magistracy: but it would likewise seem, from what the Dictator said and did on occasion of that extraordinary lection, that the Censors, if they were under any obligation to put the late *Curule* magistrates on the roll, still they were under no obligation to place them there according to the degrees of their honour, or the order of their creation, (*ut quisque eorum primus creatus erat*); for the Dictator intimates, that his doing *this* was by his own free choice (*se —ita in demortuorum locum sublecturum, ut ordo ordini, non homo homini prælaus videretur*). And as to the inferior magistrates, it would seem that they were not comprehended in the description, *Qui eos magistratus gessissent unde in Senatum legi deberent*; and that the Censors were entirely at liberty to enroll them among the Senators, or to pass them by.

'I shall conclude with observing, that the words of Livy, when he speaks of the first creation of Censors, do plainly import, that the power of those magistrates was not the same at the first as afterwards; and do seem to import, that the Censors, in the height of their power, did not act ministerially to the prerogative of the people, in their lections of Senators; did not merely enroll the names of such persons as the people had chosen, but did themselves chuse the members of the Senate: *Idem hic annus Censuræ initium fuit; rei a parva origine ortæ; quæ* deinde *tanto incremento aucta est, ut morum disciplinæque Romanæ penes eam regimen* Senatus, equitumque Centuriæ— sub ditione ejus magistratus—essent.'

We shall close this article with acquainting our Readers, upon Mr. Hooke's own authority, that a considerable part of the third volume of his history is already written and revised, and will, probably, be soon sent to the press.

R

Account of FOREIGN BOOKS.

Le Reformateur. That is,

The Reformer. Amsterdam, by Arkstée and Merkus, 1757. 12mo. Vol. I. pp. 268. Vol. II. pp. 268.

AN advertisement, from the Bookseller to the Reader, prefixed to this work, gives us the following account of the Author. Mr. D—— R—— was the son of a consider-

able Merchant, in a maritime town in France, who beſtowed upon him an excellent education, which, however it might qualify, did not induce him to take that turn which his father could have wiſhed. He was well enough pleaſed with the taſk firſt impoſed on him, which was to read and to digeſt a compleat Theory of Commerce, and afterwards to run through the Hiſtory of the French Colonies, the detail of their Intereſts, and the Benefits accruing from them to their mother-country. But when it was propoſed to him, to carry theſe ſpeculations into practice, and to think either of embarking in buſineſs at home, or taking a trip to ſea, he not only declined it, but declared plainly, that his temper and ſtudies diſpoſed him rather to embrace the eccleſiaſtic ſtate.

His father would by no means hear of this, but having a daughter married to Mr. W——, one of the Farmers of the Revenue, he ſent his ſon up to Paris, that he might both teach him the art to live, and put him likewiſe into the proper way of living in the world. He remained with this man, much againſt his inclination, many years, in which ſpace he became minutely and thoroughly acquainted with every branch of the buſineſs, done by thoſe whom the French call Financiers. It was in vain that he wrote from time to time to his father, deſiring to withdraw from a kind of life, which he not only diſliked, but even deteſted and deſpiſed. At length he was delivered, by his brother-in-law's breaking, on which Mr. D. R—— returned to his ſeminary, entered into orders, and became a Doctor in Divinity. When he was upwards of ſixty years of age, retiring from the world, he compoſed this work, which, on his deathbed, he committed to a Prieſt, with a letter, addreſſed to a Nobleman of the firſt rank, to be by him laid before his moſt Chriſtian Majeſty. Before the Prieſt could execute this commiſſion, that Nobleman alſo died, which induced him to put it into the hands of a Bookſeller, that the publication of it might, in ſome degree, anſwer the deſign of its Author.

The work itſelf, tho' curious and important, is, nevertheleſs, rendered dry and tedious, by the multitude of ſchemes and computations, with which it is filled. It is divided into two volumes, and each volume into two parts. The firſt part of the firſt volume, contains a project for eſtabliſhing a new Revenue, with a view to correct the innumerable abuſes that ariſe from the preſent ſyſtem of Finances. It conſiſts of eleven chapters, in which he labours to prove, that according to his method, the King would receive a much larger ſum than he does at preſent, with infinitely greater eaſe to his people, and be at the ſame time enabled to ſuppreſs many thouſand uſeleſs Officers, and revive

vive Manufactures and Trade, which, he aſſerts, have been many years ſinking under the oppreſſion of thoſe Harpies at preſent employed, and whom he charges with amaſſing immenſe fortunes, by ſqueezing their fellow ſubjects, and robbing the crown.

In the ſecond part of this volume, he undertakes to make it evident, that the ſcheme he has drawn in the firſt, is practicable in all its branches, and points out what appears to him to be the propereſt methods for carrying his deſign into execution. One of the ſtrongeſt proofs that can be given of the hardſhips which the French at preſent ſuſtain, is our Author's propoſal for their reliefj; which conſiſts in an univerſal and perpetual land tax, of a *Vingtieme*, or, as we would call it, a ſhilling in the pound; a duty upon every ſack of corn, to be paid at the mill; making the King to be Proprietor of ſalt; as alſo to be Merchant of tobacco; eſtabliſhing beſides, exciſes on moſt of the neceſſaries of life, and, in various other particulars, treating as benefits and favours, what to us would appear exceſſive grievances. In the cloſe, however, he ſhews the advantage the people would derive from his plan, in compariſon with that now ſubſiſting; and in the moſt pathetic terms addreſſes the King, to demonſtrate his compaſſion for his ſubjects, by delivering them from the Farmers, Sub-farmers, and the many thouſand under Inſtruments of Tyranny and Plunder, by whom, as by Locuſts, the realm is now devoured.

The firſt part of the ſecond volume relates to the Clergy, and conſiſts of five chapters. The Author declares roundly againſt the Monks, whom he treats as a lazy, luxurious, uſeleſs people, and is therefore clearly for the ſuppreſſion of Monaſteries, (with proper cautions and reſtrictions) as detrimental to the State. He is alſo for taxing the lands of the Clergy, hitherto exempt, and aſſerts, that the value of thoſe lands exceeds four hundred millions of French livres annually, which, tho' in appearance well ſupported, is ſuch an enormous ſum, that one cannot help doubting the fact. He points out the manner in which the revenue ariſing from the ſuppreſſion of religious houſes ought to be employed, and proves at large how beneficial his ſchemes would be to the Crown and people in general.

The laſt ſection of this work is divided into thirteen chapters, in which he conſiders Commerce, and takes very great pains to make his Readers believe, that France is capable of excelling her neighbours in that reſpect, from the variety of her valuable products, the turn of her people to manufactures, and, which is a little ſingular, the ſuperiority of their taſte, by which, he aſſures us, that his nation is the ſupreme indiſputed MISTRESS

of MODES to all Europe, which wiſely managed may, in his opinion, turn highly to her advantage. This is far from being the beſt written part of his book; and his notions of reviving Trade, by erecting great Companies, and eſtabliſhing Commiſſary-Generals of Commerce, to inſpect and regulate the conduct of Merchants and Traders, in every Province, will hardly appear, in the eyes of his more intelligent Readers, to be ſuch efficacious methods as he imagined them to be. In a word, there runs through this performance, a great zeal for the public welfare, great warmth for the King's ſervice, great averſion for the Financiers, and, in fine, a great deal of vanity and ſelf-conceit; tho', upon the whole, the work is in many reſpects uſeful, and ſome chapters are not only very ſenſible, but very entertaining.

Storia e Fenomeni del Veſuvia eſpoſti dal P. Giov. Maria della Torre Cler. Regol. Somaſco. That is,

The Hiſtory and Phœnomena of Veſuvius, deſcribed by Father John Mary della Torre, Clerk Regular, &c. Naples, 1758. 4to. pp. 120.

This is a very conciſe, but a very laboured performance; and tho' of no great compaſs, comprehends, in ſome meaſure, all that has been ſaid, and all that one would deſire to know on this curious and important ſubject. It is divided into ſix chapters. In the firſt, we have a deſcription of Mount Veſuvius in its preſent ſtate, which is that of a truncated cone, the area or platform of which lies at the depth of one hundred and thirty feet, and forms a crater or cup, which is five thouſand ſix hundred and twenty-four Paris feet in circumference. There are two paſſages by which, without much difficulty, one may deſcend to the bottom of this vault; the pavement of which is compoſed of a ſpongy kind of earth, covered in moſt places with bitumen and calcined ſtones. This looſe earth often heaves, ſwells, and ſometimes lifts itſelf almoſt to the mouth of the crater. When the mountain is tolerably quiet, there are ſeveral ſmall funnels, along which ſulphureous exhalations continually ariſe. But beſides theſe there are two of enormous ſize, one however conſiderably larger than the other. It is through the laſt of theſe that a calm intrepid Spectator, looking with a firm and ſteady eye, may diſcern the chinks and openings on the ſide of the mountain; and if he has the courage to look directly down, he may very clearly perceive the torrents of burning and boiling matter, which ruſh different ways through the caverns, and are generally conceived to be compoſed of liquid chryſtal. This deſcription is given from repeated views, taken by the Author himſelf, one of which had very near been his laſt, from the ſudden

ſudden riſe of a ſtream of ſuffocating air, as he was looking through this aperture, and which, by a lucky ſtart, he avoided.

The ſecond and third chapters are employed in tranſcribing the different repreſentations of this tremendous mountain, in different ages, and as related by different Authors, that it may be the better compared with its preſent ſtate; and for this purpoſe there are likewiſe added ſeven curious plates, expreſſing to the eye theſe ſeveral appearances, and the cavities worn in the ſides of the mountain by the burning matter, ejected at ſeveral times.

In the fourth chapter, we have a chronological account of the moſt famous eruptions; and of the Writers, more eſpecially the moderns, who have treated of theſe matters at large; which is an indubitable proof, as well of the Author's accuracy, as of his extenſive learning.

The fifth chapter is intended to deſcribe the ſeveral ſubſtances that have been thrown out of Veſuvius in the courſe of ſo many ages; and herein we are told, that until the year one thouſand and thirty ſix, the interior contents did not ſeem to be thoroughly melted and mingled together, ſince before that period, rocks, ſtones, ſand, gravel, and aſhes, only were expulſed; whereas ſince, upon every eruption, there has been ejected from the top and ſides of the mountain, torrents of a burning fluid, to which they have given the name of LAVA, which, when cold, becomes a heavy, compact, and very hard body, with which the ſtreets of Naples are paved, and of which many curious moveables are made.

In the laſt chapter the Author gives at large, his ſentiments as to the cauſe of theſe eruptions, the ſources from whence they are ſupplied, and the means by which this amazing ſpectacle has ſubſiſted for ſo many ages. In the firſt place, he lays down, from the principles of Chemiſtry, as ſupported by experiments, that there are certain bodies, which being mixed together, and expoſed to the air, ferment, emit ſmoke, and at length kindle and take fire. He next obſerves, that in the former chapter it was from undoubted authorities ſhewn, there were in the bowels of this mountain, vaſt quantities of ſulphur, bitumen, vitriol, blended with particles of iron, copper, and other metals, which whenever they are mixed, and ſhaken together, are known to produce ſtrong effervescences, attended with fire and flame. He ſuppoſes, that by various accidents, chinks might be made in the ſides of the mountain, through which air and rain water coming in, and gradually detaching and mingling the minute particles of theſe different bodies, which before reſted quietly in

their beds, a gradual fermentation aroſe, which by degrees grew ſtrong enough to eject the ſuperincumbent maſs of earth, ſtones, &c. and by this means being more expoſed to the heat, the air, and the rain, came at length to have a far greater and more violent heat, by which all the materials melting down, were ſo intimately mixed with each other, as to form the before-mention Lava, ejected now and then upon every eruption.

At the cloſe, he takes notice, that ſeveral Writers, in order to account for the immenſe quantities of different bodies thrown out by this Vulcano, ſince it firſt began to burn, and which have been computed to exceed many times the bulk of the mountain itſelf, were from thence induced to ſuppoſe, prodigious reſervoirs of combuſtible ingredients, vaſt lakes of fire, and torrents of flaming bitumen rolling through the caverns of the earth, and thereby affording freſh ſupplies for repeated eruptions. All this our Author rejects, as inconſiſtent with ſound Philoſophy; and having examined, and carefully computed, as far as things of this nature can be reduced to calculation, the quantities that have been actually thrown out, he, in virtue of this reaſoning, ſhews it to be highly probable, that notwithſtanding the exaggerated accounts that have been given, the entrails of the mountain that viſibly appear to be conſumed, have furniſhed the whole.

De Imitatione Chriſti, Libri quatuor, ad octo Manuſcriptorum, ac primarum Editionum fidem caſtigati, & mendis plus ſexcentis expurgati. Ex recenſione Joſeph Valart, Preſbiteri Heſdinenſis & Academici Ambianenſis. That is,

A Treatiſe of the Imitation of Chriſt. In four Books, now corrected from eight Manuſcripts, and from the firſt impreſſion, by which upwards of ſix hundred Errors have been expunged. Paris. Barbou, 1758. 12mo.

This is a work ſo well known, in the Latin original, to the learned world, by tranſlations into moſt of the modern languages, particularly our own, and to all who are acquainted with this kind of Divinity, that there is no need of our ſaying any thing of the contents; we ſhall therefore confine ourſelves to thoſe circumſtances that peculiarly recommend this edition.

In the firſt place, the text is rendered perfectly correct, by comparing ſeveral authentic manuſcripts, old editions, and the firſt tranſlations, by which a multitude of interpolations are removed, and the original paſſages reſtored. In the next, the point that has been ſo long and ſo warmly litigated, in reſpect to the perſon

perſon from whoſe pen this celebrated little piece really fell, is, in a manner, finally ſettled. The judicious Editor ſhews, that a Kempis, under whoſe name it ſo long paſſed, could not have compoſed it, becauſe there are manuſcripts ſtill in being, earlier than the time in which he lived. He likewiſe proves, that it was without any juſt grounds, that ſome have attributed this performance to John Gerſon, Chancellor of the Univerſity of Paris. Upon the whole, after a ſtrict and curious diſcuſſion of all that has been advanced on this controverted point, the book is reſtored to John Gerſon, Abbot of Verceil, as to its true Author.

The beauty of this impreſſion, in point of paper and types, will have its weight with the curious; and the Dictionary at the end, (in which ſuch Latin words as are either not claſſical, or are uſed in a manner different from that in which we find them employed in claſſic Authors, are explained, and their meaning ſo fixed as to render the ſenſe extremely clear and certain) is another conſiderable advantage, which, in conjunction with the reſt, entitles this to be eſteemed as by far the beſt edition that has hitherto appeared of this valuable treatiſe.

Le Delaſſement du Coeur et de l'Eſprit. Par un Solitaire.
That is,

* Reflections on the Paſſions, and the Underſtanding. By a Recluſe. Paris, Martin, 1758. 2 vols. 12mo.

This work is a Collection of miſcellaneous pieces, all of that ſort of familiar and entertaining Philoſophy which is ſo much in faſhion in the preſent age. Our Author has thrown his thoughts into the form of letters, written in an eaſy and flowing, rather than a laconic and ſententious ſtile. He is more ſenſible than lively; and tho' his letters clearly manifeſt a diſguſt to the world, yet have they few ſtrokes of ſatire, and none of abuſe. If the Author is really a Recluſe, he muſt certainly have paſſed the earlier part of his life in very active ſcenes, ſince he ſhews himſelf thoroughly acquainted with the Court, the City, and the Country; he ſpeaks with ſo much propriety of the Great, the Men of the Sword, and of thoſe who paſs their time in ſtudy, that there is reaſon to believe his ſolitude only gave him leiſure to recollect thoſe reflections which had occurred during his purſuits of buſineſs and of pleaſure.

The firſt volume conſiſts of ten letters. The four firſt, upon Fortune; the fifth, on the Principles of Honour; the ſixth cri-

* This is the ſenſe rather than the literal tranſlation of the French title.

ticizes a treatiſe on the Manners of the preſent age; Diſſimulation is the ſubject of the ſeventh; the eighth and ninth, reſpect the different Characters of Men; the laſt is entitled the Chimera, an Allegory. The ſecond volume contains only one Letter, and even that appears to be an Introduction to a longer work, which the Author intends upon the Sciences in general, the points of Knowlege requiſite for a Man of Faſhion, and upon Education.

Theſe Letters have their beauties and their faults. They are, for the moſt part, ſenſible, always moral, and frequently entertaining. It ſhould ſeem that the Author had met with ſome great diſappointments, which conſtrained him to become ſober and ſerious, but without chagrining him to ſuch a degree, as to make him either impatient or moroſe. He is ſometimes a little too grave, repeats the ſame thoughts, and now and then the ſame expreſſions more than once; his Narratives are too long and circumſtantial, and his reflections too common. Yet, upon the whole, his Collection merits a favourable cenſure, and in regard to ſuch eſpecially as are juſt entering the world, may be ſtiled an uſeful and not unpleaſant work.

Voyage au Nouveau Monde & Hiſtoire intereſſante au naufrage du R. P. Creſpel (Recolet) avec des Notes Hiſtoriques & Geographiques. That is,

A Voyage to the New World, and the intereſting Hiſtory of the Shipwreck of the Reverend Father Creſpel, with Notes Hiſtorical and Geographical. Paris, Lambert, 1758. 12mo. pp. 240.

Father Creſpel was a Miſſionary in Canada; and after having ſpent about ten years in that country, he embarked at the cloſe of the year 1736, to return into France, and in his paſſage thither, was wrecked with ſixty-four perſons upon the iſland of Anticoſte. This iſland lies in the mouth of the river St. Lawrence, having Labrador, or New Britain, upon the north, and that part of Nova Scotia which the French call Gaſpeſia, to the ſouth.

The Hiſtory of this Adventure, and the conſequences of it, take up two thirds of the book. It is not eaſy to conceive any ſet of men more compleatly wretched, or to a greater degree unhappy, either by ſea or land, people more miſerably pinched by want, or expoſed to a ſeries of more afflicting diſaſters. Father Creſpel, with twenty-ſeven of his diſtreſſed aſſociates, croſſed over to Labrador, in hopes of finding ſubſiſtence, inſtead of which they ſuffered to the utmoſt whatever, hunger, cold, nakedneſs,

kedneſs, and diſeaſe could inflict. In ſhort, they all periſhed except three. Thirteen, who embarked in a canoe, were loſt at ſea; and of the twenty-four that remained in Anticoſti, there were but four who, by the ſtrength of their conſtitution, ſtruggled through the diſmal variety of calamities with which they were overwhelmed, in that inhoſpitable place. In the ſpring, Father Creſpel joined them with his Companions. The whole ſtory is told with the greateſt plainneſs and perſpicuity, without any other ornaments than a few pious and edifying reflections. We muſt except the converſations which the Father informs us they had with a Savage, whom he repreſents as thinking and ſpeaking more ſenſibly than ſeems conſiſtent with that character.

This little piece the public owes to the brother of the Author, who certifies the truth of all that is therein related; and it muſt be allowed, that it is in every circumſtance as affecting a Narrative as is to be met with almoſt in any language, and merits, in this reſpect, the welomce reception it has already met with from the world.

C...

MONTHLY CATALOGUE,

For AUGUST, 1758.

MISCELLANEOUS.

Art. 1. *Moral and Critical Reflections, on ſeveral Subjects; among which, by way of Illuſtration, various Characters are occaſionally interſperſed.* By the Author of Emily. 12mo. 3s. Noble.

AN entertaining aſſemblage of ſentiments, on a pleaſing variety of topics. The Author is a perſon of ſome taſte, but he is not always judicious, or new. In fine, he appears to more advantage as a Noveliſt than as a Reflector. Vide our account of his Emily, Review, vol. XIV. page 289. The Moral Reflections were publiſhed laſt winter, and ſhould have been mentioned ſooner. The article is now ſtale, and for that reaſon we have the more briefly paſſed it over.

Art. 2. *Jonathan Wild's Advice to his Succeſſor.* Printed from a MS. ſaid to be written by Jonathan Wild, while under Sentence of Death in Newgate. Containing ſeveral uſeful Hints and Inſtructions, whereby the whole Art of *Thief-*

Taking

Taking is made eaſy to the meaneſt Capacity, &c. 8vo. 1s. Scott.

A Satirical Squib, thrown from Grub-ſtreet to Bow-ſtreet.

Art. 3. *The Life of Admiral Vernon. By an* Impartial Hand. 12mo. 3s. Fuller.

We have here a curious ſpecimen of modern Biography; the merits of which can no way be more fairly and effectually ſet forth, than by an extract: an extract, therefore, our Readers ſhall have; but a ſhort one may ſuffice.

Speaking of the manner in which his Hero obtained his Admiral's commiſſion, he acquaints us, that 'Mr. Vernon was at Chatham, *in* 'bed with his LADY, when the Courier arrived with the news, about 'two o'clock in the morning; and being appriſed that diſpatches had 'come to him from London, of the laſt importance, he immediately 'aroſe, and judging that theſe might be from his brother, Commiſſi-'oner Vernon,—he aſked haſtily, "What news from my brother, "and what's become of my ſon?"—"I believe they are all well," 'replied the Courier, "but I do not come from them, I come im-"mediately from his Majeſty King George."

'On opening the packet, he found a commiſſion, declaring him 'Vice-Admiral of the Blue, &c.——and a letter requiring his im-'mediate attendance upon the King, at St. James's. On ſhewing 'the contents to *his Lady*, ſhe was as much ſurprized as her Huſ-'band; ſhe adviſed him* take his reſt, and to conſider of the mat-'ter till morning. "No, ſaid the Admiral, tho' I love you tender-"ly, and would pay as much regard to your advice as you would ex-"pect from me, *who admire your perſon, and honour your virtues*; [there, Reader! there is matrimonial gallantry for you!] "yet the "ſervice and intereſt of my country muſt prevail over every private "conſideration; and now, that his Majeſty has honoured me with "his commands, it is juſt I ſhould obey, without heſitation." 'The 'Admiral was poſitively fixed in his reſolution, and *his* LADY *became* '*quickly reſigned*.'

What a ſly rogue muſt this Hiſtorian have been! he was certainly preſent at this curious chamber-ſcene: hid behind the curtains, or under the bed; or he could not have come at ſo many particulars of the *Converſation* that paſſed between the *Admiral* and his *Lady*.

* Here the language ſpeaks our Author a North-Briton.

Art. 4. *A Remonſtrance of Harris, Pimp-General to the People of England.* 8vo. 1s. Thruſh.

Harris is the name of a Waiter, lately belonging to a noted Covent-Garden Tavern; and who was, not long ſince, committed to Newgate, for ſome *Faux pas*, in the way of his vocation. This grand event, was a ſufficient foundation for our great Literary Architect,

chitect, Dr. H. to build a new catch-penny pamphlet upon: in which he, abſurdly enough, makes the Fellow reveal all the *Arcana Imperii* of his profeſſion,—merely for the entertainment of the Doctor's Readers.

Art. 5. *Der getreue Engliſche Wegweiſer: Oder, grundliche Anweiſung zur Engliſchen Sprache, für de Deutſchen. Worin enthalten.* 1. *Eine neue und nützliche Grammatik*; 2. *Ein vollſtændiges und Wohleingerichtetes Worterbuch*; 3. *Beſondere Redens-Arten*; 4. *Eine Sammlung verſchiedener Sprúchwórter*; 5. *Freundſchaftliche Geſpræche*; 6. *Eine Sammlung auſerleſener Briefe*; 7. *Eine Hiſtoriſche Beſchreibung von der Pracht und Herrlichkeit der Stadt London*; 8. *Eine Anweiſung zu den Aufſchriften und Anreden in Engliſchen Briefen. Zuerſt herauſgegeben von* Johan Koenig, *Engliſhen Sprachmeiſtern in London*; *Anjetzo aber mit vielen nützlichen Vermehrungen und Verbeſſerungen zum ſiebendenmal aufgelegt.* 8vo. 4s. Nourſe. (i. e.)

The True Engliſh Guide; or, Fundamental Inſtructions in the Engliſh Language, for the Germans. Containing, 1. A new and uſeful Grammar; 2. A copious and well digeſted Vocabulary; 3. Particular Phraſes; 4. a Collection of various Proverbs; 5. Familiar Dialogues; 6. a Collection of choice Letters; 7. an hiſtorical Deſcription of the Magnificence and Splendour of the City of London; 8. the Manner of Addreſſing and Directing Engliſh Letters. Firſt publiſhed by John Koenig, Teacher of that Language in London. Now reprinted the ſeventh Time, with many uſeful Additions and Corrections.

This Grammar was firſt publiſhed in the year 1719, and has ſince paſſed ſeveral editions in Germany, where the Engliſh language is almoſt univerſally ſtudied by the *Literati*: but thoſe editions abound with errors of the preſs; which will always be the caſe where the Printer is ignorant of the language he is printing. This ſeventh edition is much more correct than any of the former. The Dialogues, and choice Collection of Letters, are juſt ſuch as we may expect to find tagged to the end of a Grammar. B---s

Art. 6. *The true Guide to the German Language. In three Parts: The firſt, explaining the Manner of Spelling, Reading, and Writing*; *the ſecond, ſhewing the Origin and Nature of Words, with their proper Signification*; *the third, teaching the Right Conſtruction of Words in a Sentence. To which are added, an ample Vocabulary, Phraſes, and proverbial Sentences, familiar Dialogues and Letters on various Subjects, together with a Deſcription of London, &c.* 8vo, 3s. 6d. Nourſe.

Very

Very near two thirds of this volume is *verbatim* the ſame with the Engliſh Guide above-mentioned: the remaining pages, compiled by we know not whom, are taken chiefly from Profeſſor Gottſched's German Grammar, publiſhed ſome time ſince at Leipzig. Mr. Gottſched's Grammar, tho' by no means a good one, is allowed, upon the whole, to be the beſt we have. He is certainly a moſt egregious Pedant, even in his Grammar, notwithſtanding what we are told, in the Preface to this book, of the *Pruſſian Monarch himſelf having lately ſet forth his praiſe.*

Art. 7. *The Plate-Glaſs-Book, conſiſting of the following authentic Tables.* I. *The Value of any Looking-Glaſs when finiſhed, and fit for framing.* II. *The Glaſs-Houſe Table; ſhewing the Value of the Rough-Plate, and alſo of the Rough Plate and Duty.* III. *The Prices of Grinding, Poliſhing, Silvering, and Diamond-cutting the ſeveral Marks or Sizes.* IV. *The Value of a Looking-Glaſs when accidentally Broken, or deſignedly Divided.* V. *The ſeveral Diſcounts made at the Glaſs-Houſes. To which is prefixed, an Explanation of the ſaid Tables: And a Preface ſhewing the Uncertainty of all written Tables and wooden Rules, and demonſtrating the Excellence of Printed Tables, which the Public has been long in the greateſt want of. By a* Glaſs-Houſe Clerk. *To which is added, The Compleat Appraiſer. Conſiſting now of ninety odd Tables and Inſtructions for the Value of Kitchen and Houſhold Furniture, &c. &c.* 3s. 6d. Wickſteed, &c.

As this work conſiſts entirely of Tables, we can ſay nothing more of it, than that if the Figures are correct, it muſt prove a ſerviceable book to thoſe Artificers for whom it was deſigned.

Art. 8. *The Life of Henry* VIII. *By Mr.* William Shakeſpear. *In which are interſperſed hiſtorical notes, moral reflections and obſervations, in reſpect to the unhappy fate Cardinal Wolſey met with. Never before publiſhed. Adorned with ſeveral copper-plates. By the Author of the* Hiſtory of the Life and Times of Cardinal Wolſey. 8vo. 1s. 6d. Browne, Whiſton, &c.

One Mr. Joſeph Grove, who formerly publiſhed a hiſtory of Cardinal Wolſey, has given us this new edition of Shakeſpear's *Play* of Henry VIII. with a view of doing juſtice to the memory of his favourite Cardinal, by a ſet of notes upon ſuch paſſages in the play, as he thinks bear hard upon Wolſey's character: but ſuch notes! Lord help this poor zealot! what could induce him thus to expoſe himſelf in print! The man ſeems equally deficient in common ſenſe, and common Engliſh. We do not remember ever to have met with his hiſtory of Wolſey; but if his intended Life of Henry VIII. with which he threatens the Public, is to be made up of ſuch ridiculous ſentiments, and ſuch miſerable language, mercy on thoſe who are condemned to read it!

Art.

Art. 9. *A Complete Hiſtory of the Riſe, Progreſs, and preſent State of the Navy of England: ſhewing, that the Britiſh Marine is able to cope with the Fleets of France, Spain, and the other Powers in Europe, &c.* 8vo. 1s. Cooper.

A bundle of ſcraps, gathered from the larger works on this ſubject. The Compiler has, however, added a diſcovery of his own, which is ſo *ſtriking*, that we cannot reſiſt the temptation of laying it before our Readers.

Speaking of the antient Egyptians, he affirms, 'It was the cuſtom 'of the architects of this period, to build thoſe ſurprizing pyramids, 'for bulk and height, which have been the wonder, admiration, and 'aſtoniſhment of all future ages, upon floats in a quarry, then, when 'the river of Nile overflowed its banks, they would cut a dyke thro' 'the quarry, and by means *therefore* tranſport the pyramid, or obeliſk, 'to what city, town, village, or place they pleaſed, in upper or 'lower Egypt. Which practice of the Egyptians, may, I think, in 'ſome meaſure, give us a hint in what manner the antient inhabitants 'of this iſland might effect the great, wonderful, and ſtupendous 'work and atchievement of Stonehenge.'—Poſſibly ſome future Genius may diſcover, that St. Paul's was *built* in the iſle of Portland: it is certain that the ſtone came from thence.

N

POETICAL.

Art. 10. *Vinſorium Nemus. Carmen. Authore* A. Pope. *Latine reddidit* G. Patterſon, In Academia A. Pollok, M. D. Linguarum Profeſſor. 4to. 1s. 6d. Wilſon and Durham.

This Tranſlation of Pope's Windſor Foreſt, we are informed, is the performance of a youth. The Tranſlation is preceded by an Epiſtle dedicatory to Mr. Pitt, in which the Reader will not be ſurprized, that the Author's youthful zeal ſhould outſtrip his judgment. We would not, however, have the young Gentleman be diſcouraged; for he ſeems bleſt with an improveable genius: and when he has learned to reſtrain his juvenile impetuoſity, he may prove a reſpectable member of the Literary Republic.

It is the misfortune of young Writers, to miſtake the Turgid for the Sublime: and extravagant Flattery for genteel Panegyric. Yet notwithſtanding ſome ſuch faults and exceſſes, this piece may ſtand in competition with the generality of our modern productions: And though the Author does not write Latin like Virgil, yet he may challenge many of his countrymen to make nearer approaches to the Maronian ſtile. But his talents will beſt appear from the following ſpecimen.

Quid [illegible]uar ingenium rebus par? utque labanti
Imperio nuper, cunctis titubantibus, unus
Nil metuens humeros ſubmiſeris, inque procellis
Fo[illegible]ior, ipſe ratem mediâ in vertigine rerum
Flexeris, & regni fidens tractâris habenas?
Qui tulit æthereos humeris ſudantibus axes

Alcides,

Alcides, ſtupeat paribus te ferre lacertis
Molem inconcuſſam libratasque pondera rerum,
Et tertas unâ cervice recumbere gentes.
Delendas nuper turres, ruituraque teſtor
Mœnia Rochfurti, & mediis navalibus igni
Arſuras, eſſet noſtris mens ſana, carinas.
Gallia quam ſubito trepidaverit excita motu,
Cum mare velivolum ſub claſſibus ire, trabeſque
Cerneret hoſte graves, belloque horreſcere fluctus,
Ignivomiſque ferum proris effervere Martem?
Latè ingens equitat Terror; bacchatâ per agros
Fama ruit, trepidaſque quatit terroribus urbes.

We will only add, that as the young Gentleman appears to have made an early acquaintance with the Muſes, we do not doubt but that a growing intimacy with thoſe agreeable Ladies will improve his genius, and lead him to that point of Fame to which his young Ambition aſpires.

R—d

Art. 11. *A Poem on the Pomfret Statues. To which is added, another on Laura's Grave.* 4to. 6d. Oxford printed for Daniel Prince. Sold alſo by Rivington and Fletcher in London.

'The Verſes on the Statues, (ſays an Advertiſement prefixed to them) 'were to have been ſpoken in the Theatre, at Oxford, at the 'Commemoration which the Counteſs of POMFRET honoured with 'her preſence.'—In the year 1756, another copy of *Pomfret Verſes** appeared in print, with a like Advertiſement at their head. We have obſerved nothing extraordinary in either publication.

* See Review, vol. XV. p. 202.

MEDICAL.

Art. 12. *The Virtues of Wild Valerian in Nervous Diſorders. With directions for gathering the root, and for chuſing the right kind, when it is bought dry. Shewing, that the uncertainty of effect in this valuable medicine is owing to adulteration, or ill management.* By John Hill, *M. D. Illuſtrated with figures, exhibiting the true and falſe root, and the entire plants.* 8vo. 1s. Baldwin.

In no caſe is it more neceſſary to guard againſt impoſition, than in whatever relates to the health of the human body. The efficacy of the wild Valerian in the cure of many diſorders, particularly in nervous affections, has long been acknowleged; but the utmoſt circumſpection is neceſſary in the choice and application of it; and this more eſpecially, if we reflect how little confidence ought to be repoſed in the knowlege or integrity of the perſons generally employed to collect and furniſh the ſhops with this truly valuable medicine. To detect intended or accidental impoſtures, with reſpect to this root, and to determine the genuine characteriſtics of its ſeveral varieties, is the deſign of this pamphlet; a deſign really uſeful, and, as it appears to us,

us, ſo well executed, that we moſt ſincerely recommend it to the attention of dealers in drugs, under all denominations, throughout the kingdom.

L

RELIGIOUS *and* CONTROVERTIAL.

Art. 13. *Natural and Revealed Religion at variance: a curious controverſy between the Biſhop of London, and Dr. Thomas Sherlock, found in the fourth volume of ſeveral diſcourſes preached at the Temple-Church, by the late Maſter of the Temple.* 8vo. 6d. Fenner.

This little piece contains ſome ſmart remarks upon the fourth volume of the Biſhop of London's Diſcourſes; the Author points out, with ſpirit and freedom, ſeveral inconſiſtencies and contradictions in his Lordſhip's reaſonings, eſpecially in his diſcourſe upon Phil. iii. 6—11.

R

Art. 14. *The Holy Jeruſalem; or, an Enquiry into thoſe myſterious prophetic Syſtems, which declare the ſeveral ages and ſucceſſions of the Church of God, from its firſt creation and pilgrimage, to its entrance into God's holy reſt, the ever glorious kingdom of Chriſt, now near at hand. With annotations on ſeveral of the Pſalms of David, &c. and Solomon's Song. By the Author of the* New Explanation of the Revelation. 8vo. 4s. Oſborn.

If poſſible, a ſtill more whimſical and more ſtupid performance than the Author's *New Explanation of the Revelation* *, but much in the ſame ſtile.

D

* See our account of that ſtrange performance, Rev. Vol. XVIII. p. 502.

Art. 15. *A Letter to the Reverend Dr. Free.* By John Weſley, *M. A.* 12mo. 1d. Trye. Printed at Briſtol.

Dr. Free having lately entered into a controverſy with the Methodiſts, (ſee Review for May laſt, p. 499, and alſo laſt Appendix, p. 634, Art. 28.) is like to have work enough upon his hands before he gets rid of it, and them: for their name is *Legion*.—The Doctor has taken ſome notice of this little piece, in the preface to a late ſermon. See Single Sermons, at the end of this number.

Art. 16. *Military Devotion: or, the Soldier's Duty to God, his Prince, and his Country. Containing fourteen ſermons, preached at the Camps near Blandford and Dorcheſter, A. D.* 1756 *and* 1757. *With an Appendix, containing Reaſons for a conciſe Form of [redacted] for our Army in Camp, as in other Proteſtant countries in time of war, eſpecially Pruſſia and Sweden. Addreſſed to our [redacted] legiſlature; with pſalms, leſſons, and collects ſelected: alſo [redacted]ers for ſick in hoſpitals, wounded in the field, or for a ſoldier under ſentence of death by a court martial. By the Rev. Mr.* William Agar, *Chaplain to his Majeſty's twentieth regi-*

A *ment*

ment of foot, and Rector of South Kelsey St. Mary's, and Biskerthorpe, in Lincolnshire. 8vo. 5s. Dodsley, &c.

Notwithstanding the good design that appears to have animated the pious Author of this work, we can say little more in its commendation. Mr. Agar seems to have a warm head, as well as a warm heart; and, upon the whole, we cannot but think he would do well to drop his acquaintance with the press, and confine his inclinations to do good, within the limits of his Majesty's twentieth regiment of foot, and the rectories of South Kelsey St. Mary's, and Biskerthorpe, in Lincolnshire.

SINGLE SERMONS.

1. *RULES for the Discovery of false Prophets; or the dangerous Impositions of the People called Methodists detected at the Bar of Scripture and Reason.* Preached before the University at St. Mary's in Oxford, on Whitsunday, 1758. With a Preface in vindication of certain Articles proposed to the serious consideration of the Company of Salters in London: And an Appendix, containing authenic Vouchers; from the writings of the Methodists, &c. in support of the Charge which has been brought against them. By *John Free*, D. D. Vicar of East Coker, in Somersetshire, Thursday-Lecturer of St. Mary-Hill, London, and Lecturer of Newington, in Surry. 8vo. 6d. Sandby.

2. At the Consecration of Philip, Lord Bishop of Bristol, June 28, 1758. at Bow-church. By James Backhouse, M. A. Fellow of Trinity-College, Cambridge. 4to. 6d. B. Dod, &c.

3. *The principal Work, Difficulties, and Supports of faithful Ministers of the Gospel.* Preached before the Synod of Aberdeen. By William Hay, A. M. 8vo. 6d. Keith.

4. *The Reasonableness and Advantage of allowing Ministers to deliver their Sentiments with Freedom.* Preached at the ordination of the Rev. Mr. Caleb Rotherham, at Kendal, on the 26th of August, 1756. By S. Lowthion. 8vo. 1s. Waugh.

5. *The glorious first of August, or the Blessings of the Revolution compleated, by the Protestant Succession, in the amiable and illustrious House of Hanover.* Preached at Salter's-Hall, August 1, 1758, to the Society that support the Lord's Day Morning Lecture at Little St. Helen's. By George Benson, D. D. 8vo. 6d. Waugh.

6. *The Wisdom of God in the Gospel Revelation.* Preached at the opening of the General Assembly of the Church of Scotland, in May 1758. By Dr. William Leechman, Professor of Divinity in the University of Glasgow. 8vo. 1s.

We would recommend Dr. Leechman's Sermon to the attentive perusal of every one conversant with religious Enquiries, and especially every Minister of the Gospel. It is, indeed, an excellent Discourse; contains many solid and useful reflections; discovers great compass of thought; and is written in the true spirit of Christianity.

R

THE MONTHLY REVIEW,

For SEPTEMBER, 1758.

Conſiderations upon War, upon Cruelty in general, and religious Cruelty in particular. Alſo an Attempt to prove, that everlaſting puniſhments are inconſiſtent with the Divine Attributes. In ſeveral letters and eſſays. To which are added, Eſſays on divers other ſubjects, and an Oration in praiſe of Deceit and Lying. 8vo. 5 s. Oſborne.

THE principal deſign of ſome of theſe Eſſays, we are told, in the preface, 'is to ſet the vice of Cruelty and unneceſſary War, ſo nearly allied to it, in ſuch a deteſtable light, as 'vices which are the great ſcandal of human nature, and bane 'of human happineſs, deſerve to be placed.' A deſign which, our Author hopes, will be well received, eſpecially as the manner in which it hath been executed, may have ſomewhat of novelty to recommend it. But whatever weight the motive to this performance may have with the humane, or the novelty of it with the curious Reader, we much doubt its meeting with a like reception from the judicious. The manner is clumſy throughout, the ſtile and language very inaccurate, and the ſentiment rarely juſt, where it is not quite trite and common; and the Author ſhews a great affectation of learning, and acuteneſs of judgment, without ability to ſupport his pretenſions to either.

He firſt gives two letters to Mr. J. M. in which the ſubjects of the following diſſertations being ſtarted, it was judged proper to affix them as a kind of introduction; though the Author himſelf, in the reaſon he aſſigns for publiſhing them,

ſeems to think ſome apology for it neceſſary. 'The occaſion 'of writing the two letters that precede theſe Eſſays will appear 'by the letters: but it may be neceſſary to give a reaſon why 'they are here inſerted. Nothing more was at firſt deſigned to 'be wrote by the Author on Cruelty and War, than would 'have been comprized in two or three epiſtles, which were not 'intended for the public: but the worthy perſon to whom thoſe 'above mentioned were addreſſed, dying ſoon after they were 'written, the ſubjects of them made ſuch an impreſſion on the 'Writer, and were thought of ſo much concernment to man-'kind in general, that he has added largely to his firſt deſign. 'Theſe letters therefore having occaſioned the following diſſer-'tations, and being moſtly on the ſame ſubject, it was thought 'proper they ſhould be publiſhed with them.'

The two firſt eſſays treat on Cruelty and War in general. The following ſentiments, containing the ſubſtance of his ſhort introduction to them, preſage no very bright reflections, or agreeable entertainment, to ſuch as are diſpoſed to think favourably of their own ſpecies. 'When we denominate pity and compaſſion, 'humanity, becauſe, as we ſay, they are qualities belonging or 'eſſential to man, do we not rather compliment our ſpecies, or 'at leaſt the bulk of them, with what they ought to be, than 'truly deſcribe what they really are? Whoever takes an im-'partial view of the behaviour and actions of the greater part 'of mankind, muſt allow, that tenderneſs and compaſſion are 'much leſs their true characteriſtics, than hard-heartedneſs and 'cruelty. But our being obliged to acknowlege this truth, 'ought not to render thoſe vices leſs odious to us, or ſlacken 'our endeavours to eradicate, or ſuppreſs them?'

Eſſay I. is divided into four ſections; in the firſt of which the Author is at great pains to ſhew, that there is a natural propenſity to cruelty in great numbers of our ſpecies. This he thinks is evident from the pleaſure people take in beholding not only animals, but human creatures alſo, in pain and miſery: and his proofs are drawn from ſuch inſtances as a Nero, a Caligula, a Domitian, or a Muley Iſmael; from the many barbarous diverſions amongſt us, as hunting, racing, cock-fighting, boxing, &c. from the extreme fondneſs of the antient Romans for the barbarous ſpectacles of beaſts fighting with beaſts, men with beaſts, and men with men; though he owns, to the honour of the Greeks, that there never were any ſuch ſpectacles as theſe among them, till Greece was conquered by the Romans. The judicious Reader will eaſily diſcern, that this dark concluſion is drawn from a partial and confined view of human nature.

In

In the next ſection our Author treats, very briefly, of cruelty proceeding from covetouſneſs or rapaciouſneſs; but ſupports his poſition chiefly by certain dreadful tales of the enormous cruelties committed upon the Indians by the Spaniards, in order to poſſeſs themſelves of the immenſe treaſures of the former.

The third ſection, on cruelty proceeding from exceſſive anger or revenge, opens with this *deep* obſervation, 'Exceſſive anger 'and revenge are alſo very productive of cruelty. Some men 'make uſe of ſecret means privately to deſtroy thoſe who have 'offended them: others take the more open and faſhionable 'method of duelling.' He then deſcants a little upon the cruelty and the origin of this practice; juſt mentions another, as not leſs barbarous, viz. that of murdering reputations; and concludes with a moſt frightful enumeration of many barbarous murders committed by the Indians in North America, occaſioned by their extreme propenſity to revenge.

Cruelty proceeding from ambition comes next under conſideration; and is illuſtrated by inſtances, as before, but chiefly by a crude narration of the wicked and barbarous actions of Lewis XIV. He concludes with this very obvious reflection, How happy it would be for mankind, were wars entirely to ceaſe, and how unbecoming Chriſtians, particularly, to engage in unneceſſary wars, which not only deſtroy their bodies, but precipitate ſo many ſouls, by ſudden death, with all their ſins on their heads (as our Author expreſſes it) into *everlaſting perdition*. N.B. He elſewhere denies the doctrine of eternal puniſhments, which we ſuppoſe the Author here implies, by everlaſting perdition.

In the ſecond Eſſay our Author treats on the preſervatives againſt cruelty; and the deteſtable practice, as he terms it, of making war unneceſſarily. Of this Eſſay it is ſufficient to obſerve, that it is every way as poor a performance as the former.

When war and cruelty in general had been treated of, ſo large a branch of this latter enormity as religious cruelty in particular, (a branch, ſays he, bringing forth ſuch poiſonous fruit, and upon which ſuch numbers of unclean birds build their neſts) could not well eſcape notice. Accordingly, this is the ſubject of his third Eſſay; in which he conſiders, firſt, the opinions which commonly have been, or now are, entertained by the greateſt part of mankind, concerning the cruelty of the Deity or Deities worſhipped by them. Under this head, after having ſuppoſed that mankind at firſt had no juſt notions of God, or if they had, that they ſoon loſt them, and ſunk into the moſt groſs and ridiculous ſuperſtition; he finds fault with the abſurd notions which both Jews and Chriſtians, as well as Pagans and Mahometans, have entertained of God, as a cruel and tyrannical Being. As to the Jews, he ſeems to think, that they were taught this falſe

notion of their Deity, of which, he ſays, there are many inſtances, and produces the following as a flagrant one. 'In the 'book of Chronicles, chap. xxi. it is written, that King David 'ordered Iſrael to be numbered. This was probably from a 'motive of pride: however, it does not ſeem to be a ſin of the 'deepeſt dye, nor to be compared, for the heinouſneſs of it, 'with many other crimes committed by this man after God's 'own heart: nevertheleſs, God, we are told, was ſo diſpleaſed 'with this thing, that he therefore ſmote Iſrael with a peſtilence, 'and deſtroyed ſeventy thouſand men. Now it is certain, if 'this numbering the Iſraelites was a crime, David was guilty 'of it, and not the people.' We ſhall not here give ourſelves the trouble of a formal anſwer to what our Author has objected, but as we plainly diſcern ſome of the cauſes of his miſtake of this paſſage of Scripture, we would beg leave to offer him the following hints, which may poſſibly tend to lead him into a juſter conception of the matter.

Firſt then, we would humbly adviſe him, in general, to a more careful, and a deeper ſtudy of the Old Teſtament-writings, than he ſeems to have yet gone through; for in this, and ſeveral other parts of his Eſſay, he betrays great ignorance of their main ſcope, and of the Jewiſh conſtitution. 2. Becauſe he thinks King David's numbering the people a ſin of a very trifling kind, we would adviſe him to attend to the ſentiments of Joab, on this head, who was commiſſioned by the King to make this enumeration. *And Joab anſwered, the Lord make his people an hundred times ſo many more as they be: but, my Lord the King, are they not all my Lord's ſervants? Why then doth my Lord require this thing? Why will he be a cauſe of treſpaſs to Iſrael?* Joab here proteſts againſt this deſign of the King, as ſomething heinouſly wrong and criminal, ſomething which he foreſaw, from the nature of the thing, and the circumſtances of their conſtitution, would incur the diſpleaſure of their ſupreme King, Jehovah. Again it is ſaid, *the King's word was abominable to Joab*; and we muſt allow this brave and wiſe Commander to have a better underſtanding of the matter, and a nearer inſight into the nature of this crime, than our Critic can pretend to. 3. Whereas our Author would be witty in this place upon the memory of King David, calling him jeeringly *this man after God's own heart*; we would adviſe him to conſider the frailty of human nature in general, and what kind of diſpoſitions do in the main conſtitute the character of a good man; and he will find, that the higheſt pitch of human goodneſs conſiſts not in a man's being abſolutely free from faults, but in poſſeſſing, in a great degree, the beſt virtual diſpoſitions, and particularly that penitence and contrition which ſhould follow his being overcome by the ſtrength of temptation. Such a temper

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is doubtleſs a truly good one, and highly acceptable to the Divine Being: and that this was David's temper, cannot be denied; his ſins of murder and adultery themſelves (conſidered with their circumſtances, and his behaviour on after-reflection) notwithſtanding. It is alſo obſervable, that our ungenerous and *cruel* Critic (for he reckons the murdering of reputations in the number of cruelties) has applied this Scripture encomium on King David, to his character in general, which may only mean to characterize him with relation to his adhering faithfully and firmly himſelf to the one true God, and to his unwearied endeavours to keep an unſteady and diſcontented people from revolting to ſtrange Gods.

What our Author obſerves next of the ſtrange notions of certain Chriſtians, particularly concerning future puniſhment, is much more juſt: but in the ſecond ſection he falls more furiouſly than ever upon King David, calling him unjuſt, ungrateful, an adulterer, cruel, a tyrant, and a murderer; and to ſupport his invective, he quotes ſome paſſages of Scripture, which he appears to have very ill underſtood, together with ſome ſtories from the Jewiſh Rabbies, and ſuch like authorities.

From the opinions of mankind concerning the Deity or Deities worſhipped by them, he proceeds to the barbarous methods of worſhip ſo frequently practiſed by men, in torturing and deſtroying not only animals, but their own ſpecies, and even themſelves: a mere heap of dreadful ſtories, as before, ſome true, ſome falſe, of the horrid cruelties committed by the ſuperſtitious among mankind, by Jews and Chriſtians, as well as Pagans and Infidels.

The fourth Eſſay is an enquiry into the cauſes why Romiſh eccleſiaſtics are more cruel, and have been guilty of more horrid barbarities, than other perſons of a civilized and learned education. This he attributes principally to their being inſtructed in logics, and the moſt ſubtle arts of wrangling; in metaphyſics; in ſchool-divinity; in the works of the Fathers; and laſtly, in the romantic lives and lying legends of their ſaints. 'Add to 'this,' ſays he, 'that the tutors of youth ſet apart for the ſer'vice of the church, being generally churchmen, ſpare no pains 'to impreſs on the minds of their pupils, 1. An opinion that 'they are greatly ſuperior to laymen, from whom the moſt pro'found reverence is due to eccleſiaſtics: and 2. that what they 'call hereſy, and thoſe they call heretics, are by all poſſible 'means to be extirpated; and for this purpoſe every method, 'even the moſt compulſive, ſanguinary, and cruel, is not only 'neceſſary, and allowable, but highly acceptable and merito'rious with God; and that they, the clergy, are the principal 'inſtruments he makes uſe of to accompliſh this glorious work.'

In a ſupplement to this Eſſay, which is about nine times as long as the Eſſay itſelf, our Author, in proof of what is here alleged, gives ſome ſpecimens of the abſurdities to be met with in the works of the Fathers, and in Popiſh legends, &c. all which are the more tedious to be read, as they are collected from different Authors, in an injudicious manner, *Rudis indigeſtaque moles!*

Eſſay V. contains further thoughts concerning perſecution on account of religion, and ſome propoſals for preventing it. As he had ſhewn before, or endeavoured to ſhew, that churchmen have conſtantly been the principal promoters and inſtruments of perſecution among Chriſtians, and the motives, pretended and real, which led them to act ſo barbarous a part; ſo, in this Eſſay, he would prove, by what means they are become ſo extremely numerous, and have gained ſo great an influence and aſcendancy in the Chriſtian world; and what has moſt immediately and effectually enabled them to tyrannize and perſecute in ſo outrageous a manner as they have done. As he has delivered nothing on this head, but what is either well known to every body, or what expreſſes the ſame bitterneſs of diſpoſition towards eccleſiaſtics in general, which he condemns in them towards the laity, we ſhall paſs it in ſilence, and proceed to give our Readers his propoſals for preventing perſecution.

'The cauſes of perſecution on account of religion being thus 'evident, the remedies are obvious. Happy would it be, if 'they could as readily be applied as diſcovered!

'Thoſe remedies which ſeem moſt effectual and naturally to 'preſent themſelves are, I. To bring back religion to its *eſſen-* '*tials*; to diſencumber it from thoſe unneceſſary appendages, 'which deſigning and vile men, to ſerve their own wicked pur-'poſes, have added to it. II. Which will be an unavoidable 'conſequence of the former, to reduce the number of eccleſiaſ-'tics to ſuch only as are abſolutely neceſſary,' [if our Author be an eccleſiaſtic, he has it in his power to ſtrike *one* at leaſt out of the number of thoſe that are not abſolutely neceſſary] 'all of whom to 'be comfortably and decently maintained, but none in pomp and 'luxury, which not only very ill become their profeſſion and em-'ployment, but are attended with infinite miſchiefs. III. To 'puniſh as criminals (for they certainly are ſuch in an high de-'gree) all perſons, who by preaching, writing, or otherwiſe, 'ſhall endeavour to exaſperate men one againſt another, on ac-'count of religious opinions, which do not tend to immorality, 'or to diſturb the good order and peace of ſociety.' [Let the Author conſider, whether he himſelf might not be tried upon this article, as an exaſperator of men againſt one another, on account

of

of religion.] 'IV. and laſtly, which would be the crown of 'this moſt deſirable and truly glorious work of preventing per-'ſecution on account of religion—to truſt clergymen with no 'power but that of *doing good.*'

If this be ſo reaſonable a wiſh, let him conſider how he himſelf, or any man, whether he be of the church or not, would like ſuch a limited truſt. By this rule of his, no clergyman ſhould be entruſted with the power of delivering freely and honeſtly his own ſentiments on religious ſubjects, becauſe they *may* be wrong, and do miſchief; but may a layman then be entruſted ſafely with it? Does our Author, if a layman, think he has a right to the liberty of the preſs, and to advance, in this ſtrange performance, what notions he has thought proper, and would he have eccleſiaſtics denied the like privilege, becauſe, like him, they may abuſe it? This is to perſecute one body of men, that they may not perſecute others.

The next Eſſay, on everlaſting puniſhments, opens thus: 'Being fully perſuaded, that the horrible opinions commonly 'taught and entertained concerning God, eſpecially his puniſh-'ing the works of his own hands with everlaſting torments, 'are as falſe and pernicious, as ſhocking and dreadful, I ſhall 'without any ſcruple endeavour to ſhew the falſity of them.' Accordingly he explodes the following arguments uſually urged in ſupport of this doctrine: 'I. That becauſe ſin is infinite in 'reſpect of the object againſt whom it is committed, which is 'God, therefore it deſerves an infinite puniſhment. II. In 'confirmation of this doctrine, it is ſaid, that very great men, 'divines eſpecially, have believed and taught it. III. That the Scriptures plainly denounce theſe puniſhments. IV. That this 'doctrine is abſolutely neceſſary to deter men from being wick-'ed, and is part of the foundation of religion.'

Every judicious Reader will ſee that the third of theſe heads contains the argument which it concerned our Author principally to refute. But he is ſo far from proving, that this is not the Scripture doctrine, that the whole of what he ſays amounts only to this, viz. That ſome ſuppoſe the words *for ever*, and *everlaſting*, may be taken in a limited ſenſe, while others are very poſitive, that in thoſe places where they relate to puniſhment, they ought to be underſtood in an unlimited ſenſe. But ſuppoſing that theſe puniſhments are plainly denounced in the Scripture, then his anſwer is, that there are certain paſſages of Scripture not given forth by divine inſpiration, of which ſort thoſe are to be regarded that relate to threatnings of everlaſting puniſhments, and as proceeding merely from private opinion. This is the ſum and ſubſtance of our Author's anſwer to this

third objection: and ſure, of all the efforts to refute this doctrine, a weaker one was never made. Here is not the leaſt attempt to ſhew, that it is not the Scripture-doctrine. This, which is the main matter, is left undecided by our Author. Nay, what is worſe, he has recourſe to ſuch a kind of argument as muſt give the weakeſt adverſary an advantage over him, by putting it upon this footing, that though it ſhould be allowed to be the Scripture-doctrine, yet it ſhould be regarded not as the dictate of the Holy Spirit, but as *proceeding merely from private opinion.* At this rate, the words of our Saviour himſelf, where he ſays of the wicked, 'theſe ſhall go away into everlaſting 'puniſhment,' having a relation to future puniſhment, are not given forth by divine inſpiration, and therefore may not be certainly true, as *proceeding merely from his private opinion.* In ſhort, however falſe and pernicious, and even palpably abſurd, this doctrine may be, our Author, we fear, by his injudicious attack with ſuch moderate abilities, and ſlender ſtock of critical knowlege, has but encouraged the eſpouſers of it to think they have Scripture ſtill on their ſide.

Enough of our Author's talent for Eſſay-writing. His pretenſions to Oratory are equally good. The ſpecimen he has given us of his abilities, in this way, is entitled, 'An Oration in 'praiſe of Deceit and Lying, delivered before a mixed and nu'merous Aſſembly of both Sexes; Deceit being the Orator.' The chief deſign of it ſeems to be, to ſhew his wit, (with which he is not over-ſtocked) in abuſing the beſt and worthieſt characters in the Old Teſtament; and to vent his ſpleen (of which he has abundance) againſt churchmen, and, indeed, moſt other orders and ranks of mankind: and all this he has executed in a very affected, and diſagreeable manner.

D.

The Preacher's Plan: Or, Jonah's Commiſſion opened; in a Courſe of Sermons delivered at Criſpin-ſtreet, Spital-fields, London, upon theſe Words: Jonah iii. 2. Ariſe, go unto Nineveh that great city, and preach unto it the preaching that I bid thee. *By* John Potts, V. D. M. Printed for the Author, and ſold by Keith, &c. 8vo. 5 s.

THESE Sermons, we are told, in the Dedication, were the Author's 'primitive or firſt-fruits of his miniſterial 'labours,' among his people in Spitalfields; and as a general pleaſure was expreſſed when they were delivered from the pulpit, he has thought proper to dedicate them to theſe his admirers, in the following manner, viz.

'To

'To the Church and Auditory to whom I ſtatedly miniſter, aſ-
'ſembling in Criſpin-ſtreet, Spitalfields, London.

'Beloved,

'Since I commenced a Preacher of the everlaſting Goſpel, 'it hath been my practice, firſt by prayer, to ſeek a text from 'the Lord; and after I have received it, to ſearch by prayer and 'cloſe ſtudy into the ſenſe and import of the Spirit of God 'ſpeaking therein.—Accordingly, you may remember, when 'I firſt came among you, about five years ago, as a Probati-'oner, the words that the Lord then laid upon my mind to 'preach unto you from, were theſe, Gen. xxii. 14. *And Abra-'ham called the name of that place Jehovah-Jireh; as it is ſaid 'to this day, in the mount of the Lord it ſhall be ſeen.*'

Theſe words Mr. Potts would have his Auditors believe, were obtained from the Lord, to be the ſubject of his probation-ſermon. By the following expreſſion, however, it appears not improbable, that they might have been ſuggeſted to his thoughts in a mere *human* way, and by his own foreſight into the effect they were likely to produce upon a people wanting a Paſtor: 'which words ſeemed to bear a ſort of propitious prophe-'tic aſpect towards this dwelling-place of *Mount Zion*, then 'deſtitute of a Paſtor.' His interpretation too of Jehovah-Jireh, viz. the Lord will ſee or *provide*, makes it doubtful, whether, in the choice of this remarkable text, he had his face turned towards the heavenly Zion, or towards this *Dwelling-place* of Mount Zion in Criſpin-ſtreet, Spitalfields. Add to this, his acknowlegement of the Lord's having fulfilled the deſires of his heart after his ſettlement on this *holy* Hill. 'Hath 'his promiſe failed? Hath he not abundantly bleſſed the *provi-'ſion* of this *Hill* of Zion? Hath he not ſatisfied her Poor 'with bread? cloathed her *Prieſts* (read it in the ſingular number) 'with a bleſſing? cauſed her Saints to ſhout aloud for 'joy? and there made the horn of *David* to bud? while his 'enemies are cloathed with ſhame.'

As to the text which is the ſubject of the following Sermons, he tells us ſuch another ſtory, that while he was pondering upon the *Call* that had been ſent to him by this Church, theſe words were preſented unto his mind, and frequently ſounded in his ears, *Ariſe, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.* The ſtrong impulſe upon his mind from this text, however, was not, it ſeems, ſufficient to determine him to accept the Call, till an impulſe of a different kind, but with no leſs force co-operated with the other, as he meditated upon theſe encouraging words, *My preſence ſhall go with thee,*

and

and I will make all my goodneſs paſs before thee. This motive he freely owns, in conjunction with the other purely ſpiritual one, and a due courſe of faſting (which we hope the *proviſion* of *Zion* hath cured) and prayer—cleared his way for his acceptance of their Call, and his coming to this place.

The text thus fixed, with much ado; our Author opens the work itſelf, in the following *learned* and ſagacious ſtrain. 'If we are not ſuperficial Readers of, but ſtudious Ruminators 'upon the Lord's word, we may obſerve in this portion of it, 'which paſſes under the name of Jonah's Prophecy, *multum in 'parvo*, much in little: for, we have Geneſis, in the creation 'of the gourd; Moſes and the Law, in the denunciation of 'judgments; Chronicles, in the relation of an Hiſtory; Pro-'phecy, in the prefiguring the reſurrection of Chriſt; Pſalmo-'dy, in the Song that Jonas compoſed; and finally, Goſpel, 'in the ſuſpenſion of puniſhment, and the remiſſion of ſin.'

After a few more remarks of no greater conſequence, tho' leſs ridiculous, he enters upon the improvement of the words, and obſerves from them the following particulars. I. The authoritative commiſſion, *Ariſe, go.* II. The place he was to repair unto, *Nineveh, that great city.* III. The ſum of his commiſſion, *Preach unto it the preaching that I bid thee.* IV. The perſon authorizing him, or, who it was that gave him his commiſſion, in the Pronoun, *I.* V. The perſon who received this commiſſion, in the Pronoun *Thee.*—*Riſum teneatis!*

In the ſecond Sermon he lays down the following doctrine as an inference from the above particulars, viz. '*That when the 'great Head of the Church, our Lord Jeſus Chriſt, gives autho-'ritative commiſſion unto his Miniſters, to repair to a certain place, 'and preach his word, ſuch Miniſters are to proceed entirely accord-'ing to the inſtructions that they have received from him, or to 'preach the preaching that he bids them.*'

From this doctrine he propoſes to enquire, 'I. Into the na-'ture of the miniſterial Call and Commiſſion. II. Shew what 'are the inſtructions by which the Miniſters of God are to pro-'ceed in the exerciſe of their Miniſtry, or, ſhew what is im-'ported in preaching the preaching that the Lord bids them. 'III. Render ſome reaſons of the doctrine, or ſhew why it is 'that they are to proceed entirely according to the inſtructions 'which they have received from him. IV. Improve the whole 'in proper uſes.' The firſt of theſe particulars is the ſubject of no leſs than four Sermons. In the ſixth, he enters upon the ſecond, viz. What are theſe inſtructions by which a Goſpel Miniſter is to proceed in the execution of his office, or what is imported in the terms of the text, 'Preach unto it the preaching 'that I bid thee.' Upon this he treats in twelve Sermons, in which

which he conſiders the Matter and the Manner of Goſpel-preaching. As to the Matter of Goſpel-preaching, our Author makes it to conſiſt in twenty particulars, which he has enumerated, and inſiſted upon; 'beſides divers other points,' which, he ſays, 'a Miniſter of Chriſt is bound to preach, ſuch as theſe that re-'late unto the Church, the worſhip and ordinances thereof, as 'Baptiſm, Lord's Supper, and the like, which may be ſubjects 'for future enquiry.'

Of the twenty particulars we ſhall ſelect ſuch of them only as this famous Profeſſor of the art of Goſpel-preaching ſeems to lay the greateſt ſtreſs upon, and may beſt ſhew his own taſte and ſentiments. Goſpel-preaching then 'imports the preaching of 'the Unity, the Trinity, and the Divinity of the Deity.' Another eſſential point, is, 'to preach the doctrine of his '*Decrees*,' 1. the eternity of them. 2. The inconditionality of them. 3. The immutability of them; and 4thly, the ſovereignty of them. Another import of the miniſterial Commiſſion is, 'that we are to preach, that all mankind are 'guilty, before God, of the ſin that our firſt parents committed. 'It did not *fiſte* or ſtop with them in Paradiſe; but it extended 'itſelf to all that deſcended from him by ordinary generation.' This, he thinks, is very clear from Rom. v. 12, 13, 14. which portion of ſcripture furniſheth his imagination with theſe three things; '1. That as the firſt *Adam* was the repreſentative of 'all his poſterity, ſo Chriſt, the ſecond *Adam*, is the repreſen-'tative of all his ſpiritual ſeed. 2. That there is a reſemblance 'betwixt the federal repreſentation of *Adam*, with regard to his 'ſeed, and Chriſt with regard unto his ſeed. 3. That notwith-'ſtanding the ſimilitude, yet there is a diſparity between the two 'repreſentations.' The next thing imported in preaching the preaching that God bids, is, 'That the univerſal depravity of 'man's nature is to be preached, conformable to the inſtructi-'ons we have received concerning this matter, Iſai. i. 5, 6. 'Rom. iii. 10, 11.' The laſt important piece of Goſpel-preaching, which we ſhall quote from our Preacher's plan is, 'That he who is the Redeemer of the Elect, became man; 'and that he will eternally continue to be both God and Man, 'in one divine perſon.' As our Preacher ſhines very bright on this dark point of Orthodoxy, we ſhall conclude with extracting what he ſays upon it, as a proper ſpecimen of his manner of writing, and his talent of divinity diſputation.

'This truth is very profound; and it is among one of the 'moſt amazing prodigies that ever appeared in the world: *Be-'hold a Virgin ſhall conceive, and bring forth a ſon, and thou 'ſhalt call his name Immanuel.* Great indeed is the myſtery of 'Godlineſs in this reſpect; *God manifeſt in the fleſh, ſeen of an-'gels;*

'*gels*; who with angelic adoration admire the myſtery.—The 'firſt promiſe did point him forth as the ſeed of the woman; 'afterwards he was propheſied of as the *Shiloh*, and as the Star 'that ſhould ariſe out of Jacob. Iſaiah points him forth under 'the character of *the Child born unto us*, and *the Son given*; and 'when the hour of his actual incarnation came, we find in 'what light the Holy Ghoſt has ſet this glorious myſtery, 'Luke i. 31—35. *And behold, thou ſhalt conceive in thy womb, 'and bring forth a ſon, and call his name Jeſus: He ſhall be 'great, and ſhall be called the Son of the Higheſt. And the Lord 'God ſhall give him the throne of his father David. The Holy 'Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall 'overſhadow thee. Therefore alſo that holy Thing which ſhall be 'born of thee, ſhall be called the Son of God.* It is true, the Jews 'will not believe that he, who was born in Bethlehem, and 'crucified at Jeruſalem, in the reign of Auguſtus Cæſar, was 'the Meſſiah, notwithſtanding the moſt viſible marks of his 'being ſuch were upon him; and verily, it is none of the leaſt 'ſigns that the Son of man is come, to wit, the judicial blind-'neſs that is upon that people, together with other marks of 'the Lord's indignation againſt them, in their perpetuated diſ-'perſion and affliction. But ſtill this truth is further clear, 'from the removal of the ſceptre, which they themſelves ac-'knowleged at the time of Chriſt's crucifixion. Say they, *we 'have no King but Cæſar.* A plain declaration that the ſceptre 'was departed from Judah, and the Lawgiver from between 'his feet; for this was not to be the caſe with Iſrael, until ſuch 'time as Shiloh came: Gen. xlix. 10. Yea, does not the 'ceaſing of the daily ſacrifice ſpoke of by Daniel, which hath 'long ago ſubſided, together with the extinction of David's 'family, from which Chriſt was to deſcend, ſpeak in the loud-'eſt language, *that Jeſus is born in the city of David, who is 'Chriſt the Lord.* This divine perſon, who is the Saviour of 'ſinners, is God equal with the Father, not only ομοιουσιος, 'but ομοουσιος, as Athanaſius, that bold Champion of Chriſt's 'divinity, bravely pleaded againſt theſe black-mouthed blaſ-'phemers the Arians; who would go ſo far in acknowleging 'the Deity of the Son, as only to diſpute with the Orthodox 'about the letter ω: for they confeſſed, that there was a very 'great *ſimilitude* betwixt the Father and the Son; but not ſuch 'as made him *ſubſtantially* the *ſame* with him. Whereas the 'defenders of the faith againſt theſe anti-chriſtian Heretics, de-'clared according to his own word, that Chriſt is not only of the '*like nature*, but of the very *ſame nature* with the Father. Col. xi. '9. *In him dwelleth the fullneſs of the Godhead bodily.* Upon which 'text Dr. Prideux, Faſc. p. 76, critically remarks, Non παν το 'πληρωμα θεοτητος ſed θεοτητος, Non Divinitatis, ſed Deitatis.

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'*It is not the fulneſs of the Divinity, but of the Deity*; thereby 'ſignifying, the identity of eſſence with God the Father and Holy 'Ghoſt. We ſay, as he is the one God, ſo he is the *only* Re- 'deemer. Iſai. lxiii. 3. *I have trod the wine-preſs alone.* 'None but ſuch a perſon as he was capable to redeem; one that 'was both God and Man in one perſon: For God, as God, 'could not redeem; God abſolutely conſidered, could not be a 'Redeemer; becauſe, as God, he could not die; as God, he 'could not ſuffer; and without ſhedding of blood there was no 'remiſſion. Mere man, as ſuch, could not redeem; for he 'could only die as a man; and hence there could be no dignity 'ariſing from the nature of his ſuffering, to ranſom others; 'the price here would be quite too low, that the blood of a 'mere man ſhould be the price of the redemption of ſouls. 'Therefore our Redeemer is called Emmanuel, *God with us.* 'He that redeems us, was to be both God and Man, in two 'natures, and one perſon; God in our nature, and our nature 'in God; a Redeemer, by virtue of an hypoſtatical or per- 'ſonal union; and thus it is that he is a moſt mighty and a moſt 'meet Redeemer. The virtue of redemption ariſing from the 'infinite dignity of his perſon, it was requiſite, that our Re- 'deemer ſhould be man; that ſo being nearly related to man- 'kind, the right of Redemption might devolve upon him; and 'that he might be a ſubject capable of obeying and ſuffering in 'man's nature, Heb. ii. 14. Foraſmuch as the children are 'partakers of fleſh and blood, he alſo himſelf likewiſe took part 'of the ſame, that through death he might deſtroy him that had 'the power of death. Again, it was neceſſary that our Re- 'deemer ſhould be God, that his obedience and ſuffering in our 'nature, might be of infinite value for our Redemption; and 'alſo that his human nature might be ſuſtained under his into- 'lerable ſufferings for our ſins. The union of the two natures 'in the perſon of the Son, hath commonly been diſtinguiſhed 'from other unions; ſuch as that of the unity of the Trinity, 'and the myſtical union, by this name of the Hypoſtatical U- 'nion, in regard the humanity is united unto and ſubſiſts in 'the perſon of the Son of God. This hypoſtatical union, as 'the learned Turrentine ſuggeſts, is different from the union of 'the Trinity, in regard that is the union of three perſons in one 'nature; but this is the union of two natures in one perſon: 'and it is different from the myſtical union; inaſmuch as that 'is the union of many perſons to one; but this is of one per- 'ſon to two natures; and it is different from the union betwixt 'ſoul and body, in regard death makes a diſſolution of that 'union; but death does not effect this of the hypoſtatical.'

The Natural History of Cornwall. The Air, Climate, Waters, Rivers, Lakes, Sea, and Tides; of the Stones, Semimetals, Metals, Tin, and the Manner of Mining; the Constitution of the Stannaries; Iron, Copper, Silver, Lead, and Gold, found in Cornwall. Vegetables, rare Birds, Fishes, Shells, Reptiles, and Quadrupeds: Of the Inhabitants, their Manners, Customs, Plays or Interludes, Exercises, and Festivals; the Cornish Language, Trade, Tenures, and Arts. Illustrated with a new Sheet Map of the County, and twenty-eight folio Copper-plates, from original Drawings taken on the Spot. By William Borlase, A. M. F. R. S. Rector of Ludgvan, and Author of the Antiquities* of Cornwall. Folio. 1l. 11s. 6d. Sandby.

THE county of Cornwall, by its remote situation, being the most westerly point of the island, is not so generally known as other parts of England; though rich in natural curiosities, and resorted to in early ages, by the commercial nations of those times, for that inexhaustable Tin, which still continues to enrich its present Proprietors, and to support the numerous labourers in its mines.

The inquisitive Naturalist will, we doubt not, find in this work, all that pleasure which the resolution of his enquiries can afford. To others, it will undoubtedly appear a dry unintersting performance. We shall, therefore, in all probability, stand excused by the generality of Readers, if we are not very particular in our account of it; since we shall hardly be able to extract much entertainment for them, out of Earths, Fossils, and petrified Substances.

Nevertheless it may not be improper to take notice of some things peculiar to a county which, by its marine situation, cannot but differ much from the more inland parts of our island.

Mr. Borlase observes, that 'the air of Cornwall must needs 'partake of the salts of the sea adjoining, in a great degree, 'and therefore corrodes iron in a very short time, and near the 'sea more than in the inland parts; the bars and frames of win-'dows, and every thing else made of iron, presently giving 'way to the salt spray, let them be painted ever so well. This 'saltness of the air is also very unfavourable to scorbutic habits; 'the sea-vapour not being sufficiently corrected by a proper 'quantity of effluvia from the land. It is also very prejudicial 'to shrubs and trees; and near the sea-shores, especially to-

* For an account of the Antiquities, see Review, vol. XIV. page 415.

'wards the West, whether mixed with the North or South 'winds, will permit a tree to rise very little above its shelter, 'which is very discouraging to all new plantations. Indeed 'there is reason to think, that vapours in general, raised from 'the land, and dropping in rains, are much more nourishing 'to plants than those exhaled from the sea. For vapours from 'the land are charged with the particles of the soil they rise 'from, and supply the plants and trees, wherever they fall, 'with a kindly juice, mixed with fresh and new earth; and this 'is the reason that the more water is distilled (that is, forced to 'deposit its terrene fæces) the less it nourishes plants: now va-'pours raised from the sea can be no other than strained or dis-'tilled salt water, and therefore cannot be so fit for vegetation, 'which is confirmed also by this observation, that most trees 'thrive better at a little distance from the sea, than near its 'brink.'

Our Author has taken occasion to introduce some philosophical reasonings upon the nature of Water, together with some hypothetical conjectures on the generation of Springs, Vapours, Wind, and Rain; which being founded on their well known properties, display nothing either very new or striking, especially as Derham and others have treated of these subjects before.

It is well known that the sea has receded from certain places that were formerly Sea-ports, although now at some distance from the water: this alteration is by some ascribed to earthquakes; by others to a sinking or diminution of the sea. Either of these suppositions appears absurd, if we consider, that respecting the first, though a *terræ motus* may sink a pool, or raise a hill, it can hardly elevate a large tract of land, and at the same time preserve the former face of the country; and if we suppose the retreat of the water to be owing to its bursting into, and filling some interior caverns at the bottom of the sea, the enlargement of the shores must inevitably be universal, which is by no means the case.

As such phænomena are partial, being only noticed at particular places, and the changes not being recorded as sudden effects, it is most reasonable to conclude them owing to similar causes with those which choak up the rivers and harbours in Cornwall. Mr. Borlase relates, that the 'rivers and creeks 'were formerly navigable much higher up than they are now: 'the truth is, the beds of the rivers are raised several feet per-'pendicular, by the earth, sand, and gravel from the hills: this 'is natural in all places, in proportion to the quantity of rain, 'the declivity of the grounds, and the largeness of rivers; but 'with us in Cornwall much promoted by digging and stream-'ing for, stamping and dressing our metals, all performed at the water-

'water ſide, and the refuſe all waſhed into the rivers, thence 'into our harbours. This is a growing evil, complained of by 'Leland and Carew, (page 27) but ſtill unredreſſed; and as 'there are many more mines now than formerly, the beds of 'our rivers will riſe proportionably quicker than in former 'times, and make it ſtill more difficult to continue the naviga-'tion even upon its preſent footing. There was an Act of Par-'liament, made in the 23d of Henry VIII. "That none ſhould "labour in tin-works near the Devon and Corniſh havens," '(Carew, page 27); and though this act is obſolete, it might 'poſſibly be re-enacted upon proper application, and be made 'more effectual to anſwer the ſalutary purpoſes intended.'

Our Author has made ſeveral obſervations with regard to the advantages derived to the trade of Cornwall, from its proximity to the ſea: but more eſpecially on the importance which an exact knowlege of its coaſts would be of to mariners; together with the effects produced upon the currents by the diviſion of St. George's from the Iriſh channel: points at preſent very imperfectly underſtood.—Theſe remarks appear to us ſo well founded, and ſo pertinent, that we preſume the public will ſuffer no injury by our contributing toward making them more generally known.

'The Sea-coaſt ſpreads itſelf along the South and North parts 'of Cornwall, to ſuch a degree, that if we eſtimate the curva-'tures of the South and North coaſt, and make alſo a juſt al-'lowance for the much fewer curvatures of the boundary to-'wards Devonſhire, we ſhall find, that four parts in five of the 'out-line of Cornwall are expoſed to the ſea.

'This marine ſituation has its advantages; it fills our bays 'and harbours, makes a number of fiſhing creeks, brings its 'native products, ſand, ore-weed, and fiſh, (as well as foreign 'merchandize) home to our doors in a multitude of places, ex-'ports our tin and fiſh with great conveniency; its vapours ge-'nerate and feed our brooks, and ſoften the air; its cliffs ſo 'near on either hand facilitate the drains of mines; they alſo 'open the treaſures of metals, uſeful earths, and minerals, to 'the inquiſitive eye; in ſhort, the ſea being on every ſide of 'us, procures plenty, and promotes trade and employment in 'many ſhapes utterly unknown to the more inland counties. 'Some circumſtances, however, of this our natural ſituation have 'their diſadvantages: our coaſt is not only extended greatly in 'proportion to the area of land, but it has many promontories 'jutting out on each ſide, which neceſſarily make deep bays, 'and unhappily augment the diſtreſſes of Sailors in ſtormy wea-'ther: another inconvenience of our ſea ſituation is, that the 'land ſhooting out ſharp like a wedge into the Atlantic Ocean,

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'ſhips oftentimes miſtake one Channel for another; or are 'drawn aſide from their true courſe by the inequality of the 'tides. Farther: the irregularity of the tides riſing from the 'prominency of the head-lands, is alſo increaſed, at the ex-'tremity of Cornwall, by the Scilly iſles, which narrow the 'Channel, (whether the tide ſets to the North or the South); 'and, conſequently, increaſing the velocity of the current, 'promote a more than ordinary indraught into both Channels. 'The tide of flood at the Land's-End riſes on the top of a com-'mon ſpring eighteen feet, and from that to twenty-four, ac-'cording to wind and weather; inſomuch, that in ſtormy wea-'ther, from the South-Weſt, it has riſen to the height of thir-'ty feet; but at the common neap tides only thirteen feet uſual-'ly, and at a very dead neap it has not riſen above ten feet. 'During the flood, the tide at the Land's End ſets inward from 'the South near nine hours; its run is eight hours in moſt places 'betwixt Scilly and the Land's End; but the ebb continues on-'ly betwixt three and four hours. This is a very dangerous 'ſingularity, if not known, and properly regarded; but the 'greateſt difficulty of all, which our maritime ſituation lies un-'der, is this; that an accurate ſurvey of our ſhores, and a 'preciſe determination of our Latitude and Longitude, has ne-'ver yet been taken, not ſo much as of the Lizherd, the firſt 'land uſually made by ſhips homeward bound, and the South-'ernmoſt point of England, from which moſt ſhips outward-'bound to the Southward-begin their reckoning: here a falſe 'ſtep is made at firſt ſetting out, and unleſs rectified by repeated 'obſervations, it may be of fatal conſequence. To have the 'Latitude and Longitude aſcertained at the extremity of the 'iſland, where ſhips begin and end their reckongs, is certainly 'a matter of the greateſt moment to commerce, and ſhould be 'performed by a variety of the beſt inſtruments, at ſubſequent 'times, and by more than one ſkilful hand. This has never 'yet been done, nor will be probably, but by the interpoſition 'of the Government, whoſe attention and nomination of pro-'per perſons, and proviſion of a ſufficent apparatus of aſtrono-'mical inſtruments, (an expence ſeldom within the reach of a 'private purſe) this matter, I ſpeak it with ſubmiſſion, ſeems 'to me exceedingly to deſerve.

'Another circumſtance claims the attention of our country-'men; our harbours are generally at the mouths of rivers, and 'not very diſtant from the hills where they riſe, and of courſe 'not ſo long or deep as where the rivers and creeks run farther 'up into the land: they are therefore more apt to be choaked 'with ſands and rubbiſh than in other ſituations. Too much 'care therefore cannot be taken that ſhips diſcharge not their

'ballaſt in improper places, ſo as to obſtruct the navigable 'channel, a grievance of which many intelligent Traders are 'apprehenſive, as it may affect our ſea-coaſts in time, when a 'remedy may not eaſily be found out.'

Several Metals are found in Cornwall, but Tin is the peculiar commodity of the country, and as ſuch, claims Mr. Borlaſe's peculiar notice; but this not being a general ſubject, we ſhall not enlarge our article by dwelling upon it.

The inhabitants of this county may be conſidered as a diſtinct people from their neighbours, ſince they have, till lately, preſerved a dialect of the old Britiſh language, not much different from the Welch; and have, beſides, many peculiarities in their manners and cuſtoms, apparently of great antiquity.

It may not be amiſs here to introduce a medical proceſs, which if it does not obtain in practice, is worthy notice for its ſingularity.

'A very ſingular manner of curing Madneſs is that mention-'ed by Mr. Carew, (page 123) in the pariſh of Alternun in 'this county. It was the cuſtom to place the diſordered in Mind 'on the brink of a ſquare pool, filled with water which came 'from St. Nun's well. The Patient having no intimation of 'what was intended, was, by a ſudden blow in the breaſt, tum-'bled into the pool, where was toſſed up and down by ſome 'perſons of ſuperior ſtrength, till being quite debilitated, his 'fury forſook him; he was then carried to the church, and 'certain Maſſes ſung over him; if he was not cured at once, the 'immerſion was repeated. This cuſtom was practiſed proba-'bly in ſome other parts of this county as well as at Alternun; 'for at the foot of St. Agnes's holy well, (a place formerly of 'great reſort) I think the remains of ſuch a pool are ſtill to be 'diſcovered, though the ſea has demoliſhed the walls. The 'Corniſh call this immerſion *Bouſſening*, from *Beuzi* or *Bidhyzi*, 'in the Cornu-britiſh and Armoric, ſignifying to dip, or drown. '*Belgicè Buyſen* (ſays Lye's Junius in *Bowſe*) *unde Anglicè* 'Bowſe *potare, largiter bibere.* This may ſeem to the gene-'rality ſo very impotent a remedy, that people might eaſily be 'perſuaded to look upon any cure that enſued as the miraculous 'effect of the holy water, and the interpoſition of St. Nun; 'but if we recollect that madneſs is no other than a raging fever 'that interrupts for a while, and diſſipates all congruity betwixt 'ideas and things, we may ſoon ſatisfy ourſelves, that without 'any miracle, ſo violent an exerciſe of the body in cold water, 'was no contemptible preſcription, ſomething very like this

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method in parallel caſes, having been approved of and practiſed by the greateſt Phyſicians.'

This work is a laborious undertaking, and is well printed, with the additional embelliſhment of near thirty Plates, containing ſubjects of Natural Hiſtory, and the Seats of the principal Gentlemen reſiding in that county. Of theſe latter, though it is to be hoped, that being chiefly antique manſions, the antique cuſtom of old Engliſh Hoſpitality may ſtill be preſerved in them; yet, excepting two or three modern edifices, they bear few marks of external elegance, and therefore appear with little advantage upon paper. But as they are engraved at the expence of the proprietors of the ſeveral edifices, &c. it is certain they are no diſcredit to the book.

N. B. Beſides the work before us, and the *Antiquities of Cornwall* already referred to, our Author publiſhed, in 1756, *Obſervations on the ancient and preſent State of the Iſles of Scilly:* See Review, vol. X. page 428.

N.

The Nature, Deſign, Tendency, and Importance of Prayer: illuſtrated in ſeven practical Diſſertations on the Lord's Prayer. By W. Weſt. 8vo. 3s. ſewed. Griffiths, and Henderſon.

IN a ſhort Preface to theſe Diſſertations, Mr. Weſt very juſtly obſerves, that the ſtrongeſt objections which have been urged againſt Chriſtianity, have ariſen from the miſrepreſentations of its profeſſed Patrons and Defenders; and that among the ſeveral branches of the Chriſtian religion, which have ſuffered by miſrepreſentation, none perhaps has been more egregiouſly miſtaken and miſapplied than that of Prayer. His deſign, therefore, is to reſcue this part of our religion from the falſe lights and diſguiſes that have been thrown upon it by ignorant or ill-deſigning men; and to repreſent it in that true and genuine light, in which our Lord has recommended it—that it may appear to the judicious and impartial to be a moſt benevolent and wiſe inſtitution, calculated to anſwer the beſt purpoſes, to all that properly engage in it—tending to eſtabliſh and improve our acquaintance with God, and to propagate and extend among our fellow creatures, ſuch ideas of his moſt glorious, amiable, and perfect character, as are the only ſolid foundation of all true religion among men.

Our Saviour, in the plan he has ſet before us, as our Author obſerves, has evidently furniſhed us with the proper means.

of attaining to the cleareſt, and moſt conſiſtent views of the deſign and tendency of Prayer—for in that form, which he expreſsly intended for the uſe of his diſciples, he ſeems to have preſerved a ſteady regard, and to have directed their attention to the general, and all-comprehending providence of God, whoſe benevolence and wiſdom are every way equal to the bounds of his creation—for want of attending to which, many ſeem to have treated this ſubject, and to have engaged in this ſervice, ſays Mr. Weſt, in a manner that has expoſed it to inſuperable difficulties and objections. Theſe he endeavours to avoid, and in the execution of his deſign, he has, in our opinion, ſhewn a great deal of judgment, and given ſuch a clear and rational repreſentation of the nature and deſign of Prayer, as plainly ſhews that it is both our duty and intereſt to practiſe it with ſincerity and ſtedfaſtneſs. His manner of writing, tho' it has nothing particularly ſtriking in it, is clear and eaſy; and an air of candour and modeſty appears through the whole performance. He concludes with a *form of addreſs* to the Almighty, upon the plan of the Lord's Prayer, which as it contains a kind of ſummary view of what is advanced in the *Diſſertations*, we ſhall cloſe this article with laying it before our Readers.

'Almighty and moſt gracious God! thy throne is eſtabliſh-
'ed in heaven, and thy ſupreme unlimited dominion will eter-
'nally endure, for thou art the God and Father of all. We
'eſteem it our higheſt honour, and the foundation of all our
'happineſs, that we are permitted to call thee our Father, and
'encouraged to addreſs our devotions to thee, under that moſt
'venerable and endearing name. We deſire, therefore, with
'the profoundeſt reverence and adoration, and with true filial
'piety and affection, to preſent ourſelves before thee—and to
'direct the whole attention of our minds to the moſt high and
'ſovereign Lord, the moſt benevolent and wiſe Parent of the
'univerſe, the Father of lights, from whom every good and
'perfect gift moſt freely deſcends, and with whom there is no
'variableneſs and ſhadow of turning—In all the works of thy
'hands—in the heavens above—in the earth beneath—in the
'infinite variety of thy creatures around us—and in our own
'ſtupendous frame, and ſtructure of body and mind—thy per-
'fections—O God!—are diſplayed, in ſuch a light, as ſtrikes
'us with the higheſt admiration, and poſſeſſes our hearts with
'the deepeſt ſentiments of reverence and gratitude to thee.

'We are under the moſt ſacred and inviolable engagements,
'to do honour to thy great name—and to pray, that it may be
'univerſally known and adored—that thine almighty power,
'thine infinite wiſdom, and all-comprehending goodneſs, may
'be

'be duly acknowleged and celebrated by all thy creatures, that 'diſcern the effects of thoſe tranſcendent excellencies and perfec- 'tions of thy nature. That as the inanimate creation gives 'thee praiſe, by that glorious and magnificent appearance which 'it exhibits to our ſight and contemplation, ſo we, and all that 'are capable of ſurveying it, may pay a ſuperior, a voluntary, 'and rational homage at the footſtool of thy throne. In order 'hereto may we be ever poſſeſſed with ſuch juſt and worthy ap- 'prehenſions of thee, as ſhall engage our beſt affections, and 'diſpoſe us, upon every proper occaſion, to expreſs our faith and 'hope, and truſt in thee; and to pour out our hearts before 'thee, in the moſt grateful acknowlegements of thy goodneſs, 'and humble requeſts for the continuance of thy favour.

'May that kingdom which thou haſt eſtabliſhed by our Savi- 'our be enlarged throughout the earth—may the Sun of righte- 'ouſneſs ariſe, and ſhine with irreſiſtable light and glory upon 'all mankind; and ſcatter thoſe clouds of ignorance, error, and 'ſuperſtition, in which they are ſo generally and ſo deeply in- 'volved—*that all men may know Thee, the only true God, and 'Jeſus Chriſt whom thou haſt ſent*—that they may be fully ac- 'quainted with thoſe laws, that will make them wiſe unto ſal- 'vation; together with their moſt weighty and awful enforce- 'ments—And may all we that enjoy this light, feel the vital 'power and efficacy of it upon our hearts; and by humble un- 'affected piety to thee, brotherly affection to one another, and 'the moſt extenſive goodneſs to mankind, contribute to the 'univerſal ſpread of a religion ſo excellent, ſo truly divine.

'And may we be all effectually ſupported and aſſiſted from 'above, in the exertion of our beſt abilities in thy ſervice, that 'others may be influenced by our examples, not only to receive, 'but to obey thy commands—that men may univerſally comply 'with the true ſpirit and deſign of Chriſtianity, and thereby 'ſhew their ſincere approbation of it—*and thy will may be done 'on earth, as it is done in heaven.*—And, O thou great, and 'wiſe, and good Governor of the world—whoſe counſel ſtand- 'eth for ever, and the thoughts of thy heart to all generations '—who ordereſt and diſpoſeſt all things according to the im- 'mutable and beſt concerted purpoſes of thy will—grant that 'we, and all others, may humbly reſign ourſelves to thine all- 'wiſe diſpoſals—chearfully ſubmit to all thoſe difficulties and 'inconveniencies which thou, in infinite wiſdom, art pleaſed to 'allot us, or to permit to fall upon us—and thankfully acknow- 'lege thy fatherly care and providence, in every ſtation and 'circumſtance of life.

'To thine inexhauſted bounty and benevolence—moſt gracious Father!—we are indebted for the ſupply of all our wants —to Thee therefore would we addreſs our humble ſupplications, for all thoſe things which we daily ſtand in need of, in order to our comfortable ſupport and ſubſiſtence in this world, —that thy bleſſing may attend our lawful and honourable endeavours for this purpoſe—and if, through thine indulgent providence, we abound in temporal good things, may we kindly and chearfully communicate to the relief of the poor and the diſtreſſed, as an acknowlegement, in part, of thy favour and kindneſs to ourſelves; which all our beſt and higheſt ſervices will fall infinitely ſhort of fully repreſenting.——

'But O, moſt holy and merciful God—ſo far have we been from properly acknowleging thy favours, and retaining a grateful remembrance of them upon our minds, that we have in innumerable inſtances abuſed and forgotten them.—We have reaſon to be covered with ſhame and confuſion—and to be filled with the ſincereſt grief of heart—when we conſider againſt whom we have offended, and how great our ingratitude, and our follies have been—may a true ſenſe of theſe things affect us with the moſt ingenuous and unfeigned ſorrow for our paſt conduct, ſo far as it has been contrary *to thy moſt righteous laws*—and may our repentance be acceptable in thy ſight, and our ſins be forgiven—even as we hope we can ſincerely ſay, that we do forgive all that have offended or treſpaſſed againſt us; and that we are ready to diſcharge all offices of friendſhip and kindneſs towards all our fellow-creatures.

'And may we never more return again to folly, nor indulge ourſelves in any diſpoſitions towards it—But may thine all-ſufficient aid—may the wiſe and excellent laws—the kind and fatherly admonitions—the great and noble encouragements which thou haſt given us—and the glorious and divine example which thou haſt ſet before us—effectually arm us againſt all the powers of ſin, and render us ſuperior to all the temptations of this world. That ſo we may be happily delivered from thoſe innumerable evils and miſchiefs to which folly, vice, and wickedneſs of every kind will inevitably expoſe us—and enjoy that peace and ſatisfaction of mind, which ariſes from a ſenſe of thine approbation, and a proſpect of that glorious world which we are encouraged to hope for, through Jeſus Chriſt our Lord—who has inſtructed us to offer theſe petitions to Thee our heavenly Father, to whom we would aſcribe all honour, glory, and dominion, both now and for ever. *Amen.*'

The Caſe of the Royal Martyr conſidered with Candour; or, an Anſwer to ſome Libels lately publiſhed in prejudice to the Memory of that unfortunate Prince; particularly to I. *A Letter to a Clergyman, relating to his Sermon on the 30th of January: Being a compleat Anſwer to all the Sermons that ever have been, or ever ſhall be, preached in the like Strain on that Anniverſary.* II. *An Enquiry into the Share which Charles* I. *had in the Tranſactions of the Earl of Glamorgan, &c. Wherein the Conjectures and main Poſitions of that Writer are ſhewn to be falſe, groundleſs, and by no Means reconcileable with the Character of a Critic or a Scholar.* 8vo. 2 vols. 6s. Richardſon, &c.

NO period of ancient or modern Hiſtory has undergone ſuch various Comments, or produced ſuch furious Debates and Party Diviſions, as the reign of *Charles the Firſt*. When we reflect on the many tedious and voluminous productions which have appeared on both ſides, we are amazed that the Diſpute is ſtill continued with as much heat and animoſity as ever: But when we conſider, that mankind in general, are rather impelled by the violence of Prejudice, than urged by the weight of Reaſon, we are induced to believe, that the conteſt will be endleſs.

It is ſcarce credible how few, even of thoſe who preſume to inſtruct the public, do, in reality, think for themſelves. Men are too apt to miſtake the power of Prepoſſeſſion, for the force of Conviction: and while they flatter themſelves, that they follow the dictates of their own Reaſon, they are in fact the Dupes of other men's Paſſions. From the tincture of education, from the zeal of friendſhip, and from a multitude of other cauſes, men imbibe wrong principles, which they have not ſtrength of mind to eradicate; and being deceived themſelves, they induſtriouſly and innocently labour to miſlead others. It is by theſe means that *vulgar Errors* are propagated, and that the miſtake of one man, becomes the error of a million.

When erroneous poſitions are thus blindly adopted, it is an arduous and almoſt impracticable taſk, to undeceive the multitude. It would be eaſier to perſuade the original Author, to make a recantation of his falſe tenets, than to win the leaſt conceſſion from his bigotted followers. As their own free reflections, and unbiaſſed reaſon, are not the primary ſources from whencethey draw their concluſions, they are conſequently bewildered in argument, and loſt in a labyrinth of which their Maſters only have got the clue. Thus opinion, in them, becomes a matter of Faith.

But of thoſe who have the reſolution to judge for themſelves, *all* are not qualified for the diſcovery of truth. Some, from an eagerneſs and impetuoſity of temper, overlook material points of evidence, and purſue their reſearches with rapid and deſultory ſteps, inſtead of a ſober and regular progreſs. Others, from too exquiſite a ſenſibility of nature, are apt to receive too haſty impreſſions. If, in a controverted caſe, they meet with a particular incident which ſtrikes their paſſions, the effect which that ſingle circumſtance produces in their minds, operates thro' the whole courſe of their enquiry, and inclines them to follow the partial impulſe of that ſudden impreſſion.

It is much to be regretted, that the beſt minds are moſt liable to the pernicious effects of prejudice, and moſt pertinacious in defence of miſtaken principles. Unleſs therefore they are endowed with more than common force of underſtanding, to counteract their zeal, their very virtues will contribute to deceive them.

Truth, however, does not only ſuffer from the violence of miſtaken prejudice, but is often injured by the fallacy of wilful miſrepreſentation. Even thoſe who may otherwiſe be juſtly deemed good men, may be ſometimes found culpable in this reſpect. Be their concluſions ever ſo erroneous, if they are convinced in their own minds, that they are juſt and warrantable, they are not always ſcrupulous about the *means* of perſuading others. They will not heſitate to ſuppreſs ſome circumſtances, and miſ-ſtate others, which combat againſt the opinion they would inculcate. They think themſelves honeſt, at the ſame time that they are diſingenuous: and conſider it as a kind of pious fraud, to uſe every method of making others converts to thoſe principles, which they themſelves are ſatisfied to be right and profitable.

If Diſputants would regard each other in a candid light, and on each ſide make allowances for the frailty of human judgment, they would never contend with aſperity and rancour. Such illiberal ſeverity is only juſtifiable, when an Opponent evidently perſeveres in error, in defiance of inward conviction: or when he maintains principles, which manifeſtly argue the corruption of his heart.

Conſiderations of this nature, will diſpoſe us to judge of party controverſies with juſtice and moderation: yet, in our review of the work before us, we ſhall find it difficult to adhere to the former, and, at the ſame time, preſerve the latter. The Author, reſt his pen! appears to be a good ſort of man, but a very indifferent Reaſoner. The notice he claims, is rather due to the bulk of his book, than to the merit of the contents: For

it

it might be deemed unpardonable in us, to condemn a publication conſiſting, in the whole, of 629 pages, without ſpecifying the grounds of our cenſure.

This multiloquous Writer has, in a tedious Preface and Introduction, endeavoured to invalidate all his Antagoniſts authorities, and to eſtabliſh Lord Clarendon in oppoſition to them, as the only candid and authentic Hiſtorian. He has omitted no circumſtance which he could collect either from Writing or Report, to render the memory of the Republican Writers obnoxious, and to make them appear in the blackeſt light, when contraſted with Clarendon.

But this attempt ſhews more the ebullition of Party zeal, than the diſcretion of a candid Enquirer. A ſlender acquaintance with the human heart, will incline us to diſtruſt the Writers on both ſides. As Lord Clarendon was a ſervant of the King's, and particularly honoured with his Majeſty's confidence and friendſhip, it is natural to ſuppoſe, that gratitude and affection to his Maſter, would rather biaſs him in favour of the royal cauſe. As the Anti-royaliſts, on the other hand, thought themſelves aggrieved by regal oppreſſion, we may conclude, that their enmity to the King, would prompt them to repreſent his actions in the moſt odious light.

There are, however, *many material Facts* in which Lord Clarendon and the oppoſite Writers are agreed, and which indubitably prove the exertion of illegal and arbitrary power in the King. As to the aggravations on one hand, and the palliations on the other, they ſeem of little conſequence towards determining the merits of the diſpute. The leading facts being admitted on both ſides, every ſenſible and diſpaſſionate Reader is qualified to make his own comment: and that theſe acknowleged facts are ſufficient evidences of tyrannick ſway, will appear in the courſe of this article.

But the authenticity of Lord Clarendon's Hiſtory, being diſputed by Oldmixon, and others, our Author has produced Vouchers of its being genuine, which, as the doubt has been lately revived, we have extracted for the Reader's ſatisfaction.

'The intelligent Reader,' ſays he, 'need not be told, that 'this was the Writer*, who firſt excepted to the genuineneſs 'of Lord Clarendon's Hiſtory. He tells his Readers, that that 'Hiſtory was interpolated and altered in ſeveral places by the 'Oxford Editors. The chief evidence he produces, in ſupport 'of this great charge, is the following letter from one Mr. 'Ducket:

* Oldmixon.

SIR,

" SIR,

" Accidentally looking on ſome of the ſheets of your Hiſto-
" ry of England, during the Reigns of the Royal Houſe of
" Stuart, at the Bookſeller's, I find that you mention the Hiſ-
" tory of Lord Clarendon; wherein you juſtly queſtion the ge-
" nuineneſs of that book. In order to put the matter out of
" doubt, I here ſend you the following account:

" Mr. Edmund Smith, a man very well known in the learn-
" ed world, came down to make me a viſit at ———, about
" June 1710; where he continued, till he died, about ſix
" weeks after.

" As our converſation chiefly ran upon Learning and Hiſto-
" ry, you may eaſily think that Clarendon's was not forgotten.
" Upon mentioning that book, he frankly told me, *that there*
" *had been a fine Hiſtory written by Lord Clarendon; but what*
" *was publiſhed under his name, was only patch-work, and might*
" *as properly be called, the Hiſtory of Al——, Small——, and*
" *Atterbury; for to his knowlege it was altered; nay, that he*
" *himſelf was employed by them to interpolate, and alter the ori-*
" *ginal.* He then aſked me, *Whether I had the book by me?* If
" I had, He would convince me of the truth of his aſſertion, by
" the very printed copy. I immediately brought him the folio
" edition; and the firſt thing he turned to, was the Character
" of Mr. Hampden, where is that expreſſion: *He had a head to*
" *contrive, a heart to conceive, and a hand to execute any villainy.*
" He then declared, *it was foiſted in by thoſe Reverends.*

" I have only to add this, that he not only underlined this
" paſſage, as a forgery, but gave, during the ſhort time he liv-
" ed with me, the ſame remark to ſome hundreds more.

" I am, Sir, &c."

' And how was this account received by the public, and what
' was the conſequence of it? Why, Biſhop Atterbury lived
' long enough to hear this idle tale, and to give an anſwer to it;
' wherein he plainly made it appear, that either the *whole* muſt
' have been invented by Mr. Ducket or Mr. Oldmixon, or both;
' or elſe that Mr. Edmund Smith (if he told Mr. Ducket what
' the letter ſays he did) muſt have died with a lie in his mouth;
' it being certain, that neither Biſhop Smalldridge nor Biſhop
' Atterbury were any ways concerned in preparing that Hiſtory
' for the preſs. Since the Biſhop's death, the judicious Dr.
' Burton has examined the whole account, and ſhewn it to be
' entirely falſe and groundleſs in all its parts.

' In the above Letter it is obſervable, that Mr. Smith is ſup-
' poſed to have ſaid or inſinuated to Mr. Ducket.

' 1. That

'1. That the Deans Aldridge, Smalldridge, and Atterbury, 'were concerned in the publication of Lord Clarendon's Hiſ- 'tory. 2. That he himſelf was employed by them to interpo- 'late and alter the original; and 3. That accordingly ſeveral 'hundreds of paſſages were actually altered, and particularly 'that the character of Mr. Hampden *was foiſted in by thoſe Re-* '*verends.*

'To the firſt of theſe poſitions it has been replied and prov- 'ed beyond all contradiction;

'1. That neither Dr. Smalldridge nor Dr. Atterbury were 'any ways concerned in the publication of the ſaid Hiſtory;

'2. That the aſſertion of Mr. Smith, *that he was employed* '*by thoſe Gentlemen to interpolate and alter the original*, muſt con- 'ſequently be falſe, and his evidence not much to be regarded 'in any reſpect whatſoever*.

'3. The third poſition has likewiſe been diſproved in as clear 'and full a manner as can be deſired. To omit other proofs, 'the ſeven firſt books of the *manuſcript* copy of the ſaid Hiſtory 'have been produced and expoſed to public view; and the cha- 'racter of Mr. Hampden has been ſeen by ſeveral perſons of 'diſtinction, in Lord Clarendon's own hand writing. But the 'account which Dr. Burton has given us of this particular, may 'poſſibly be more ſatisfactory to the curious Reader; for which 'reaſon I ſhall give it him in his own words:

"The very controverted clauſe (ſays the Doctor) is now to "be ſeen in Lord Clarendon's own hand-writing, in a ſmaller "work, containing the Hiſtory of his Life, and from which he "tranſcribed the moſt conſiderable part into his Hiſtory of the "Rebellion. He there gives Mr. Hampden's character in theſe "words, *He had a head to contrive, a tongue to perſuade, and a* "*hand to execute any miſchief; and his death appeared to be a* "*great deliverance to the nation.* 'Tis further obſervable, that "the Latin words from Tully are cited here, and applied to "Mr. Hampden with this paraphraſe of them, without men- "tioning the name of Cinna, as in the printed edition, p. 226.

"In another place, p. 83, ſpeaking of this Hiſtory of Lord "Clarendon's Life, the Doctor has theſe words: This is dated

* In ſupport of Mr. Smith's character, we ſhall here take leave to cite a paſſage from the Lives of the Poets, vol. IV. p. 306. viz. "His talent in this kind [Hiſtory] was ſo generally confeſſed, that he "was made choice of by ſome great men, to write a Hiſtory, which "it was their Intereſt to have executed with art, and dexterity; but "this deſign was dropped, as Mr. Smith would not ſacrifice Truth to "the Caprice and intereſted Views of a Party."

"from

" from Montpelier, in the ſecond year of his baniſhment; the " account is carried down to the year 1645, with the materials " for the two following years laid down, but not drawn up in " form. In this work are the principal Characters of the Great " Men engaged on both ſides, and among theſe that of Mr. " Hampden, written in the Earl's *own hand.*

" A ſheet or two of this MS. in which the paſſage above " cited occurs, was ſometime ago expoſed to public view, for " the ſatisfaction of any curious Enquirer, in the Bodleian Li- " brary, during the ſpace of one year. This I have peruſed, " (ſays the Doctor) and from thence tranſcribed the words.

" But what is ſtill more directly to the purpoſe, I muſt in- " form the Reader, (ſays he) that, contrary to the expectation " of the Objectors, it happens that there are ſtill extant ſome " parts; and as I am informed, the ſeven firſt books of this " Hiſtory of the Rebellion, written by the Earl's own hand, in " which this controverted clauſe is contained, Mr. Hampden's " character is *there* given in the very ſame words, which appear " in the printed Hiſtory. This MS. is at preſent in the poſſeſ- " ſion of Mr. Ratcliff, of Bartlett's Buildings, in Holbourn, " who was one of the Executors of the laſt Earl of Clarendon. " To this the importunate Enquirer is referred for the ſatisfac- " tion of his curioſity. Many perſons of Diſtinction have been " favoured with the ſight of it; among whom I have heard " mentioned, the Lord Chancellor King, the Speaker of the " Houſe of Commons, Dr. George Clerk, &c. (See the Ge- " nuineneſs of Lord Clarendon's Hiſtory, by John Burton, B.D. " printed 1744.) page 59."

' As theſe, ſays our Author, are direct plain proofs of the Ge- ' nuineneſs of the controverted paſſage, and carry an irrefragable ' confutation of the Falſehoods publiſhed by Mr. Oldmixon, is ' it poſſible that any Writer, who hath the leaſt ſpark of honeſty ' belonging to him, who has the leaſt regard for truth, or his ' own reputation, can be capable of ſeriouſly reviving this ' groundleſs, this villainous Calumny? And yet in the Preface ' to a Pamphlet lately publiſhed, intitled, *An Eſſay towards at-* ' *taining a true Idea of the Character of King Charles*, I find ' this charge inſiſted upon a freſh, and urged with as great aſ- ' ſurance, as if it was an undoubted truth, which had neither ' been confuted or ſo much as queſtioned.

" This celebrated Hiſtory, (Clarendon's) ſays the Author of " the Eſſay, lies under ſtrong ſuſpicion, if not evident proof, of " being further ſoftened and garbled in favour of *that Cauſe*, by " many groſs interpolations and alterations of the Editors. One " of them, the learned Mr. Smith, of Chriſt Church, Oxon, ac-

" knowleged

" knowleged upon his death-bed, that himſelf had been con-
" cerned in it. There was, (ſaid he, and they were ſome of
" his laſt words, of whoſe truth there can be no doubt) a fine
" Hiſtory written by Lord Clarendon, but what was publiſhed
" under his name, was only patch-work.——" And as the
" original manuſcript hath never been produced to remove theſe
" ſuſpicions, but is kept under a veil of impenetrable ſecrecy,
" there remains little room to doubt of ſome unfair and diſho-
" nourable dealing in the caſe." (Preface to the Eſſay, p. 3.)

'I have not room in this place,' ſays our Author, 'to make
' proper Remarks upon this and ſome other paſſages in that fa-
' mous performance, and muſt therefore defer it at preſent.
' When I have done with Mr. C——de*, that Gentleman may
' poſſibly hear from me; and if it does not appear that he has
' outdone Mr. Oldmixon, Mr. C——de, &c. in their moſt
' diſtinguiſhed perfections, in the moſt baſe miſrepreſentations
' of facts and characters, in falſe quotations, in wrong conclu-
' ſions, and ſuch pitiful evaſions, as plainly betray the weak-
' neſs of his cauſe, as well as the diſtreſs and diſingenuity of
' the Manager, I will acknowlege myſelf to be entirely igno-
' rant of the Hiſtory of King Charles I.

' I cannot help making a Remark or two. If Writers go
' on to improve the groundleſs calumny above mentioned, as is
' here done by the Author of the Eſſay, &c. it muſt in time
' grow into a very formidable charge. This Author has mani-
' feſtly improved the Story beyond any one who went before
' him. He does not ſcruple to relate it with circumſtances,
' which were never before told or heard of. He expreſsly tells
' his Readers, That Mr. Edmund Smith *was one of the Editors*
' *of Lord Clarendon's Hiſtory*; and That he *acknowleged upon*
' *his death-bed*, that he had been concerned in interpolating and
' altering it.

' *One of them*, (i. e. the Editors) ſays he, *the learned Mr.*
' *Edmund Smith, acknowleged upon his death-bed, that he had been*
' *concerned in it.* Even Mr. Oldmixon never ventured to tell
' this infamous tale in a manner ſo manifeſtly void of truth.
' And what authority has this Author for theſe additional em-
' belliſhments? None at all.—Even Mr. Ducket's Letter (the
' only authority for the whole ſtory) will not warrant him in
' either of the aſſertions.

' It is not pretended in the Letter, that Mr. Smith was *one of*
' *the Editors*; but only a perſon employed by the Editors to al-

* The Author here means Mr. Coade, of Exeter, Author of the celebrated Anſwer to *all* the 30th of January Sermons. See the title to this article.

' ter

'ter the original; but this Author puts him down directly for 'one of the *Editors*; for one who was intruſted with the publi-'cation of the Hiſtory.

'Again, it is ſaid in the Letter, *that Smith made Mr. Ducket* '*a viſit*; *that he continued with him about ſix weeks, and then* '*died*; *that their converſation ran chiefly upon Learning and Hiſ-*'*tory, particularly upon that of Lord Clarendon*; *that during the* '*ſhort time that he lived with him, he ſcored, or underlined, ſe-*'*veral paſſages in it, which he declared were interpolations.* But 'does it follow from hence, that he declared or *acknowleged this* '*upon his death-bed?* that this was his death-bed confeſſion? 'that *theſe were ſome of his laſt words, of whoſe truth there can* '*be no doubt?* No; this is an improvement of our Author's.

'But when we are aſſured that the whole account, as far as 'it relates to Lord Clarendon's Hiſtory, is abſolutely falſe:

'That Smith (if he told Mr. Ducket what the Letter ſays he 'did) muſt have told him the moſt notorious falſehoods; when 'we are certain,

'That neither Dr. Smalldridge nor Dr. Atterbury were any 'ways concerned in the publication of the hiſtory;

'That conſequently Smith was ſo far from being one of the 'Editors, or employed by the Editors, that he did not know 'who were concerned in the publication of the work.

'When we are further aſſured, that all thoſe parts of the '*manuſcript copy* (of which there is or can be any diſpute) are 'ſtill extant; that they have been produced, expoſed to public 'view, and ſeen by ſeveral *perſons* of *diſtinction*; when all this 'is well known to be fact, and conſequently the whole ſtory 'appears to have been an infamous invention, either of him 'who firſt publiſhed it, or of him who firſt related it: What can 'poſſibly reach the *ignorance* or *inſolence*, the *baſeneſs* and *diſin-*'*genuity* of a *Writer*, who ſhall preſume not only to revive the 'above mentioned calumny, but to relate it with greater aſſu-'rance than ever, and with circumſtances, which were never 'before told or heard of?

Our Author is not a leſs ſtrenuous advocate for the impartiality, than for the authenticity of Lord Clarendon's hiſtory; and, what is extremely pleaſant, in aid of other evidence, he quotes his *Lordſhip's own profeſſions*, to prove that he was free from all bias and prejudice whatever.

But let us examine ſome of the moſt flagrant facts, which our zealous Author has attempted to palliate. Mr. C——de has charged

charged the King with being 'guilty of illegal and arbitrary 'ſteps, in apprehending a great number of leading men of both 'Houſes of Parliament, particularly Sir Dudley Diggs, and Sir 'John Elliot.'

'It may be ſo,' ſays our Author; 'and the King may poſſibly 'have been miſtaken with reſpect to the extent of his preroga- 'tive; or, which is more likely, the behaviour of the two ſup- 'poſed delinquents was perhaps miſrepreſented to his Majeſty. 'They were poſſibly not guilty of the undutiful ſpeech with 'which they were charged; and if the King was made ſenſible 'of his miſtake, and endeavoured to redreſs the gentlemen by 'immediately releaſing them, where was the mighty crime? 'Where was the great ſtretch of power in his Majeſty? And 'yet it ſeems, this is one of thoſe high crimes and miſdemeanors, 'one of thoſe inconteſtible facts, which *are to argue for them- 'ſelves*, and prove his Majeſty a *lawleſs, arbitrary tyrant.*

'How eaſy is it, Mr. C——de, by ſuch methods, to prove 'the beſt of Princes a tyrant? How eaſy to heighten inadver- 'tent actions? Actions which are the reſult of miſtake, or miſ- 'information, into oppreſſive deſigns, into ſchemes for abſolute 'rule and tyranny? But though it be mighty eaſy, yet give me 'leave to tell you, it is very barbarous to inſult the aſhes of the 'unfortunate Prince we are ſpeaking of, in ſuch a baſe and un- 'generous manner.'

Our Author might as reaſonably contend, that no ſuch Being as a tyrant ever exiſted, as to deny that theſe inconteſtible facts amount to full proof of tyranny. Tyranny, according to our idea of the word, means nothing more than the exerciſe of an uſurped power of ruling contrary to law. Now the motives of ſuch an uſurpation do not, *politically* ſpeaking, palliate the tyranny. A Prince may, by endeavouring to render himſelf abſolute, intend to promote the happineſs of his people, and to enrich them with bleſſings which they do not enjoy under their eſtabliſhed laws; but the integrity of his intentions cannot be made appear, till his arbitrary deſigns are completed: and Heaven forbid, that a free people ſhould truſt their liberties to the virtue of one man! for ſhould he happily prove a Titus, what ſecurity can he give his people that his ſucceſſor will not be a Domitian?

Our Author ſays, however, that the King may *poſſibly* have been miſtaken, &c. or the behaviour of the two delinquents was *perhaps* miſrepreſented to his Majeſty. But what do *poſſibilities* and *conjectures* avail in point of argument? Whether the King

King purſued theſe arbitrary meaſures knowingly or ignorantly; in either caſe, in a *political* ſenſe, he *acted* tyrannically. A King is ſuppoſed to be acquainted with the laws of his kingdom; he ſwears to obſerve them; and when he infringes them, he is guilty of tyranny. It is difficult to enter into the hearts of men, much leſs of princes, and to determine when they err by miſtake, and when by deſign. This enquiry, indeed, may be of ſervice for their juſtification in a *moral* light: and in ſuch examination, the only evidence of their having acted by miſtake, is their deſiſting immediately upon the remonſtrance of their ſubjects, and never *repeating the attempt.*

But it is demonſtrable, that the unhappy Charles took theſe illegal ſteps with his eyes open. He boaſted of, and actually poſſeſſed, an uncommon knowlege in the laws of the land. Not only this condemns him, but he *perſiſted* in, and *repeated*, acts of arbitrary violence, in defiance of the remonſtrances of his ſubjects, who complained againſt them as lawleſs and oppreſſive. It is plain from hence, that he acted *ſcienter*, and therefore he ſtands no leſs culpable in a *moral*, than in a *political* ſenſe.

Indeed, we may judge of his tyrannical diſpoſition from his ſpeeches to his Parliament. *His own words* are evidences, that he held Parliaments in high contempt, and profeſſed the moſt extravagant and dangerous notions of the extent of his prerogative.

This zealous Writer, however, has gone a bar's length beyond any of the moſt ſanguine advocates for the unhappy Charles. He has even attempted to palliate the arbitrary meaſures the King uſed for raiſing money *. 'His Majeſty,' ſays he, 'being deprived of a proſpect of any aid from Parliament, 'had recourſe to ſuch meaſures for raiſing money, as not only 'gave offence, but, PERHAPS, were liable to exception." PERHAPS! The man, who is capable of uſing ſuch a *dubious* expreſſion, is unworthy to breathe in a land of liberty. PERHAPS *they were liable to exception!* Who, but an enemy to freedom, and a foe to ſenſe, could raiſe a doubt of their being exceptionable?

But this ſteady apologiſt labours to place all the King's actions in the faireſt light. Nevertheleſs, the true complexion of

* This thorough-paced champion of the Royal Cauſe has likewiſe thought proper to juſtify the King's going to the Houſe of Commons, in perſon, to ſeize the members: and he has choſen to draw his vindication from a letter of the King's, which he penned during his captivity, wherein he endeavours to colour that arbitrary proceeding.

affairs

affairs will appear, notwithſtanding all his varniſhing. 'The 'King,' ſays he, 'finding that the people were uneaſy, and 'that his *neceſſities* grew ſtill more preſſing, on account of a 'war which he had lately entered into with France, ſhewed an 'inclination to oblige his ſubjects, and to remove the general 'uneaſineſs. Accordingly, that great antiquary, Sir Robert 'Cotton, being deſired to attend the King and Council, and 'give his opinion in point of hiſtory and law, upon the preſent 'conjuncture of affairs, waited on his Majeſty, and, in an ho-'neſt and judicious ſpeech, ſhewed the neceſſity of Parliaments, 'and adviſed his Majeſty to call a new one; which advice was 'approved of, it being reſolved in council, that a Parliament 'ſhould be ſummoned to meet ſome time in March. In the mean 'while, his Majeſty iſſued out warrants for releaſing ſuch gen-'tlemen, as were impriſoned for refuſing to pay the loan. The 'Archbiſhop of Canterbury likewiſe, the Earl of Briſtol, and 'the Biſhop of Lincoln, who had lain under his Majeſty's diſ-'pleaſure, had, by expreſs direction, their writs ſent them to 'ſit in the Houſe of Peers the enſuing Parliament. And yet, 'notwithſtanding all theſe obliging overtures on his Majeſty's 'part, the Parliament, when they met, (which was on the '17th of March) ſeemed ſtill inclined to grant no ſupplies, till 'all grievances were redreſſed. After ſome debates, indeed, 'the houſe at length unanimouſly voted a ſupply of five ſubſi-'dies, which was ſo very acceptable to the King, that he ap-'peared ready to oblige the Parliament in every thing they 'could in reaſon aſk. He paſſed the famous bill, or petition, 'called the *Petition of Right*, to their entire ſatisfaction; and 'all miſunderſtandings between them ſeemed now to ſubſide, 'and the public peace to be reſtored.'

Here, we find, the force of truth is ſo irreſiſtible, that it has forced a paſſage, againſt the Writer's will. He himſelf mentions the King's *neceſſities*, as a motive which inclin'd him to oblige his ſubjects: and, indeed, from the ſubſequent tenor of his conduct, this appears to have been the *only* motive.

The Author tells us, that 'the Parliament *ſeemed ſtill inclined* 'to grant no ſupplies till all grievances were redreſſed;' but he is not honeſt enough to acknowlege that they *unanimouſly* voted the ſupply of five ſubſidies *before* they proceeded to debate on the ſubject of grievances.

He takes great care to acquaint the Reader, that the King 'paſſed the famous bill or petition, called the *Petition of Right*, 'to their *entire ſatisfaction*.' But he makes no mention of the unwillingneſs with which the King paſſed this bill; notwith-ſtanding the Parliament, as his Majeſty himſelf acknowleged,

had ſhewn ſuch readineſs and diſpatch in forwarding the ſupply. He takes no notice of the qualifying expreſſions he affected, of the equivocal anſwers he gave to the bill, and the tedious delays he practiſed, before he could be perſuaded to give the *royal aſſent* in the *uſual terms*. What is more material, he takes no notice, that the King had ſcarce aſſented to the bill, before he openly infringed it *. And yet theſe are facts: facts which do not appear from the teſtimony of republican Writers, to which our Author might juſtly object, but from the parliamentary records themſelves: authorities, which, we imagine, our Author will not be hardy enough to diſpute.

'With reſpect to *ſhip-money*,' ſays our Author, '(that opprobium of all oppreſſion and ſlavery, as his enemies were pleaſed to call it) his Majeſty adviſed with the Judges, the ſworn interpreters of the law, about the legality of collecting it; nor did he preſume to have recourſe to ſuch an extraordinary meaſure, till thoſe gentlemen had varniſhed it over with the colour of juſtice; till they had declared the levying it to be legal, and his Majeſty believed it to be juſt. And no ſooner was he convinced, that it was an unwarrantable ſtretch of the prerogative, that it was contrary to the laws of the realm, and the ſubjects right of property, but he readily quitted it, and paſſed an act, whereby he diveſted himſelf and his ſucceſſors of a power to receive it for ever after. Now pray, Mr. C——de, conſider with yourſelf, are theſe the actions of a *lawleſs, arbitrary tyrant?* is *this governing like the Grand Signior?* On the other hand, amidſt ſuch emergencies, who could have acted with more prudence and caution than his Majeſty did?

It is obſervable, that the Author has taken upon him to aſſert, that the King did not preſume to have recourſe to ſuch an extraordinary meaſure, till the judges had declared it legal, and his Majeſty *believed* it to be juſt. As our Author appears to be ſo intimately acquainted with the King's inward ſentiments, it

* By the *Petition of Right*, the King bound himſelf not to raiſe any money by way of loan, tax, &c. without conſent of Parliament; nor to impriſon any perſon without *certifying the cauſe*: both which articles he violated immediately after the diſſolution of the Parliament. It is in vain for our Author to attempt an apology, by ſaying, 'the King promiſed to levy no tax without conſent of Parliament, '*unleſs an extraordinary caſe intervened.*' This is too abſurd to require an anſwer: for this ſalvo of an *extraordinary caſe*, may give the King a power of *diſpenſing* with any act of Parliament. Beſides, even theſe qualifying words, of our Author's own making, cannot well be ſtrained ſo far as to juſtify the breach of the ſecond article, that is, the impriſoning of perſons *without certifying the cauſe*.

would

would be ill manners in us to contradict what he ſays with regard to his Majeſty's *belief*. Nevertheleſs, we will venture to affirm, that the King levied ſhip-money long before he took the judge's opinion about the legality of collecting it. Their opinion was not aſked till after Mr. Hampden's refuſal to pay the tax; and it was then taken, in order to warrant a proſecution againſt that Patriot for his refuſal. Had not our zealous Writer very fairly objected to all authorities which contradict his principles, we could have quoted authorities to prove the unjuſtifiable practices, the menaces, the perſuaſions which were employed, to obtain ſuch an opinion from the judges, as might juſtify the illegal meaſures of the court: and we could remind our Author of a circumſtance which he does not chooſe to remember, that two of the judges, (Hutton and Crooke) had the courage and integrity to give it as their opinion, that the levying of ſhip-money was againſt law.

This ſtrenuous Royaliſt, however, has the grace to acknowlege, that 'had the Parliament granted his Majeſty ſuch ſupplies 'as were neceſſary for the ſupport of his government in an *or-* 'dinary way, he had been inexcuſable in having recourſe to *ex-* 'traordinary means.' This, no doubt, is a prodigious conceſſion! But, if the King was preſſed by *extraordinary* occaſions, we would aſk the Writer, who created them? Were they not of his own making? Did he not diſſolve the Parliament, to prevent their proceeding in a legal parliamentary way againſt the Duke of Buckingham, the adviſer and inſtrument of his illicit meaſures? Was it not unjuſtifiable and arbitrary in the King to take ſuch a method of ſtifling the impeachment, and ſcreening his minion from a trial? Had the Duke been found guilty, yet, if the King had been in his conſcience convinced of his innocence, it would not then have been too late to have exerted his prerogative, and he might then have exerted it in a *conſtitutional* way, by extending his mercy. But a King, who ſhelters a ſubject from a lawful *trial*, offends againſt the conſtitution.

But the Writer's furious zeal tranſports him ſo far into the regions of abſurdity, that it is altogether painful to mark his flights. Inſtead of ſolid argument, he offers puerile queries and ſuppoſitions. 'Let us ſuppoſe,' ſays he, 'for argument's ſake, 'that the King had given up the Duke, are you ſure that this 'would have contented the Parliament? Are you ſure that 'they would not have made further demands upon his Majeſty? 'that they would not have inſiſted upon his giving up other 'Miniſters, beſides the *Prime Miniſter?* nay, can you be cer- 'tain that they had not a deſign to overturn the conſtitution, 'and that they would not have inſiſted upon his Majeſty's giv- 'ing up *that*, as well as the Duke? It is well known, that as

'ſoon as they had an opportunity, they not only impeached 'others of the Miniſtry, beſides the Duke, but actually ſub-'verted and deſtroyed the conſtitution, and, with an inſolence 'which perhaps is not to be paralleled in hiſtory, inſiſted upon 'his Majeſty's conſenting to it. Now is it poſſible to be better 'aſſured of what thoſe gentlemen intended, than by what they 'acted? As the actions of mankind are the beſt comment 'upon their intentions, it is evident, that the oppoſition which 'was made to the King, by ſome of the Commons at leaſt, 'was ſeditious and ill deſigned. Their deſign, it is plain, was 'to diſtreſs his Majeſty, to throw things into confuſion, and 'ſubvert the conſtitution.

'The murder of the King, and the actual ſubverſion of the 'government, are inconteſtible proofs of their wicked and ſedi-'tious intentions. And accordingly they are branded in our 'laws, with epithets which may render their memory infamous 'to poſterity. The *Statute* in the 12th of Charles II. denomi-'nates them *wretched men, deſperately wicked, and hardened in 'their impiety*; and the Parliament *renounce, abominate*, and '*proteſt againſt*, not only *that horrid fact, the execrable murder 'of the King, but all proceedings tending thereunto.* As this is the 'caſe, what ſhocking inſolence is it in any one to juſtify pro-'ceedings, which, by the expreſs letter of the ſtatute, are ſo 'ſolemnly condemned and proteſted againſt? What ſhocking 'inſolence, to charge the King *with intending a ſubverſion of 'the conſtitution*, which was manifeſtly *intended*, and *actually 'effected*, by his rebellious ſubjects? Heavens! what an age 'do we live in, when the moſt horrid rebellion, a rebellion 'which will be an eternal reproach to our nation, is not only 'juſtified, but laid to the charge of the unfortunate Prince, 'whom the infamous Authors of it dethroned and murdered?

'But to proceed; whatever were the deſigns of his Majeſty, 'I think it is very plain, that the deſigns of ſome other people 'were not ſo honeſt as they ſhould be. And though you are 'pleaſed to tell us, that *the King deliberately endeavoured to ſub-'vert the government, and enſlave his people*, I am well aſſured, 'you will find it a difficult taſk to prove that any thing of this 'kind can fairly be concluded, either from his *character in ge-'neral*, or from any *particular acts of power* which he exerciſed 'throughout his whole reign.

'As long as the Parliament behaved with any tolerable de-'cency, it is clear from the foregoing account, that he regular-'ly applied to them for ſupplies, and ſhewed a diſpoſition to 'govern by their advice. Nor does it appear, that he had any

'thoughts

'thoughts of levying money, without their conſent, (but ſuch as 'his royal predeceſſors had received in the ſame manner before him) 'till the *Commons* were guilty of the moſt tumultuous and ſeditious 'behaviour; till they made ſuch demands upon his Majeſty, as 'he could not in conſcience comply with; and till they openly 'declared, that unleſs he would comply with them, no further 'ſupplies ſhould be granted.'

Here the Writer does not conſider, that the patriots who firſt oppoſed the King, were not the men who ſubverted the conſtitution. But granting that they were, is it any defence of the King's conduct, to prove that the Parliament at laſt adopted *his* meaſures? Admitting that they were traitors to their country, does the conceſſion make him the leſs a tyrant? Certainly no ſenſible and honeſt man will undertake to vindicate the Parliament through the *whole* courſe of their oppoſition: but undoubtedly, their reſiſtance, at firſt, againſt arbitrary power, was glorious. If their *motives* were bad, in that caſe the *men* do not deſerve our thanks, but their *meaſures* nevertheleſs merit our commendation.

As this article has already exceeded its proper limits, we cannot examine the Writer's reflections with reſpect to the ſhare the King had in the Rochelle expedition, and the Iriſh affairs. For theſe and other particulars, which we have not room to ſcrutinize, we refer the curious Reader to * *Harris's* Life of *Charles the Firſt*; where he will find the evidence *on both ſides* ſtated in the moſt clear and impartial light, and be thereby enabled to judge for himſelf.

We have in the courſe of this enquiry confined our animadverſions ſolely to the *matter* of controverſy: with regard to the Author's ſtile and literary talents, as we find by a note at the concluſion of the book, that he is *now no more*, we forbear any ſtrictures.

We ſhall conclude with a hearty wiſh, that all miſguided Bigots, who are advocates for oppreſſion, would withdraw themſelves from this land of liberty, and repair to thoſe realms of ſlavery, where they may be ſurfeited with ſervitude, and be *King-ridden* and *Prieſt-ridden* with a vengeance.

* See our account of this book, in our Review for May laſt.

R—d

A Vindication of the great Revolution in England in A. D. 1688. *And of the Characters of King William and Queen Mary. Together with a Confutation of the Character of King James the Second, as misrepresented by the Author of the Complete History of England; by extracts from Dr. Smollet* *. *By* Thomas Comber, *A. B.* 8vo. 1 s. 6 d. Robinson.

IN the foregoing article, we have had occasion to consider the mischievous effects of ungovernable party zeal: and what we have there observed, may serve for an introduction to the article under present consideration.

There are two periods in the English history, which have been canvassed with violent prejudice, and uncommon heat of disputation. We mean the Revolution in Charles the First's time (of which we have before taken notice), and that which ensued in 1688. The one was begun upon justifiable motives, but concluded upon base, tyrannical, and detestable principles: the other was undertaken upon grounds no less just, and completed upon a noble, glorious, and liberal foundation.

It is observable, that the mistaken zealots, who are enemies to these Revolutions, affect to stile them *Rebellions*; but to brand them with that odious appellation, is wilfully or ignorantly to pervert the true meaning of the word *rebellion*. To resist a *lawful* King, *ruling according to law*, is *rebellion*: but to oppose a Sovereign, however lawfully enthroned, who breaks his coronation oath, violates the laws, and persists in usurpation, is not a *rebellion*, but a just and noble vindication of the *political* rights of society. It cannot be called a *rebellion*, because a King, who accepts a crown under certain limitations, who swears to observe the laws in being, and maintain the rights and privileges of his people, having violated the condition on his part, and persisted in such violation, his subjects are, by his own act, absolutely absolved from their allegiance: which can be no longer due, than while they are secured in the free enjoyment of those *political* privileges, in consideration of which they have resigned their *natural* rights.

Thus the impious attempts in the year 1715 and 1745, are rightly stiled *rebellions*. They were undertaken against Sovereigns, who might boast of the *best and strongest* title to a crown;

* Our Author has indulged a conceit in the wording his title-page, (and indeed preserved it in the course of his Vindication) which may rather serve to puzzle some Readers, than to inform them. Such, therefore, are to understand, that the Author of the Compleat History of England is Dr. S. and that the Vindicator plays the Historian against himself, by making Dr. S. confute Dr. S.

who

who were not only lawfully inveſted with royalty, but governed according to law, and even yielded points of prerogative, with princely condeſcenſion. But the authors of the revolutions before mentioned, were as far from being guilty of rebellion, as ſelf-defence is remote from aſſaſſination *.

Writers, however, who are foes to the revolution in 1688, dare not openly attack that fortreſs of liberty, but endeavour ſecretly to undermine its foundation. The laws in being, reſtrain them from promulgating their ſentiments with the freedom they wiſh for, and they have therefore recourſe to dark hints, and inſidious inuendos. Thus they inſinuate, that King William was a bad man, and that his very virtues made him diſagreeable; *ergo*, it was wrong to invite him to the throne. James the Second, on the contrary, was, according to them, a good creature; his very failings improved his virtues; and his deſcendants are amiable characters:—*ergo*, it is a pity not to fetch them back again. Such are the inferences which, without ſtraining the conſtruction, may be drawn from the haſty pages of that florid and ſuperficial hiſtory †, which the Writer of the Vindication before us has, upon the whole, juſtly reprehended.

But if the enemies of the revolution aſperſe it without a cauſe, its advocates often vindicate it without diſcretion. The malice of the former would perſuade us, that all the evils we have experienced ſince that time, were inherent in the revolution itſelf. The zeal of the latter, is not content to defend that criſis, but inconſiderately attempts to juſtify the abuſes which enſued.

This profuſion of zeal ſeems, in ſome inſtances, to have miſguided the Author under our conſideration. He appears rather too ſanguine an advocate, for a candid enquirer. He forgets that every ſtep we take from the bounds of moderation, is an advance towards error. As a friend to the revolution, he is entitled to our eſteem and applauſe; but as an advocate for corruption, and the abuſes which followed that period, he merits our utmoſt diſapprobation.

As a proof of the fallibility of our Author's judgment in this reſpect, we ſhall give the following inſtance. The Hiſtorian on whom he animadverts, has obſerved that "William finding there

* We are not ignorant, that in an act of Charles the Second, the Revolution in his father's time is ſtiled Rebellion: but the time when it was enacted accounts, for the expreſſion. But, indeed, this is not the only inſtance of an ill-choſen epithet in an act of Parliament; witneſs the many ſtatutes which have been made to explain and amend former acts.

† For our account of this Hiſtory, ſee Review for April laſt.

" was *no other* way of maintaining his adminiſtration in peace, " thought proper to *countenance* the practice of purchaſing votes, " and appointed Trevor Firſt Commiſſioner of the Great Seal." Having characterized this Gentleman as a violent partizan of the Tories, the Hiſtorian adds,—" He was a *bold, artful* man, and " undertook to procure a majority to be at the devotion of the " court, provided he ſhould be ſupplied with the *neceſſary* ſums " for the purpoſes of *corruption.*"

Upon theſe paſſages our Author makes the following animadverſion.—' After all that can be ſaid on this ſubject, when the ' meaſures of a *King* or *Miniſter manifeſtly* tend to public weal, ' he who purchaſes the votes of members of Parliament to carry ' them into execution, only *pays for doing* what ſhould be *done* ' *without pay.* Corruption is already advanced to great ſtrength, ' when men *need* a *bribe* to do their duty.'

Theſe ſentiments are highly exceptionable, and we have ſo good an opinion of the Author's moral character, that, had he perceived their dangerous tendency, we are confident he would never have ſuffered them to ſully his page. It is obſervable, that his indiſcreet apology for corruption, is founded upon a general ſuppoſition, that the meaſures of a *King or Miniſter manifeſtly tend to public weal.* But this is begging the queſtion; and if it ſhould appear, that the meaſures of the King or Miniſter under conſideration had *not* ſuch a *manifeſt tendency*, then his apology falls to the ground. Now he muſt be more than commonly ſanguine, who will contend, that all the meaſures purſued during the reign we ſpeak of, *manifeſtly* tended to public weal. On the contrary, they who will take the trouble of comparing the *Bill of Rights* with ſome tranſactions in that reign, will find that the ſons of venality were employed to throw down thoſe very barriers which were ſet up at the revolution. Beſides, where the good intentions of a King or Miniſter are ſo MANIFEST, they need not have recourſe to corruption to carry them into execution, for the *Public* in ſuch caſe, will, no doubt, unite to patronize their meaſures.

But even granting all that our Author contends for, and admitting that the meaſures of the King or Miniſter were manifeſtly directed towards public weal—yet ſtill the Writer's defence of corruption is unpardonable. When corruption in government is made the means of promoting even worthy purpoſes, the means will by degrees deſtroy the end propoſed. The man who will be paid for doing that which he ought to do without pay, will do that for pay, which he ought not to do at all. The end of all government is, or ought to be, the promotion of the welfare and happineſs of the people. This purpoſe cannot be

effected

effected without paying due regard to their morals, which venality muſt inevitably contaminate: and when it is advanced to ſuch ſtrength, that men need a *bribe* to do their duty, the ſtate is at its laſt ſtage of declenſion. It is a truth eſtabliſhed by reaſon and experience, that corruption will deſtroy the beſt modelled government; and, if we muſt fall, it is of little conſequence whether our deſtruction is owing to the rude hand of arbitrary violence, or to the corrupt arts of venal proſtitutes. Thus by endeavouring to prove too much, the Vindicator has invalidated the force of his own arguments.

Our Author, however, has been very diligent in expoſing the abſurdities, inconſiſtencies, and contradictions, in the hiſtory he has undertaken to ſcrutinize. He begins with ſome ſtrictures on the Hiſtorian's character of King William. He has ſhewn that portrait to be an ill-drawn picture, or rather caracature, after the Hiſtorian's own wild fancy, which bears no reſemblance to King William, nor to any Being which ever exiſted in nature. So far he is juſt; for, indeed, the character in queſtion, as painted by the Hiſtorian, is ſomething like that ſtrange figure which Horace deſcribes in his Art of Poetry.

But we are afraid, that our Vindicator has not been more happy in hitting upon a juſt ſimilitude. He ſeems to have erred in the other extreme, and to have repreſented King William as a perfect character,—

A faultleſs Monſter, which the world ne'er ſaw.

Indeed, we cannot help obſerving, that too great a ſtreſs is often laid on the character of William III. and men are frequently judged friends or enemies to the Revolution, according to the opinions they form of that Sovereign. But we do not think, that his perſonal merit is to be made the teſt of the Revolution. William, no doubt, had his failings; but if in ſome reſpects he did not anſwer the expectations of his ſubjects, we may undoubtedly cenſure his miſconduct, without impeaching the principles of the Revolution.

Our Author, however, has placed one circircumſtance in that Sovereign's reign, in ſo juſt, ſo clear, and ſo ſenſible a light, that we cannot ſuppreſs the extract of his arguments. Dr. Smollet, the Hiſtorian whom he oppoſes, ſpeaking of the *Partition Treaty*, expreſſes himſelf thus. "The treaty of *Partition* was *one* of the "MOST IMPUDENT SCHEMES of encroachment that TYRANNY and INJUSTICE ever planned. Lewis *knew* that William "was *too much a politician* to be reſtricted by notions of *private* "*juſtice*, and that he would make no ſcruple to *infringe* the "laws of *particular countries*, or *even the right of a ſingle nation* *,

* Here Mr. C. ſhrewdly aks, in a note, Are the rights of a *ſingle nation* greater than the laws of *particular countries*?

"when

" when the *balance of power* was at ſtake. The King of Eng-
" land lent a willing ear to his propoſals, and engaged in a plan
" for *diſmembering* a kingdom, in *deſpite* of the *natives*, and IN
" VIOLATION OF EVERY LAW HUMAN AND DIVINE."

To which our Vindicator replies, in the following terms: ' An enquiry,' ſays he, ' into the grounds of the *Partition* ' *Treaty*, will engage us deeply in *ethics* and *politics*, which *are* ' or *ought to be* always connected. We muſt premiſe then, that ' nothing can be due by *private juſtice* to *one* perſon, which is ' inconſiſtent with the rights of *another*. Much leſs can that ' be due to *one* or a *few*, which is inconſiſtent with the rights of ' *many*. *Individuals* have a right to ſecurity in their *juſt poſſeſ-* ' *ſions*; much more nations, which conſiſt of many *individuals*. ' But individuals and nations can have no ſecurity in the poſſeſ- ' ſion of their rights, except by guarding againſt the devolution ' of ſuch a ſhare of power into the hands of thoſe whom they ' *reaſonably* ſuppoſe inclinable to diſturb their peace, as would ' enable them ſo to do. On a like principle is built every juſt ' offenſive alliance betwixt nations. For it is the ſame thing ' whether we prevent power *coming* into the hand of an enemy, ' or take it away when *devolved*. If then it appear from Dr. ' Smollet, that the Houſes of Auſtria and Bourbon might be ' *reaſonably* ſuſpected dangerous to their neighbours, when the ' whole Spaniſh inheritance ſhould fall to either, and that Wil- ' liam thought ſo, it follows that he *committed* or *intended* no in- ' jury when he engaged in the *partition-treaty*. Now the Doc- ' tor thus declares himſelf: " THE HOUSES OF BOURBON
" AND AUSTRIA HAVE FOR MANY CENTURIES BEEN THE
" COMMON DISTURBERS AND PLAGUES OF EUROPE." B. IX. ' C. VIII. § X.

' Again, " THE KING BELIEVED, THAT A CONJUNCTION
" OF THE TWO MONARCHIES OF FRANCE AND SPAIN
" WOULD PROVE FATAL TO THE LIBERTIES OF EUROPE,
" AND THAT THIS COULD NOT BE PREVENTED BY ANY
" OTHER METHOD THAN A GENERAL UNION OF THE
" OTHER EUROPEAN POWERS. HE CERTAINLY WAS
" FULLY CONVINCED, THAT HE HIMSELF, OF ALL THE
" POTENTATES OF CHRISTENDOM, WAS THE ONLY PRINCE
" CAPABLE OF ADJUSTING THE BALANCE." B. VIII. ' C. VI. § XL.

' As to the *deſpite* of the *natives*, which our Hiſtorian men- ' tions, a monarchy of ſo enormous a ſize as one compoſed of ' all the *inheritance* of Spain, and the dominions of either Au- ' ſtria or Bourbon, would tempt its poſſeſſor to become more a ' *tyrant* over his *own ſubjects*, as well as a *conqueror* of thoſe of ' other

'other Sovereigns. Therefore King William, by the partition 'treaty, deſigned to confer a benefit on theſe *natives*, by ſaving 'them from a *more powerful maſter*, and therefore *more dreadful* '*tyrant!* If they were *unwilling* to receive this benefit, it was 'nevertheleſs *real*; and, in truth, though the pride of even *vul-* 'gar *Spaniards* was perhaps hurt by the thought that their mo- 'narchy was to be *diſmembered*, yet they could not avoid having 'dreadful apprehenſions of an Emperor of Germany, or a King 'of France as a maſter. Thoſe Spaniards who chiefly oppoſed 'the partition treaty were a ſet of *venal courtiers*, who wanted 'to ſell themſelves at an *high price*.—However, it is ſufficiently 'clear, that this *treaty violated no law* HUMAN or DIVINE; and 'the character given to William as a *warrior* and *politician* by 'our Hiſtorian, is in many reſpects *deſignedly defective*, and in '*all* others *highly injurious*.'

Theſe reflections are, in our judgment, ingenious and pertinent. Mr. Comber has likewiſe been particularly happy in detecting the contradictions which abound in the Hiſtorian's character of James the Second.

'Let us now,' ſays our Author, 'ſee with what glorious co- 'lours our Hiſtorian paints James the Second. He has em- 'ployed *black* only in the portrait of William and Mary. In 'his account of the famous battle of the Boyne, he ſays of this '*unhappy* monarch: "Through the whole of this engagement "his PERSONAL COURAGE was MUCH MORE CONSPICUOUS "than his MILITARY SKILL." *Ub. ſup.* §. XXIX.

'Here is, indeed,' continues our Vindicator, '*only* a *com-* '*pariſon* of *courage* and *ſkill*, yet conceived in ſuch terms as lead 'us directly to conclude, that even his *ſkill* was *conſpicuous*, though 'leſs than his *courage*, if there be any propriety in language. We 'do not compare *negative quantities*.

'Dr. Smollet, however,' adds he, 'gives us an account of 'the matter very different from this. In his relation of the battle, 'he [the Doctor] ſays, "James himſelf STOOD ALOOF during "the action, on the hill of Dunmore, ſurrounded with ſome ſqua- "drons of horſe, and ſeeing *victory* declare againſt him, retired "to Dublin, without having made the LEAST EFFORT to re- "aſſemble his *broken forces*. Had he poſſeſſed either SPIRIT or "CONDUCT," *&c.* Here,' ſays our Author, 'is an *expreſs* de- 'claration, that James poſſeſſed neither SPIRIT (COURAGE), nor 'CONDUCT (MILITARY SKILL); therefore in him the *one* could 'not be *much more conſpicuous* than *the other*.—Again, the Doctor 'moſt juſtly remarks: "He [James] ſeemed to have been "EMASCULATED by RELIGION. He was *deſerted* by that "COURAGE and MAGNANIMITY, for which his youth had "been

" been *diſtinguiſhed.*"—" ALL HIS FACULTIES WERE SWAL-
" LOWED UP IN BIGOTRY." *Ub. ſup.* C. I. §. XXVIII. No-
' thing,' ſays our Author, ' can be more juſt than this! SUPER-
' STITION is " *an unreaſonable fear* of the *Deity*;" and as the
' *Deity*, when conſidered as an object of *terror*, is the *moſt ter-*
' *rible*, SUPERSTITION muſt make the *greateſt* COWARDS of her
' *votaries*. And POPERY is the worſt of all SUPERSTITIONS!

' Our Hiſtorian, however,' continues Mr. Comber, ' to the
' account of James the Second's death, ſubjoins the following
' extraordinary declaration. " HIS RELIGION CERTAINLY
" OPENED AND IMPROVED THE VIRTUES OF HIS HEART."

' If,' adds our Author, ' he can reconcile this panegyric to
' any principles but thoſe of a *Papiſt*, he has my leave; but I con-
' feſs the taſk too difficult for myſelf, or any perſon I have yet con-
' verſed with on the ſubject. He introduces this panegyric, in-
' deed, with mention of the virtues of *private* life, but confines
' not his *eulogium* to THESE. He makes it as *general* as *poſſible*,
' and in this acts *wiſely* and *conſiſtently*. For there is ſuch a CLOSE
' CONNECTION betwixt ALL the *virtues*, and the principle of RE-
' LIGION which muſt *perfect* them, is of ſuch UNIVERSAL IN-
' FLUENCE, we may ſafely conclude if it *effects one*, it has a *ten-*
' *dency* to *effect* them *all*. Let us ſee then what *virtues* this RELI-
' GION has produced in James, that we may judge of the reſt.

' Dr. Smollet will inform us what virtues POPERY *opened* and
' *improved* in James during his expediton to Ireland, when he
' had *time* to have *learnt* from *experience* of the bad conſequences
' of *inhumanity*, the virtues of HUMANITY. He owns James's
' conduct on this occaſion very ill agreed with his declaration at
' landing, that he would preſerve the *perſons*, *properties*, and
' *liberty* of *conſcience* of his *Proteſtant* ſubjects. He even re-
' pealed the act of ſettlement, by which they were ſecured in the
' poſſeſſion of eſtates forfeited by the rebellion of *Papiſts*. *Ub.*
' *ſup.* C. I. §. XXXVIII. And though he paſſed an act for *li-*
' *berty* of *conſcience*, he *proſcribed* all the *Proteſtants* of *Ireland*,
' who ſubmitted not to his government, and deprived the *eſta-*
' *bliſhed* church of all *power* and *prerogative*. *Ibid.* §. XXIX.
' To him may juſtly be aſcribed the cruelties of Roſene in that
' kingdom. For this *French* General, who acted only as an auxi-
' liary, and under his eye, muſt be ſuppoſed to have been either
' *expreſly directed*, or at leaſt *countenanced* in the commiſſion of
' them by this *tyrant*. Dr. Smollet gives the following *pathetic*
' deſcription of them. " Parties of dragoons having ſtripped all
" the Proteſtants for thirty miles round—drove theſe unhappy
" people before them like cattle, without even ſparing the *en-*
" *feebled* old men, *nurſes*, with *infants* at their breaſts, tender
" *children*,

" *Children*, women *juſt delivered*, and ſome even *in the pangs* of " labour! About FOUR THOUSAND of theſe miſerable objects " were driven under the walls of Londonderry." Ub. ſup. § XXXIV.

' To add to the horror of this ſcene, be it remembered, that ' the Doctor confeſſes, moſt of theſe victims to *popiſh* cruelty, ' had the protection of James in their pockets; a protection as ' uſeleſs as that which the Prieſts of Rome give their deluded ' Votaries againſt the *juſtice* of God! The Hiſtorian, indeed, ' would perſuade us, that James, on this occaſion, was ONLY ' UNABLE to defend his *proteſtant* ſubjects; but it appears from ' conſiderations above ſuggeſted, and the accounts of Dr. Smollet, ' that he was UNWILLING. And this *ingenuous* Writer confeſſes, ' that he actually tyrannized in Ireland to ſuch a degree, as to ' raiſe the *current* value of Braſs Money above the *real* near- ' ly as THREE HUNDRED to ONE. He then *forced* it on *Pro-* ' *teſtants*, and when they had laid it out in goods, took them at ' his own price. Ibid. § XL. Was he *only unable* but *not un-* ' *willing* to defend his *proteſtant* ſubjects from this violence? ' ſuch are the virtues which *Popery opened* and *improved* in the ' heart of James!

Theſe animadverſions are ſhrewd, judicious, and ſpirited. Our Author preſerves the ſame ſpirit in his Comment on the enſuing extract.

' The following flagrant ſentence,' ſays he, ' in an Eulogium ' on this Hiſtorian, attracts my eye. " HE (that is the Hiſto- rian) " TAKES, *ſays the Panegyriſt*, " ALL OCCASIONS TO DE- " CLARE HIMSELF AN ADVOCATE FOR THE NATURAL " RIGHTS OF MANKIND, WITHOUT ADOPTING THE BAR- " BAROUS MAXIMS OF AN ENTHUSIASTIC REPUBLICAN."

On this our Author animadverts as follows—' What kind of ' Advocate he is of the *natural Rights of Mankind*,' ſays he, ' I have clearly ſhewn above. He is the *Friend*—No! he is ' the *Slave* of *arbitrary Power*. It would be *unnatural* to ex- ' pect ſuch an one ſhould adopt the *barbarous Maxims* of an *en-* ' *thuſiaſtic Republican*. Yet (behold!) all kinds of contradic- ' tions ſeem *naturally* to ſubſiſt in our Hiſtorian. He exclaims, " The zeal of the Parliament towards their *Deliverer* ſeems to " have over-ſhot their attachment to their own *Liberty* and *Pri-* " *vileges*: Or at leaſt they neglected the faireſt opportunity " that ever occurred, to retrench thoſe *Prerogatives* of the " Crown, to which they imputed all the *late* and *former* Cala- " mities of the kingdom. Their *new* Monarch retained the " *old regal* Power over Parliaments in its full extent. He was left

" at

" at liberty to *convoke*, *adjourn*, *prorogue*, and *diſſolve* them at " his pleaſure. He was enabled to *influence* Elections, and *op-* " *preſs* Corporations. He poſſeſſed the right of chuſing his " own Council, of nominating all the great Officers of the " State and of the Houſhold, of the Army, the Navy, and the " Church. He reſerved the *abſolute* Command of the *Militia*: " So that he remained Maſter of *all* the *Inſtruments* and *En-* " *gines* of *Corruption* and *Violence*, without any other reſtraint " than his own *Moderation*." B. VIII. c. I. § 1.

' Every power, ſays our Author, ' which the Hiſtorian here ' enumerates as *blameably* left to William, at the Revolution, is ' what the *long* Parliament are juſtly *branded* with *Infamy* for en- ' deavouring to wreſt from Charles; and which, whenever wreſt- ' ed from a Monarch, muſt deſtroy *Monarchy* in every thing but ' *name*. Is it not amazing, that a man, who elſewhere declares ' himſelf a violent Partiſan for Monarchy, even before its li- ' mits were at the Revolution preſcribed in the *Petition of Right*, ' ſhould here adopt the ſentiment of a *Republican?* Can we ' reconcile this *glaring Contradiction* otherwiſe than by ſaying ' The Hiſtorian is ambitious of *wreſting* every *Jewel* of *Pre-* ' *rogative* from the *Crown*, when it appears on the head of a ' Prince he diſlikes?'

' Hitherto, for diſtinction's ſake, the Author of the *com-* ' *pleat Hiſtory of England*, and Dr. Smollet, have been conſi- ' dered as different perſons, though it is well known they are ' *one* perſon. Some Reader may probably aſk, " How can this ' *Vindicator* reconcile to common ſenſe the conduct he charges ' the Hiſtorian with? Since the paſſages taken in the ſenſe the ' *Vindicator* gives them, contain *moſt palpable Contradictions*, is ' it not reaſonable to conclude, that the *Hiſtorian*, *famous for* ' *his abilities*, intended them in ſome other ſenſe conſiſtent with ' each other?" I anſwer, " If Dr. Smollett, or any body ' elſe *who will tell his name*, will ſhew a ſenſe reſulting from the ' *general* rules of Interpretation, which will make the paſſages ' conſiſtent, I will publicly retract my charge ſo far as the paſ- ' ſages thus reconciled affect it. Till that time, I muſt be al- ' lowed to offer the *fulleſt* and *cleareſt* conviction which can be ' given of any Author's calumnies, *the Teſtimony of his own* ' *Mouth!*

' Dr Smollett ſeems never to have given himſelf the trouble ' of a thought about acquiring or maintaining the character of ' Conſiſtency; and it ſeems now much too late to attempt to ' eſtabliſh it.

' However, as the candid Reader may be deſirous of know- ' ing how I account for theſe flagrant Inconſiſtencies in Dr.

'Smollett, ſufficient to blaſt the character of any Author of 'otherwiſe the higheſt reputation, and ſeldom found in this de-'gree even in thoſe of the loweſt, he has a right to my opinion, 'which is as follows. Dr. Smollett appears, from ſtrong and 'expreſs paſſages above alledged to be a *determined Partiſan* of 'the Houſe of Stuart, and on numerous occaſions to give vent 'to *their** malevolent ſpirit in the muſt furious effuſions. But 'then the force of truth is very great; and we have many in-'ſtances of men acting in contradiction to their avowed 'and generally-ruling Principles. The more abſurd any Prin-'ciples are, the more reaſonably may we expect that *common* 'Senſe will, on many occaſions, get the better of them. None 'can be more abſurd than thoſe of the Partiſans of the *ſuppoſed* 'deſcendants of James the ſecond. Hence therefore may we 'perhaps account for *ſome* of the Declarations on the ſide of '*Liberty*. However, it is no wiſe uncharitable to ſuppoſe, that '*moſt*, if not *all* of them, are to be aſcribed to the immediate 'intereſt of the Hiſtorian. Though he affected to conſider the 'whole nation as Jacobitiſh not long ago, he well knows this 'is not the caſe of the preſent times; and if he was to depend 'for a *Subſcription* on the friends of an *abjured Family*, he muſt 'have a ſhort Liſt.'

There are many other paſſages in which our Author has, with great propriety and judgment, reprehended the Hiſtorian; but the limits we have preſcribed ourſelves, will not allow us to do farther juſtice to his Criticiſm. Let it ſuffice to obſerve, that this Vindication is, in general, wrote with great acuteneſs, and ſhews the Author to have a competent knowlege in the Hiſtory of his country. His errors appear to proceed from the warmth of his zeal for liberty; and though they may have a tendency to leſſen his merit as a Writer, yet they may perhaps be thought to enhance his worth as a Citizen.

Nevertheleſs, we muſt take leave to remark, that the becoming ſeverity with which our Author treats the Hiſtorian, ſometimes loſes its force from the perplexity of his ſtile; and his ſarcaſms are now and then ſo involved in obſcurity, that their poignancy is not ſufficiently felt. But, upon the whole, we may ſafely venture to recommend this VINDICATION as a proper *Appendix*, to be bound up with the work improperly called the *Compleat Hiſtory of England*. **R—d**

* Here is an inaccuracy of expreſſion, which, we ſuppoſe, eſcaped the *Author's*, or the *Corrector's* attention.

The Roman Antiquities of Dionyſius Halicarnaſſenſis, tranſlated into Engliſh; with Notes and Diſſertations. *By* Edward Spelman, Eſq; 4to. 4 vols. 3l. 12s. bound. Whiſton.

THE public is here preſented with an excellent Tranſlation of an Hiſtorian who has never before appeared in an Engliſh dreſs, though all who have written upon the Antiquities and Conſtitution of Rome have built upon his authority; an authority which, we doubt not, will be always looked upon as of very conſiderable weight, notwithſtanding Mr. Hooke's late endeavours to weaken and diſcredit it. But in whatever eſtimation Dionyſius's Hiſtory may be held, Mr. Spelman has the merit of having given a faithful and elegant Tranſlation of it; he has not only rendered the ſenſe of his Author with exactneſs, but has caught his ſpirit and manner; his ſtile is ſmooth and flowing; his language, in general, pure and elegant: in a word, without any partiality to this Tranſlation, it deſerves, in our opinion, to be ranked among the beſt in the Engliſh language.

In his Notes, Mr. Spelman has cleared up many obſcure paſſages of his Author; ſhewn an extenſive acquaintance with the Antiquities and Conſtitution of Rome; and given many proofs of conſiderable learning, judgment, and ſkill in Criticiſm. In the Preface to his Tranſlation, after giving an account of his brother Labourers, as he calls them, the Tranſlators of Dionyſius, he expreſſes his ſurprize that no treatiſe has ever yet appeared in any age, or any language, profeſſedly written to preſcribe rules for writing Hiſtory; a work allowed to be of the greateſt advantage of all others to mankind; the repoſitory of Truth, fraught with leſſons both of public and private virtue, and enforced by ſtronger motives than precepts,—by EXAMPLES. This want he endeavours to ſupply, in ſome degree, not by any thing of his own, but by extracting and connecting what has been written upon this ſubject, by Dionyſius himſelf; who, in his Criticiſms upon the Greek Hiſtorians, and particularly in his Parallel between Herodotus and Thucydides, has indirectly laid down rules for attaining all the perfections, and avoiding all the faults, of writing Hiſtory. After this he briefly examines Dionyſius's Hiſtory by his own rules, and enquires how far his practice has been conſiſtent with his theory. In regard to that part of his Author's work, which relates to him more as a man than as an Hiſtorian, Mr. Spelman tells us, that it is impoſſible to read his Hiſtory, without diſcovering a mind fraught with all the elements of humanity, a ſincere, a mild, and an honeſt heart; an unaffected love of virtue; and, what is more amiable than a deteſtation

deteſtation of vice,—a compaſſion for it. He congratulates, indeed the happy, and condoles with the miſerable, but without inſulting even thoſe who deſerve their miſery. He is never ſatisfied with celebrating the bravery, the patriotiſm, the frugality, and contempt of riches in the old Romans; nor with lamenting the degeneracy of thoſe of his own time. Upon the whole, he teaches by precept, what his, and every other Hiſtory, will teach by examples, that the proſperity of every nation is owing to their public and private virtue, and their adverſity to the want of both. His love of Liberty is no leſs conſpicuous than his love of virtue. He never loſes an opportunity of aſcribing the greatneſs of thoſe old Romans to their Liberty, and their Liberty to their Virtue; and is alarmed at the leaſt appearance of danger, which threatens them with the loſs of either.

We now proceed to give a ſpecimen of the Tranſlation, and ſhall lay before our Readers the ſpeech of Junius Brutus, to the people of Rome, on occaſion of the death of Lucretia, whoſe body he cauſed to be carried to the place where the Comitia were uſually held, and to be expoſed upon a high and conſpicuous place; and then aſcending the tribunal, from whence it was the cuſtom for thoſe who aſſembled the people, to acquaint them with the reaſons of it, he (who had hitherto paſſed for a perſon of weak intellects) ſpoke as follows.

'Citizens, my intention being to ſpeak to you concerning 'neceſſary and glorious things, I ſhall firſt mention a few cir-'cumſtances relating to myſelf: for to ſome, rather, indeed, to 'many of you, I am very well aſſured I ſhall appear to be diſor-'dered in my underſtanding, when I, a man of an unſound 'mind, and who, as ſuch, ſtand in need of a Guardian, at-'tempt to ſpeak of matters of the greateſt importance. Know 'then, that the general opinion you all entertained of me, as 'of a fool, was falſe, and contrived by me, and by me alone: 'the fear of my life compelled me to live in a manner derogato-'ry both to my nature and condition; though agreeable to the 'deſire of Tarquinius, and to my own ſecurity: for Tarqui-'nius having put my father to death, at his acceſſion to the go-'vernment, that he might poſſeſs himſelf of his fortunes, which 'were very conſiderable; and having privately murdered my 'elder brother, who would have revenged his father's death, if 'he had not been taken off, made it plain, that he did not de-'ſign to ſpare even myſelf, now left deſtitute of my neareſt re-'lations, if I had not counterfeited folly: this diſguiſe, finding 'credit with the Tyrant, ſaved me from the ſame treatment they 'had experienced, and has preſerved me to this day; and hav-'ing worn it five and twenty years, the time I wiſhed for and 'expected, being come, I now, for the firſt time, throw it off. 'So much concerning myſelf.

'As to the affairs of the public, in relation to which I called 'you together, this is the ſituation of them. Tarquinius hav- 'ing poſſeſſed himſelf of the Sovereignty, contrary to the laws 'and cuſtoms of this nation, which Sovereignty, howſoever 'acquired, he has not exerciſed either with reputation, or in a 'manner ſuitable to the royal dignity; but has ſurpaſſed in 'haughtineſs and exceſs, all the Tyrants the world ever ſaw; 'we, the Patricians, aſſembled for that purpoſe, have reſolved 'to deprive him of his dignity: this ought to have been done 'long ago; but having now a proper opportunity to effect it, 'we have called you together, Citizens, to the end, that after 'we have declared our own reſolution, we may deſire your aſ- 'ſiſtance in giving Liberty to our country, which we have not 'hitherto been able to enjoy, ſince Tarquinius uſurped the So- 'vereignty; neither ſhall we, hereafter, enjoy it, if, upon this 'occaſion, we want reſolution. Had I as much time as I could 'wiſh, or was to ſpeak to thoſe who were unacquainted with 'the many acts of injuſtice the Tyrant has been guilty of, I 'would enumerate them all, in order to convince every one of 'you, that he has deſerved not only one, but many deaths: but 'ſince the time afforded me, by the preſent ſituation of affairs, 'is ſhort, in which few things are to be ſaid, and many to be 'done; and that I am ſpeaking to thoſe who are acquainted 'with his actions, I ſhall put you in mind of thoſe only that 'are the moſt conſiderable, and the moſt obvious, and admit 'not of the leaſt excuſe.

'This is that Tarquinius, Citizens, this is the man who, 'before he was in the poſſeſſion of Sovereignty, deſtroyed his 'own brother Aruns by poiſon, becauſe he would not conſent 'to be wicked, in which crime he was aſſiſted by his brother's 'wife, the ſiſter of his own, whom this enemy of the Gods had 'long before debauched: this is the man who, at the ſame 'time, and by the ſame poiſon, took off his wife, a woman of 'virtue, and a parent of their common children; and did not 'even vouchſafe to diſown the imputation of both theſe poiſon- 'ings by a mourning habit, and a ſhort affectation of grief; 'but preſently after he had performed theſe wonderful atchieve- 'ments, and before the fires, which had received their miſerable 'bodies, were extinguiſhed, he gave an entertainment to his 'friends, celebrated his nuptials, and leading the murderess of 'her huſband, as a bride, to the bed of her ſiſter, performed 'the abominable contract he had made with her; and was the 'firſt, and the only man, who ever introduced into the city of 'Rome ſuch impious and execrable crimes, unknown to any 'nation in the world, either Greeks or Barbarians. But, in 'how infamous and dreadful a manner did he treat both his father

'and mother-in-law, when already near their end? He mur-
'dered Servius Tullius publicly, the mildeſt of all your Kings,
'the greateſt benefactor to you, and would not ſuffer his body
'to be honoured with the cuſtomary rites either of a funeral
'or of burial; and Tarquinia, the wife of Tullius, whom, as
'ſhe was the ſiſter of his father, and had always ſhewn great
'tenderneſs for him, he was obliged in duty to honour as his
'mother, he cauſed to be ſtrangled in a miſerable manner, with-
'out allowing her time to mourn her dead huſband, or perform
'the cuſtomary ſacrifices for him when buried: Thus he treat-
'ed thoſe by whom he was preſerved, by whom he was edu-
'cated, and whom, after their death, he was to have ſucceed-
'ed, if he had ſtaid but a ſhort time, till nature had put an end
'to their lives.

'But why do I cenſure theſe exceſſes, when I have ſo many
'others to accuſe him of (beſides thoſe he has been guilty of to
'his relations, and to his father and mother-in-law) which he
'has committed againſt his country, and againſt us all? If
'they ought to be called exceſſes, and not the ſubverſion and
'extinction of all nations, and all families. Firſt, as to the
'Sovereignty, that I may begin with that; how did he obtain
'it? Did he in this follow the example of the former Kings?
'Far from it. They were all advanced to the Sovereignty by
'us, according to the laws and cuſtoms of this nation; firſt,
'by a decree of the ſenate, where, by our conſtitution, all re-
'ſolutions concerning the public affairs, muſt firſt be taken;
'then by the creation of the Interreges, to whom the Senate
'grants the power of diſtinguiſhing, among thoſe who are wor-
'thy of the Sovereignty, the moſt worthy; and after both theſe,
'by a vote of the people in their election of Magiſtrates; from
'which vote the law requires, that all affairs of the greateſt mo-
'ment ſhould receive their ſanction; and, in the laſt place, by
'the approbation of the Auguries, without which human dili-
'gence and foreſight are of no avail: but ſay, which of you
'knows any one of theſe things to have been obſerved when
'Tarquinius obtained the Sovereignty? What previous order
'of the Senate? What nomination of the Interreges? What
'vote of the people? What favourable auguries? I do not
'aſk whether all theſe were obſerved (though it was neceſſary
'to a regular election, that nothing founded either in cuſtom or
'in law ſhould be omitted) but if it can be ſhewn, that any one
'of them was obſerved, I will be contented not to inſiſt on thoſe
'that were omitted. How then did he acquire the Sovereignty?
'By arms, by violence, and the conſpiracies of wicked men,
'according to the cuſtom of Tyrants; and drew from you, in-
'ſtead of your conſent, your indignation. But after he had

'poſſeſſed himſelf of the Sovereignty, howſoever acquired, did 'he uſe it in a manner becoming a King, in imitation of his 'predeceſſors, the whole tenor of whoſe words and actions 'tended to aggrandize the city, and leave it more flouriſhing to 'poſterity than they themſelves had received it? What man 'in his ſenſes can ſay this, when he ſees in how miſerable, and 'cruel a manner, we have all been treated?

'I ſhall ſay nothing of the calamities we, who are Patricians, 'ſuffer, which even our enemies could not hear without tears; 'ſince, from a numerous body, we are reduced to a few; from 'ſplendour, to obſcurity; and from an affluent proſperity, to 'poverty and extreme want. Of all thoſe illuſtrious men, thoſe 'formidable Warriors and great Stateſmen, by whoſe means 'our city once flouriſhed, ſome are put to death, and others ba-'niſhed. But what is your condition, Plebeians? Has not 'Tarquinius taken away your laws? Has he not aboliſhed your 'meetings on account of religion and ſacrifices? Has he not 'put an end to your elections of Magiſtrates; to your right of 'voting; and to your aſſemblies for the affairs of the public? 'Does he not force you, like ſlaves, purchaſed with money, to 'labour in a ſhameful manner, to cut ſtones, ſaw timber, carry 'burdens, and waſte your ſtrength in deep pits, and ſubterra-'neous caverns, without allowing you the leaſt reſpite from 'your miſeries? What then will be the end of our calamities? 'How long ſhall we ſubmit to theſe things? And when ſhall we 'recover our native Liberty? When Tarquinius dies? to be 'ſure. Shall we be in a better condition then? Shall we not 'be in a worſe? For, inſtead of one Tarquinius, we ſhall 'have three; all far more abominable than their father. Since 'he, who from a private man became a Tyrant, and began late 'to be wicked, is a perfect maſter in all tyrannical miſchief; 'what kind of men may we expect theſe will prove, who are 'ſprung from him; whoſe race is wicked, whoſe education is 'wicked, and who never had an opportunity of ſeeing or hear-'ing any action that had the appearance of Liberty or Modera-'tion? To the end, therefore, you may not gueſs at their 'accurſed natures, but know with certainty what kind of whelps 'the tyranny of Tarquinius nurſes up for your deſtruction, be-'hold the action of one of them, the eldeſt of the three.

'This Lady is the daughter of Spurius Lucretius, whom the 'Tyrant, when he went to the war, appointed Governor of 'the city, and the wife of Tarquinius Collatinus, a relation of 'the Tyrant's, who has undergone many hardſhips for their 'ſakes. This Lady, who deſired to preſerve her virtue, and 'loved her huſband as becomes a good wife, Sextus being laſt 'night entertained at her houſe, as a relation, and Collatinus

'then

'then abſent and in the camp, could not eſcape the ungoverna-
'able inſolence of the Tyranny; but like a captive under the
'power of neceſſity, ſubmitted to thoſe things that ought not
'to be offered to a woman of free condition. Reſenting this
'uſage, and looking upon the abuſe as intolerable, ſhe acquaint-
'ed her father, and the reſt of her relations, with the neceſſity
'ſhe had been reduced to; and having intreated and conjured
'them all, in the moſt earneſt manner, to revenge the indignity
'ſhe had ſuffered, ſhe drew the dagger ſhe had concealed in her
'boſom, and in her father's ſight, Citizens, plunged it in her
'bowels. O thou admirable woman! great are the praiſes you
'deſerve for your generous reſolution; you are gone; you are
'dead; you were unable to bear the tyrannical inſult, and de-
'ſpiſed all the pleaſures of life, to avoid being any longer expoſed
'to the like abuſe: After this Lucretia, when you who were
'formed a woman, have ſhewn the reſolution of a brave man,
'ſhall we, who were born men, ſhew leſs courage than wo-
'men?. To you, after you were deprived of your ſpotleſs
'chaſtity, through force, by the tyranny of one night, death
'appeared more amiable, and to promiſe greater happineſs than
'life; and ſhall not we adopt the ſame ſentiments, when Tar-
'quinius, not by a tyranny of one day only, but of twenty-five
'years, has deprived us of all the pleaſures of life, in depriving
'us of our Liberty? We cannot live under theſe miſeries,
'Citizens; we, who are the deſcendants of thoſe men, who
'thought themſelves worthy to give laws to others; and ex-
'poſed themſelves to many dangers for the ſake of power and
'fame: ſo that we have all no other choice, than of life with
'Liberty, or of death with Glory. For the opportunity we
'wiſhed for, now preſents itſelf; Tarquinius is abſent from the
'city, the Patricians are the Authors of the Enterprize, and no
'want of any thing, if we enter upon the action with alacrity;
'not of Men, Money, Arms, Generals, nor of any other mi-
'litary preparation; for the city is full of all theſe. Conſider
'then, what a ſhame it would be for us, who aim at giving
'laws to the Volſci, the Sabines, and ſeveral other nations, to
'ſuffer ourſelves to be the ſlaves of others; and to undertake
'many wars to gratify the ambition of Tarquinius, and not one
'to recover our own Liberty.

'What ſupport, therefore, what aſſiſtance can we promiſe
'ourſelves in this enterprize? This remains to be explained.
'Our firſt ſupport is derived from a dependance upon the Gods;
'whoſe religion, temple, and altars Tarquinius pollutes with
'hands ſtained with blood, and defiled with all the crimes he
'has committed againſt his ſubjects, every time he begins the
'ſacrifices and libations. The next flows from our dependance

'upon ourſelves, who are neither few in number, nor unſkilled 'in war. Beſides theſe advantages, we may expect the aſſiſt-'ance of our Allies; who, while they are not called upon by 'us, think it improper to enter into our affairs; but if they ſee 'us acting the part of brave men, will chearfully aſſiſt us in the 'war: for Tyranny is odious to all who deſire to be free. But 'if any of you are afraid, leſt the Citizens who are in the camp 'with Tarquinius, ſhould aſſiſt him, and make war upon us, 'they have no reaſon for that fear: for the Tyranny is grievous 'to them alſo; and the deſire of Liberty is implanted by nature 'in the minds of all men, and every pretence for a change is 'ſufficient for thoſe who are compelled to bear hardſhips; and 'if you, by your votes, order them to aſſiſt their country, nei-'ther fear nor favour, nor any other motives that compel, or 'perſuade, men to commit injuſtice, will retain them with the 'Tyrants. But if the love of Tyranny is rooted in any of 'them, through an evil diſpoſition, or a corrupt education, as 'they certainly are not many, we will apply, even to theſe men, 'motives of ſo great force, as to transform them from wicked to 'good Citizens: for we have here their children, wives, and 'parents, as hoſtages, which are dearer to every man than his 'own life: by engaging to reſtore theſe to them, if they will 'deſert the Tyrant; and by paſſing a vote for the impunity of 'the crimes they have been guilty of, we ſhall eaſily prevail up-'on them to join us. March, therefore, Citizens, with confi-'dence and hopes of ſucceſs, to this action, the moſt glorious 'you were ever engaged in. To your aſſiſtance, therefore, O 'Gods of our anceſtors, the propitious Guardians of this land; 'to yours, O Genii, to whom the care of our fathers was allot-'ted; and to yours, O Rome, the moſt favoured by the Gods 'of all other cities, in which we received our birth and educa-'tion, we dedicate our counſels, our words, our actions, and our 'lives; ready to ſuffer every thing that Heaven and Fate ſhall de-'cree. But I foreſee that our glorious enterprize will be crown-'ed with ſucceſs. May all, here preſent, emboldened with the 'ſame confidence, and united in the ſame ſentiments, both pre-'ſerve you, and be preſerved by you.'

We ſhall now cloſe this article with a ſhort account of the Diſſertations contained in this work. In the firſt volume, we have a Diſſertation concerning the arrival of Æneas in Italy; and here Mr. Spelman enters the liſts with two of the greateſt men of the laſt age, Cluver and Bochart, who have both treated the arrival of Æneas in Italy as a fable, and exhauſted the whole ſtore of their learning in ſupport of this aſſertion. In this unequal conteſt, however, he has the ſatisfaction, he ſays, to find that the united ſtream of the Greek and Roman Hiſtory runs in his

his favour; which makes him hope, that an affectation of ſingularity will rather be imputed to them, for having oppoſed the authority of ſo many great Authors, than to him, for oppoſing that of the two great men he is to contend with. After this Introduction, he proceeds directly to the ſubject of his Diſſertation, and the method he obſerves in treating it is this; he firſt examines, briefly, the objections made by Cluver and Bochart, which are nearly the ſame; and then gives his own reaſons in ſupport of the ſyſtem he has adopted.

He obſerves, that Dionyſius, and all the Greek and Latin Hiſtorians he has quoted, affirm this fact; and the authority of Dionyſius, as founded on that of thoſe Authors, ought to have the greater weight, we are told, becauſe he had their works before him, and the modern Writers who deny it, are deprived of that advantage. This being the ſtate of the caſe, our Author thinks it little leſs abſurd in the Moderns to cenſure Dionyſius for having advanced this fact, on the authority of thoſe Hiſtorians, without having read their writings, than it would be in a Judge to condemn a man without hearing the proofs he had to offer in his defence.

In ſupport of this opinion, likewiſe, he quotes two Authors whom Dionyſius, he ſays, might have quoted, and did not. The firſt is Salluſt: now nothing can be more explicit, we are told, than what he ſays in his Catalinarian War; *Urbem Romam, (ſicut ego accepi) condidere atque habuere initio Trojani, qui, Æneæ Duce, profugi, incertis ſedibus vagabantur.* The next is Varro, who mentions (Rer. Div. B. II.) the arrival of Æneas at Laurentum in Italy, as attended with a circumſtance not heard of before nor ſince, our Author ſays, but once. *Ex quo die Trojæ eſt egreſſus Æneas Veneris, eum per diem quotidie ſtellam vidiſſe, donec in agrum Laurentem veniret, in qua eam non viderit ulterius; qua re cognovit terras eſſe fatales.*

This hiſtorical fact, we are likewiſe told, was too remarkable to eſcape the notice of Livy, who relates it in a manner peculiar to himſelf; *Sed ad majora initia rerum ducentibus fatis, primo in Macedoniam* (Æneam) *veniſſe; inde in Siciliam quærentem ſedes delatum; ab Sicilia, claſſe Laurentem agrum tenuiſſe.* Livy then mentions the marriage of Æneas with Lavinia, the daughter of Latinus, King of the Aborigines; the building of Alba by Aſcanius, the ſon of Æneas, and all the other incidents which Cluver and Bochart have thought fit to treat as fabulous.

Our Author now aſks, whether any hiſtorical fact, of an ancient date, can be atteſted by Authors of greater authority? And whether an attempt to ſubvert the credibility of a fact ſo atteſted, by conjectures, forced conſtructions, ſcraps of quota-

tions quoted by other Authors, and vague aſſertions, unſupported by the teſtimony of a ſingle Hiſtorian, is not an attempt to transform all hiſtory into romance, to deſtroy the uſe by deſtroying the credit of it, and to deprive mankind of the beſt guides, both in public and private life; Examples?—

The firſt volume concludes with a fragment of the ſixth book of Polybius, containing a diſſertation upon government in general, particularly applied to that of the Romans, together with a deſcription of the ſeveral powers of the conſuls, ſenate, and people of Rome, tranſlated from the Greek, with notes.

To this fragment is prefixed a preface, wherein the ſyſtem of Polybius is applied to the government of England, and a diſſertation annexed upon the conſtitution of the Roman ſenate. The tranſlation of this fragment of Polybius, with the preface and diſſertation, was publiſhed by our Author, but without his name, in 1743. It has been many years out of print, and is inſerted in this tranſlation of Dionyſius, becauſe Mr. Spelman thinks that the deſcription of the ſeveral powers of the conſuls, ſenate, and people of Rome, given by ſo great an Author as Polybius, will very much tend to explain and confirm many paſſages in Dionyſius's hiſtory.

In the ſecond volume we have a diſſertation on the Greek and Roman characters, wherein our Author endeavours to prove, by the Authority of the beſt antient Writers, and the concurrent teſtimony of the moſt authentic inſcriptions, that the antient Greek, and modern Roman characters were originally the ſame.

R

An Eſſay concerning the Nature, Origin, and Progreſs of the Human Affections, tending to ſhew they are not innate, but acquired. In which the power of aſſociation is particularly diſplayed. Drawn up for the uſe of young gentlemen, eſpecially thoſe educated in the Univerſities of Great Britain and Ireland. 8vo. 2s. 6d. ſewed. Newbery.

EVERY enquiry concerning Human Nature, and every attempt to make us better acquainted with our frame and conſtitution, as reaſonable, ſocial, and accountable creatures, will, undoubtedly, be favourably regarded by all who are converſant with, or have any taſte for, moral enquiries,—of all others the moſt important and intereſting. In this view, the Eſſay now before us, is certainly entitled to a candid and attentive peruſal; and the Author, whatever judgment may be formed of his work,

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deſerves to be treated with that regard which is due to every Writer who inveſtigates uſeful truths with modeſty and diligence.

In regard to the merit of his performance, we ſhall only ſay, that there are ſeveral ingenious obſervations to be met with in it; and though his notions concerning *aſſociation* ſhould, upon a careful and accurate examination, be found, as probably they may, to be groundleſs and unſatisfactory, yet many plauſible things may be urged in ſupport of them. His work is of ſuch a nature, as renders it extremely difficult to give our Readers a clear and diſtinct view of it, within thoſe limits to which we are confined; we ſhall therefore content ourſelves with a general account of it.

The ſame arguments, he ſays, which Mr. Locke produced againſt the doctrine of innate ideas, with equal propriety may be applied to, and with as much force do conclude againſt all implanted appetites. If the mind be only a blank in reſpect of one, ſhe, for the ſame reaſon, is perfectly ſo in reſpect of the other. In both caſes equally yielding to the ſtroke, from whatever hand it chances to fall; and equally ready for retaining, as well as receiving the impreſſion. The moſt conſiderable of our affections, properly ſpeaking, are no other than ideas of ſenſation variouſly mixed and combined by aſſociation, or rather excited by them. And if God endows man with faculties that enable, and connects him to objects which impel him, to acquire modes of thinking and acting, fitted to his ſituation, why ſhould they be thought innate, or, whence the neceſſity of ſuppoſing it? Allowing him ſufficiently ſtored with means for attaining them, it would be an uſeleſs proviſion of the Deity to infuſe the ſame into the ſoul, either before, or at the time of, his uniting it to the body.

If man, he ſays, in conſequence of his underſtanding and agency, (which are univerſally confeſſed to belong to him) be an accountable creature, and is, one time or other, to enjoy or ſuffer as he hath planned and acted in conformity with, or oppoſition to, the purpoſes of creation; on this account it ſeems fitting he be laid under no other bias to ſuch conformity, or its contrary (we uſe his own words) than what ariſes out of the reflections he makes himſelf, or the informations he obtains from others, of the neceſſary connections of right and wrong, with the good or ill of him that purſues each reſpectively.

If inclinations, and diſinclinations to particular objects, actions, characters, &c. be ſuppoſed to be firſt neceſſarily inherent in our conſtitution, and varied as it varies with years, whence, he aſks, could ariſe, in different nations, or in the ſame nation

nation at different times, ſuch a glaring contrariety among them? If they were of nature's inditing, it is reaſonable to think they would be more uniform and conſiſtent; at all times, and in all places alike; and the principles themſelves would always have much the ſame influence in reſpect to moral rectitude or obliquity. Whoever reads what Hiſtorians have ſaid of the ſeveral cuſtoms of the nations of which they write, cannot but take notice (and with ſome ſurprize at the ſtrangeneſs of the phænomenon) that the ſame actions which excite abhorrence in one country, are eſteemed worthy of imitation in ſome other part of the globe.

It is difficult to make out how vice ſhould ever have gained admiſſion into the world, ſpread ſo far, and increaſed ſo faſt, we are told, if man on his firſt coming into exiſtence had a natural taſte for virtue independently of conſequences.—By a careful enquiry into the nature of the human mind, we find, our Author ſays, that children are abſolutely indifferent to every moral form, till ſuch time as experience inſtructs them, or they are inſtructed by others, in the different effects which various actions have upon a ſenſible rational Being, and are taught to like and grow fond of one ſort of conduct, and to diſlike the contrary, as each happens to be pregnant with good or ill reſpectively. Their tender minds can take in any kind of impreſſions, however, and by whatever means communicated, and may be moulded for virtue or vice, juſt as their nurſes and tutors take the lead, and are diſpoſed to ſhape and faſhion them. As years come on, their underſtanding begins to open, and diſplay its power; they can look farther, and command larger proſpects, as alſo view things more diſtinctly and perfectly. About this time likewiſe reaſon and obſervation take their place, and ſhew themſelves by noticing objects as they chance to be preſent to ſome of the ſenſes; and ſo with thoſe lights (which keep continually growing ſtronger and brighter) young perſons can, to a great degree, foreſee what will be, and are led to eſtimate the importance of actions and events, according to the effect they have upon human happineſs and miſery. When the intellectual faculties have gone on thus far exerciſing and improving themſelves, the individual becomes capable of making judicious comments upon the relations things reſpectively bear to one another; and may in *ſome* caſes, and to a certain degree in *all*, ſet up for his own director. Marking occurrences that fall under his ken, and ſubſtituting himſelf in the place of others at particular junctures, and judging what would be proper to do or forbear, the better to bring himſelf, or to avoid falling, into like circumſtances, according as he was moved and diſpoſed by the repreſentation of them to himſelf. Making ſuppoſitions, reaſoning upon them,

and

and drawing inferences, and by this means laying up certain practical rules for uſe on any future emergency. It is in conſequence of this pliableneſs of children, and their ready aptneſs in copying after, and acting ſuch things as they have ſeen others do ‘ before, or what is recommended by thoſe who have the care and government of them, that we find ſuch contrary approbations of moral characters in the world, and that mankind are ſo differently affected with the contemplation of them.

If we ſuppoſe ourſelves born with a ſecret liking to virtue, our Author ſays, the liking we have for vice muſt, of courſe, be acquired. Since to think God has interwoven into man's nature two different powers of chuſing and determining is too abſurd for common ſenſe ever to admit, for this is pulling down with one hand what the other had been raiſing, *i. e.* the operations of two ſuch principles would interfere, and, if equal in ſtrength, check, and finally deſtroy each the other. A procedure which might ſuit the character of ſome Heathen God, who was as various and whimſical as his votaries, but what is entirely incompatible with all our ideas of the Supreme Being, whether formed upon the diſcoveries of unprejudiced reaſon, or drawn from the character given of him in the ſundry revelations which have been made of his will to mankind. And we find, in fact, that moſt men are actuated by both theſe principles; and in ſome, it is obſervable the vicious one riſes much higher, and maintains its ſuperiority a great deal longer, than the virtuous. Why therefore may not the latter be acquired as well as the former? Or what arguments can be brought to prove the one innate, which will not conclude as forcibly for the innateneſs of the other.

From ſuch different approbations and diſapprobations of moral characters, continues our Author, it is reaſonable to infer, that thoſe actions and obſervances we ſtile virtuous and vicious, right and wrong, are liked and diſliked, not ſo much by nature and conſtitution, as from aſſociation and habit; the truth of which he endeavours to make appear, by a detail of facts.

In every man, he obſerves, there is not only a power of perceiving pleaſure and pain from the impreſſions of external objects, but alſo a power of attending to, and reflecting on, thoſe perceptions; which two powers correſpond exactly, or nearly to one another, that is, the more lively the perception, the ſtronger the attention, and *vice verſa*. The quickneſs or ſlowneſs, the activity or ſluggiſhneſs of one being ever ſuited to the pungency or flatneſs of the other. This proportion he thinks holds univerſally. Whether theſe two powers take place at the ſame time preciſely, or the latter ſome ſhort ſpace after the other, is difficult to ſay. ‘ One would think,’ continues he, ‘ they com-

‘ mence

'mence and grow up together. It is plain reflection ſhews it-
'ſelf very early, from the deſire a child has to any particular
'thing which has once given it pleaſure. And from this ne-
'ceſſary attention to what we feel, and the conſequent exerciſe
'of the powers of thought, in chuſing means proper for en-
'joying or avoiding the ſame, as it happens to be agreeable or
'diſagreeable, may, I preſume, the whole tribe of human ap-
'petites be derived, and the various differences thereof explained,
'upon ſuppoſition of the ſtrength or feebleneſs, the conſtancy
'or inconſtancy of the exertion of this power. The moſt con-
'ſiderable of our affections, both as to number and influence,
'being only aſſociations, which we form ourſelves, or learn of
'others, agreeably to the preceding courſe of our lives, the par-
'ticular nature and importance of our engagements, our ſitua-
'tion amongſt, and reiterated converſe with, perſons, objects,
'actions, &c.—N. B. The reflex act of the mind immediately
'conſequent to the firſt perception of any object, is, ſtrictly
'ſpeaking, neceſſary, and generally, if not always, of vigour
'and continuance proportioned to its keenneſs. After a few re-
'turns of the ſame idea, we can call it up at pleaſure, and at-
'tend to it more or leſs, as occaſions demand, and we imagine
'ourſelves intereſted in it. Here reflection loſing its former,
'and acquiring another property, is, to a great degree, volun-
'tary; depending chiefly upon ourſelves, or the exiſtence and
'exerciſe of our elections, which by this time we have got the
'power of forming and modifying.

'Whether it be owing to any difference in the ſtructure of
'the organs of ſenſe, or of the medium through which the im-
'preſſive power of the object is propagated, or the point of
'light from whence it is viewed, one or other, or all of theſe,
'I ſhall not preſume to judge; yet the fact undeniably is, that
'ſome impreſſions are originally ſtronger, and the reſulting ſen-
'ſations more piercing, than others of the ſame, or of dif-
'ferent ſenſes; and thoſe differently ſo in different men; their
'combinations then, or the complex ideas formed from them,
'will be proportionably magnified; and the influence they have
'over the mind conſiderably greater, and more laſting. Theſe,
'as they chance to be of the agreeable or diſagreeable kind,
'raiſe and ſpread a pleaſurable or painful ſtate over the whole
'animal ſyſtem, and when variouſly commixed and united, be-
'come the ſources of very ſtrong deſires and averſions, and dif-
'ferent modifications of each. Hence the objects they are de-
'rived from, and thoſe they have intimate connections with,
'or are any ways, whether deſignedly or by accident, applied
'to, will engage or employ our thoughts much more than
'others do. They are capable of ſtriking ſtill more forcibly,

'and

'and of obtaining a ſort of deſpotic rule over us, by our conceiving, or being taught by others to conceive, them of ſingular efficacy to mens *tranquil* and *happy* paſſage through this life into another. And this I take to be the principal foundation of what we call genius, or taſte; a certain diſpoſition, bias, or tendency, of mind ſhewing itſelf by a peculiar promptneſs for learning, as likewiſe by the pleaſure it takes in one particular art, ſcience, or employment, more than another.'

Our Author, in the courſe of his Eſſay, borrows ſeveral obſervations from the ingenious Author of *Obſervations on Man*, and entertains his Readers with a variety of phyſiological reflections upon the brain, nerves, muſcles, voluntary and involuntary motions, vibrations, &c. and endeavours to ſhew, by a particular detail, that hope, fear, compaſſion, ſhame, &c. are not originally inherent in our nature, as is commonly thought, but all of men's own framing. He endeavours likewiſe to point out the manner in which we acquire a reliſh for architecture, painting, ſculpture, dancing, muſic, and the like; but for what he has advanced on theſe and other ſubjects, which he has occaſionally introduced, we muſt refer our Readers to the Eſſay itſelf.

R

Eden: or, a Compleat Body of Gardening. Containing plain and familiar directions for raiſing the ſeveral uſeful products of a garden, fruits, roots, and herbage; from the practice of the moſt ſucceſsful gardeners, and the reſult of a long experience. Together with the culture of all kinds of Flowers, according to the methods of the Engliſh, French, and Dutch Floriſts. And the knowlege of curious plants, after the ſyſtem of Linnæus. With figures and deſcriptions of the Flowers and Plants proper for a garden. Including the care and culture of the Pleaſure-garden. The buſineſs of the Seminary for every week of the year. Catalogues and accurate deſcriptions of the Fruits as they come into ſeaſon; and new and practical directions for the management of Fruit-trees. With the beſt methods of culture for the ſeveral articles of the Kitchen-garden, and the compleat management of the ground for raiſing them in the natural and artificial manner. Compiled and digeſted from the papers of the late celebrated Mr. Hale, by the Authors of the Compleat Body of Huſbandry. *And comprehending the art of conſtructing a Garden for uſe and pleaſure; the beſt methods of keeping it in order; and the moſt perfect accounts of its ſeveral products.* Folio. 1l. 7s. Oſborne, &c.

THIS

THIS is the work of that multiform and multinomial Writer and Compiler, Dr. Hill, to whom the Public is ſo lately and ſo *much* indebted, for the *Complete Body of Huſbandry*; of which we gave an ample account in ſeveral of our late Reviews:—but fear not, gentle Reader! we are not about to enter again on ſuch a tedious courſe of animadverſions. Enough has been ſaid to give thee a competent idea of our Author's abilities for treating on rural affairs: and therefore we ſhall waſte no more of thy time, or our own, in criticiſing this, or any future work, of the Doctor's, relating to the culture of the field or the garden.

Let us not, however, be miſtaken. We would not be underſtood to mean, by what has been ſaid, that this work is chargeable with inaccuracies, inconſiſtencies, and miſtakes, in an equal degree with the *Body of Huſbandry*. This, in truth, is far from being the caſe. The Author is a much better Botaniſt and Gardener, than a Huſbandman or Farmer. In the province of the latter, he has had little or no practical knowlege: in that of the former, (beſides his acknowleged uſe of the works of the great Linnæus, and the aſſiſtance of correſpondents, procured by the firſt advertiſements of this book) he has the ſanction of his own experience, for many of the diſcoveries he communicates:—ſo that the Public, upon the whole, is *really* indebted to the Doctor, for ſeveral improvements in Horticulture; not only in reſpect to the management of the more *curious* plants and flowers, but alſo of ſome of the common ones, which have been often maltreated, through the ignorance and obſtinacy of our gardeners by profeſſion.

As this book has been publiſhed in weekly numbers, and is already in many hands, it is unneceſſary for us to be more particular in our account of it: therefore we ſhall only tranſcribe the following caution, which may prove not unſeaſonable at this time of the year,—though it would have been more ſeaſonable two or three months ago.

'The chief merit of the gardener, in this reſpect, [the management of ripe fruit] is the ſupplying of the table with 'them in the utmoſt perfection; and the art of gathering, 'which is very little underſtood or thought of, is a very eſſential and material article.

'I have ſeen one common cuſtom among gardeners, which is, 'to go out for fruit an hour before it is to be ſerved at table; 'and this they think very meritorious, becauſe it will be freſh.

'I have

'I have ſeen alſo a contrary practice, which I ſhall explain, 'together with its reaſons; but firſt, in order to ſhew its real 'uſe, this fact muſt be inſerted.

'Two gentlemen, relations and neighbours, who had the 'ſame ſoil, and the ſame kind of trees, and thoſe, to all appea- 'rance, managed in the very ſame manner, found a vaſt differ- 'ence always in the fruit: it was ſo great, that their company 'never failed to perceive it as well as themſelves; and when it 'came at laſt to be explained, the whole cauſe was, that the 'gardener of him whoſe fruit was worſt, gathered it juſt before 'it was wanted, and the other much earlier. This ſeems to 'contradict reaſon, freſhneſs being eſteemed the great article in 'the nicety of fruit; but it is only a ſeeming contradiction.

'Let any one examine the ſtate of plants in general in ſummer, 'and he will find it this; as the great heat of the day comes on, 'their leaves begin to flag, and they droop more and more till 'the cool of the evening. The reaſon is, the great evaporation 'of their juices by the ſun's heat: they grow flaccid from to- 'ward noon till near ſun-ſet: then the heat is over, and the 'dews refreſh them: they continue recruiting and recovering 'during the whole night, and they are firm and lively in the 'morning.

'The caſe is the ſame in fruits, only it is not ſo eaſily per- 'ceived. At noon they are exhauſted and flattened, and they 'are heated to the heart: all this renders them dead, and un- 'pleaſing. They begin to recruit towards evening, as the 'leaves; and in the ſame manner are in their full perfection at 'early morning. One hour after ſun-riſe is the time for ga- 'thering them: this was the ſecret of the ſucceſsful gardener, 'and this every one ſhould practiſe.

'Let him take ſome fruit-baſkets of open work, cover them 'with large leaves, and at Seven in the morning go out to gather 'his fruit. When he has carefully choſen what is ripe, and laid 'it handſomely in the baſket, let it be placed in a cool, but not 'damp room, till it is wanted.

'When the ripeſt are gathered, the reſt are to be preſerved: 'and with reſpect of birds, ſome lime-twigs and trap-cages 'ſhould be placed, and lines of feathers hung about the place.'

To conclude, this performance may, on the whole, be recommended to our Readers, as a uſeful work. Not that it is free from faults:—but errors in a book of this kind are of much leſs conſequence to the Public, than thoſe in ſuch a work as the *Compleat Body of Huſbandry*; and therefore we ſhall ſpare ourſelves the diſagreeable taſk of pointing out the few imperfections

we

we have *caſually** (to confeſs the truth) obſerved, in a *careleſt* walk thro' this *new Garden of Eden*.

* This, the candid Reader will readily allow, is dealing frankly with him; but, perhaps, he will not ſo eaſily pardon the *careleſſneſs* as admit the *confeſſion:* yet, if he has any bowels of compaſſion, he will remember the ſuperabundant fatigue we underwent, in our examination of the Body of Huſbandry, and grant us a little indulgence in matters of leſs conſequence.

G

AVON, a Poem, in three Parts. Birmingham, printed by John Baſkerville. 4to. 3s. Dodſley.

THOUGH our Readers would naturally imagine that a Poem with this title, muſt relate chiefly to the great Poet born near the river thus named, yet it was evidently neceſſary to take in many other objects, in the extent of a performance of full thirteen hundred lines. Hence a little obſcurity ariſes in ſome places, where the real or ſuppoſed relation of the various tranſitions to the general ſubject is leſs obvious, for want, as we apprehend, of a Clue or Synopſis of the chief heads from which the work is deduced. Wherefore we ſhall give a very brief abridgment of the plan of this poem, which the Author has omitted, and which, we imagine, would ſcarcely preſent itſelf at once to a curſory Peruſer.

Our ſmooth and fluent Poet, having propoſed his ſubject, and invoked the Naiad of it, after an eaſy apology to the Lovers of polite Literature for the preſent amuſement, juſtly obſerves, that Science and Genius aroſe and extended with the Reformation under Queen Elizabeth, the different Literary Worthies of whoſe reign are properly mentioned. Among theſe Shakeſpear is not unhappily feigned [tho' the fiction is not quite new] to have ſurprized Nature with the Nine bathing in the Avon; and to have ſeized the Lyre they abandoned in their flight, on finding themſelves diſcovered naked. After a poetical and animated enumeration of ſome of the moſt affecting tragical pieces of that ſublime Poet, P. 8, 9, our anonymous Bard laments the want of a monument for him at Stratford on Avon, their common birth-place; and then ſketches out his own deſign of one; which ſeems pictureſque, and appoſite. Having here paid an occaſional compliment to Mr. Garrick, the Poet digreſſes to the battle of Naſeby, which ~~we are to ſuppoſe~~ not very diſtant from the Avon. This leads him into a brief mention of the riſe, event, and cataſtrophe of the Civil War; and thence, in the perſon of Britannia's Genius, to the great Revolution in 1688,

1688, with ſuch an approbation of it, as evinces his love of the rational Conſtitution of his Country.

The ſecond part ſets out with commemorating, briefly, another Avon near Bath, and mentioning the adjacent country as diſpeopled by the Norman, and turned into a foreſt. Herein is introduced the love-tale of Licinius and Vonania, which the Poet ſuppoſes to have been tranſacted near the Avon, in the time of the Romans, when Vitellius was their General. This Tale has not a little variety and Pathos; it terminates happily, by the intervention of a Britiſh Druid; and our Author poetically exults on his having recovered it from the ruins of Time: which he might perhaps as juſtly have affirmed of the tragical ſtory of Locrine and Guendolen, recounted by the Druid, as an inſtance of the unhappineſs of thoſe marriages, to which a true and virtuous paſſion is not the principal inducement.

The third and laſt part, returning more directly to his ſubject, commences with a deſcription of Otter-hunting; and then proceeds to that of Angling. Hence the Poet takes occaſion to enumerate all the rivers and ſtreams of any name that flow into the Avon; which gives him an opportunity of verſifying ſuch fragments of our ancient Hiſtory, as are recorded to have happened in their vicinage; and particularly to revive the fable of the Lady of the Lake, which he obſerves, in a Note, to have been a popular character in the reign of Queen Elizabeth, and to have been exhibited for her entertainment at Kenelworth; the ruins of whoſe caſtle are well deſcribed, and deplored, by this fabulous Naiad of Britiſh birth. The Poet hence paſſes to the ſtory or legend of Guy Earl of Warwick; and concludes his performance with an Aſpiration to Peace, as the great and neceſſary embelliſher of every beautiful ſcene he has deſcribed.—This is a natural concluſion for a lover of the Muſes, who are ſaid to be ſilenced by the din of War; though a good Politician ſometimes diſcerns War to be the ſole means of obtaining a ſound and eſtimable Peace.

Having already referred our Readers to this Poet's ſummary and animated enumeration of Shakeſpear's moſt affecting pieces, we ſhall preſent them at length, with the monument deſigned for him by our Author, and poetically propoſed to be erected at Stratford on Avon.

Here AVON, o'er her Parian urn reclin'd,
Should ſee her waves in fluid marble wind;
While (in the ſtream the Attic Laurel thrown)
She gives the buſkin'd Muſe a nobler crown.
Along the riſing bank ſhould proſtrate lye
Pale Envy's train, and turn the dazzled eye,

To ſee the Bard's triumphant guard appear,
Where Nature ſits the ſkilful Charioteer.
In view might riſe on Corinth's flow'ry pride,
Fame's ample dome, with gates expanded wide:
While the white ſteeds extend the ſhining rein,
And ſpring emergent from the radiant plain.
Chain'd to the ſhining wheels, on either hand,
The captive Paſſions wait his high command.
Hope, here ſhould ſmile; Deſpair ſhould languiſh here,
Light Joy ſhould laugh, and Sorrow drop the tear;
Revenge ſhould ſeem with ſecret wiſh to feel
The purple point, and whet the deſtin'd ſteel;
While jaundic'd Jealouſy, all wildly dreſs'd,
Hugs the dire cauſtic to her ſhuddring breaſt;
Abſorb'd in woe ſhould Melancholy ſigh,
And boundleſs Madneſs ev'ry pow'r defy;
Love's flowing eyes, in languid ſoftneſs roll,
And Hate's dark frowns betray the tortur'd ſoul;
With hair erect, pale Terror ſhake his chain;
And lovely Pity ſooth her borrow'd pain:
By dædal Fancy charg'd with high relief,
The Carr ſhould ſwell with many a ſtory'd Chief;
There might the mimic tapers trembling gleam,
Shew RICHARD ſtarting from the direful dream;
The Maſter's hand ſhould make the marble ſpeak,
And pour cold Horror o'er the frozen cheek;
With haggard eyes might there the awak'ning Bride,
Behold her Romeo breathleſs at her ſide:
O'r the lov'd Youth ſhould hang the dying Fair,
And each looſe limb her frantic deed declare;
There, terror-ſtruck for actions not his * own,
Should Denmark's Prince ſeem ſtarting from the ſtone.
In ev'ry vein, and ev'ry nerve expreſs'd,
The pangs that tear his agonizing breaſt.
Here too—But ſay this vain profuſion why?
O think of HIM how ſmall a part could die.
Nor blame this juſt Remembrance, meant to tell,
How little ſpoil Death gain'd when SHAKESPEAR fell.

It were improper, perhaps, to omit, in our ſpecimen, what the Poet ſays immediately of his ſubject.

No Ganges ſhe, nor Amazonian tide,
To ſpread o'er worlds her waſte of waters wide.
Mild AVON drains her frugal urn to feed
The ſwelling bud, or cool the ſmiling mead;
To lave the fleecy flock, or kindly yield
Her genial moiſture to the gen'rous field.

* *Her* is printed here by miſtake for *his*, which we have ventured to rectify.

But

But † ſees gay Plenty follow where ſhe flows,
Pay the Swain's toil, and ſweeten his repoſe:
Sees her green banks the bleating nations throng,
Or tunes her murmurs to the Fair-one's ſong.

The remains of a Roman Way near the Avon give our Author an opportunity of repreſenting the employment it furniſhes for Antiquaries, who are very aptly characterized as feeding on *ſweet conjecture*, in their devious inveſtigations of it. The whole paſſage is pictureſque and beautiful.

——Often bending o'er his paſt'ral ſtaff,
The ſimple ſwain enjoys an artleſs laugh,
To ſee the curious paſſenger ſurvey
Each veſtige dark of old Vitellius' way,
And queſtion where above the wat'ry plain
Roſe the arch'd witneſs of the Roman reign.
But ſee! victorious Time triumphant come,
Borne on the ruins of eternal ROME!
While ev'ry letter'd ſtone, that told her fame,
Submits to bear this greater Conqu'ror's name.
Worn by the ceaſeleſs ſteps of envious years
Now the fam'd track abruptly diſappears;
Or now, diſcloſes ſome obſcure remains,
To tempt the patient Antiquary's pains,
Who fed on ſweet conjecture all the day,
Oft wanders pathleſs, to find out the *way*.

Having given theſe examples of this Writer's general fluency, and poetical expreſſion, we may be allowed to mention a few, which might admit of improvement.—The following *ellipſis* of the ſign of the infinitive mood—

Th' impatient Briton then began recite.

may be authoriſed from Spenſer, and ſome other old Poets; but our beſt moderns have (we think) ever avoided it, except where a very few particular verbs precede. The following diſtich,

But tho' *Life*'s giddy cup we wiſely blend,
Folly's light froth will yet at laſt aſcend.

contains one of thoſe metaphors that might have been more happily expreſſed. Pope ſays, very conſiſtently,

In folly's cup ſtill laughs the bubble, Joy;

but why ſhould folly be uppermoſt in the cup tempered and blended by wiſdom?—

Were wrongs the Queen in *tented* fields redreſs'd:

Martial fields, or *fields of War*, would have read more eaſily to us: but we gladly overlook a few more ſuch trivial eſcapes, as

† We ſhould prefer the conjunctive *and* here, to the disjunctive *but*, that commences the ſeventh line of this citation, which plainly mentions ſome conſequences of what was predicated before of the Avon, and not any exception to it.---A few more inaccuracies of the ſame kind occur in other parts of this Poem.

they are ſufficiently atoned for by the harmonious verſification, and agreeable ſtile of this piece, which riſes above contempt, without attaining to great excellence. The nameleſs Writer appears to be a Gentleman of ſenſe and erudition, but gifted with more poetical taſte than power, leaving his Readers rather not diſpleaſed than highly delighted upon the whole, notwithſtanding ſeveral verſes, and ſome paſſages, which the candid muſt approve.

We have premiſed, that this work is printed by Mr. Baſkerville, who obliged the curious and literary world with a ſpecimen of his excellent Types, in his Quarto edition of Virgil. The Letter on which the AVON is printed, tho' very beautiful, is yet, in our opinion, inferior to that of the Virgil: or, perhaps, the proportion between the page and the margin, may not be ſo happily adjuſted as it might have been; whence the *letter* may appear to ſome diſadvantage.—We heartily wiſh this ingenious Artiſt the moſt ample ſucceſs in his intended edition of Milton, which, as far as we can judge from his propoſal, and ſpecimen, will exceed every thing of the kind that hath yet appeared.

K

The Handmaid to the Arts, teaching, I. *A perfect Knowlege of the Materia Pictoria: or the Nature, Uſe, Preparation, and Compoſition of all the various Subſtances employed in Painting; as well Vehicles, Dryers, &c. as Colours: including thoſe peculiar to Enamel and painting on Glaſs.* II. *The ſeveral Devices employed for the more eaſily and accurately making Deſigns from Nature, or depicted Repreſentations; either by Off-tracing, Calking, Reduction, or other Means: With the Methods of taking Caſts, or Impreſſions, from Figures, Buſts, Medals, Leaves, &c.* III. *The various Manners of Gilding, Silvering, and Bronzing, with the Preparation of the genuine Gold and Silver Powders, and Imitations of them, as alſo of the Fat Oil, Gold Sizes, and other neceſſary Compoſitions:—the Art of Japanning, as applicable not only to the former Purpoſes, but to Coaches, Snuff-boxes, &c. in the Manner lately introduced:—and the Method of Staining different Kinds of Subſtances with all the ſeveral Colours. The whole being calculated, as well for conveying a more accurate and extenſive Knowlege of the Matters treated of to Artiſts; as to initiate thoſe who are deſirous to attempt theſe Arts, into the Method of Preparing and Uſing all the Colours, and other Subſtances employed in Painting in Oil, Miniature, Enamel, Varniſh, and Freſco; as alſo in Gilding, &c.* 8vo. 6s. Nourſe.

THE improvements in uſeful Arts have been greatly retarded from a miſtaken opinion, which has long prevailed, namely, that it is beneath men of genius and learning, to ſpend

ſpend their time in making experiments on the properties of natural bodies, in order to improve the practical and mechanical Arts. This abſurd opinion had its origin at the revival of the Arts and Sciences, when the literary world emerged from the ignorance and ſuperſtition which had ſo long covered it. Languages, Poetry, and Hiſtory, which had been many years neglected, now became the only ſtudies; and the learning of a perſon eſtimated by the progreſs he had made in theſe Sciences.

The ſtudy of Philoſophy has, indeed, in a great meaſure, baniſhed theſe abſurd notions, and turned our thoughts from Shadows to Things: but ſeveral remains of them ſtill continue, and, among the reſt, that already mentioned relating to the ſtudy of the practical Arts: And hence it has unfortunately happened, that moſt of the treatiſes on theſe ſubjects, have been written by perſons ignorant both of the theory and practice of the Arts they undertook to explain to others. But we hope this prejudice againſt the uſeful Arts will ſoon be entirely removed, as men of the greateſt parts and learning, encourage every thing that has a tendency to improve them, and ſeveral excellent pieces have been lately publiſhed by perſons properly qualified for the taſk; among theſe we may rank the work now before us; in which the Author has judiciouſly conſidered the nature of the ſubſtances which form the *Materia Pictoria*, and delivered as much of the theory as is neceſſary for preparing them in the beſt manner.

Perhaps the principal reaſon why Colours are not prepared in England to greater advantage, is, that thoſe who make it their buſineſs are ignorant of the beſt manner of performing the ſeveral chemical proceſſes by which theſe colours are made. Our Author has therefore explained the general operations, neceſſary to be known by all who are deſirous of preparing Colours, as an uſeful introduction to that Art.

After this neceſſary introduction, the Author proceeds to the ſeveral ſubſtances of the *Materia Pictoria*, giving the natural Hiſtory, Preparation, and Uſe of all the Subſtances from which Colours are made, together with their Compoſition and Application.

As an inſtance of the manner in which our Author has delivered his inſtructions, we ſhall here give his manner of preparing Lake from Brazil wood.

‘ *Preparation of beautiful Lake from Brazil Wood.*

“ Take of Brazil wood (not coloured in the grinding by the “ addition of pearl-aſhes) three pounds, and boil it an hour in

" a ſolution of three pounds of common ſalt in three gallons of " water: and then filter the fluid through paper while hot; " prepare then a ſolution of five pounds of alum in three gal- " lons of water; which add to the filtered ſolution of common " ſalt tinged with the Colour. Make alſo a ſolution of three " pounds of the beſt pearl-aſhes in a gallon and a half of wa- " ter, and purify it by filtering: put this to the other gradually, " till the whole of the Colour appear to be precipitated, and " leave the fluid clear and colourleſs: but, if any appearance " of purple be ſeen, add a freſs quantity of the ſolution of alum " by degrees, till a ſcarlet hue be produced. The proportion " of alum muſt however in this caſe be nicely adjuſted: for a " ſmall exceſs will cauſe part of the tinging matter to be diſſolv- " ed again; which will appear by the fluids being coloured: " and, in ſuch a caſe, a ballance muſt again be made, by the " addition of a ſmall quantity of the ſolution of pearl-aſhes. " When the fluid is thus rendered clear of colour, and the ſedi- " ment, being ſubſided, appears of a crimſon teint tending to " ſcarlet, the directions in the firſt proceſs muſt be followed in " every point."

' This lake cannot be confided in for either painting in Oil ' or Water; but in Varniſh, or for any other purpoſe, where ' it is defended from air, it is ſuperior to any other whatever, ' on account of its great brightneſs and tranſparency.

' It may be rendered ſafe, however, with reſpect to ſtand- ' ing, if half a pound of Seed Lac be added to the ſolution of ' Pearl-aſhes; and diſſolved in it before its purification by the ' filter: but, in this caſe, two pounds of the wood and a propor- ' tionable quantity of the common ſalt and water, muſt be uſed ' in the coloured ſolution. This will produce a Lake that will ' ſtand well in either Oil or Water; and will ſometimes be ex- ' tremely beautiful; but it is not ſo tranſparent in Oil as with- ' out the Seed Lac.

' The Lake with Braſil Wood may be made alſo, with the ' addition of half an ounce of Annatto to each pound of the ' Wood: which will render it much more ſcarlet where it is ' ſo wanted. But the Annato muſt be diſſolved in the ſolution ' of Pearl-aſhes; and not in that of the common Salt along ' with Wood.

' The goodneſs of Lake cannot be poſitively known but by ' the actual trial of it; which, with reſpect to its ſtanding, ' requires ſome time; but its other qualities may be more eaſily ' judged of.

' With

'With reſpect to the brightneſs, its merit may be eaſily proved by grinding a little of it, on a pallet or ſtone, with White Lead and Oil; where it may either be judged of by the memory of thoſe who are very converſant in the uſe of it, or by comparing it with a ſample of any other. In relation to the Tranſparency, it is alſo eaſy to judge of it, by grinding a little, in the ſame manner, with Oil only; where a muddineſs will be perceived, if the Lake be in the leaſt opake: or a little of it may be put, in this ſtate, on the glaſs of a window; where its thickneſs or clearneſs will of courſe be apparent to the minuteſt degree. This indeed is the only method uſed in general by Colourmen, for deciding on all the qualities of Lake; but it is very inconcluſive with regard to any but tranſparency. In reſpect to the ſtanding of Lake, it is much more nice and difficult to determine: and indeed there can ſcarcely be any certainty about it but by actual experience. The Colourmen having put a ſmall quantity of any which they are deſirous to try on a window, in the manner juſt before mentioned, let it ſtand there for ſome time, to ſee if the colour fly: and other perſons think they have a more expeditious and certain though leſs known method, by trying it with the juice of lemon: which, if the juice turn the Lake to an orange colour, or make any other change in it, gives a proof, as they conclude, of the badneſs; or of the contrary if no alteration be produced: but neither of theſe methods are infallible; for it is practicable to prepare Lake, which will undergo both theſe teſts, and yet not ſtand well when uſed in a picture. Though the ſtanding the juice of lemon is ſome preſumption, that the Lake will hold its colour; and the being altered by it, is a pretty certain proof of the contrary.

'There is another defect, with reſpect to ſome purpoſes, which is apt to be found in Lake: it is the fatning in Oil. This can only be known, by grinding ſome of it in the Oil, and keeping it the proper time in bladders. When, if it be found to have this fault, it may be deemed utterly unfit for the uſe of Colourmen. If, nevertheleſs, it have no other bad qualities, it is not all the worſe for this, with regard to thoſe who have no occaſion to keep Colours in bladders, but mix them as wanted on the pallet.

'There is another kind of Lake brought from China, which is extremely beautiful; but as it will not mix well with either water or oil, tho' it diſſolves entirely in ſpirit of wine, it is not of any uſe in our kinds of painting hitherto. This Lake has, by ſome unaccountable blunder, got the name of Saffower among thoſe who paint in water: and has, indeed, been ſo called in more than one pamphlet written on the uſe of

'Water Colours. But there is not the leaſt affinity betwixt it 'and the real Safflower; which is the dried flowers of the 'Carthamus or Baſtard Saffron, and is a well-known ſubſtance; 'as being a common Dying Drug.'

But the Inſtructions for making, compoſing, and applying the *Materia Pictoria*, are not the only uſeful particulars in this treatiſe; ſeveral others occur, that equally merit attention, particularly the manner of Cleaning Pictures; an art of the greateſt conſequence, as the works of ancient Artiſts are thereby reſtored to their priſtine beauty: and therefore we ſhall make no apology for inſerting it entire.

'*Of Cleaning Pictures and Paintings.*

'The art of Cleaning Pictures and Paintings, is of great 'conſequence to the preſerving valuable works of that kind: 'but has been very little underſtood, even by thoſe who profeſs 'to practiſe it; on which account many very valuable pictures 'have been damaged: and indeed few eſcape without damage, 'in a greater or leſs degree, which come under the hands of thoſe 'who pretend to make it their buſineſs; and yet moſt generally 'know no other than one ſingle way of treating all the ſubjects 'they are to operate upon, however different may be the con-'dition or circumſtances of them.

'As a painting may be, however, fouled with a variety of 'different kinds of matter, many of which will not be diſſolved, 'or ſuffer their texture to be deſtroyed by the ſame ſubſtances, 'it is neceſſary to know what will diſſolve or corrode each ſuch 'kind; for there is no other means of removing, or taking off 'any foulneſs, than by diſſolving or corroding, by ſome proper 'Menſtruum, the matter which conſtitutes it; except by actual 'violence; which the tender nature of oil paintings by no 'means ſuffers them to bear. Of theſe ſubſtances, which will 'remove, by diſſolving or corroding it, the matter which may 'foul paintings, ſome are very apt, likewiſe, to act upon and 'diſſolve the oil in the painting itſelf; and conſequently to diſ-'order or bring off the colours; while others are, on the con-'trary, paſſive and innocent, with reſpect to the painting; and 'may be uſed freely, or indeed in any quantity whatever, with-'out the leaſt inconvenience of this kind.

'As paintings to be cleaned are likewiſe varniſhed with a va-'riety of ſubſtances of different natures, which ſometimes re-'quire to be taken off, and at other times are much better left 'remaining, it is very neceſſary to be able to judge what is beſt 'to be done in this point; as likewiſe to know the means by

'which

'which each ſort of varniſh may be taken off, without any injury 'to the painting: for in fact, without this, there is no way of 'cleaning pictures in ſome circumſtances; but by ſcour-'ing, till as well the ſurface of the picture as the foulneſs, be 'cleared quite away. I ſhall therefore firſt give ſome account 'of the nature of the ſubſtances which are, or may be uſed for 'cleaning paintings in oil, as it regards this application of them; 'and then ſhew, how they may be uſed, as well for the taking 'off the varniſh, as the removing any foulneſs, that may lie ei-'ther upon or under it.

'The firſt, and moſt general ſubſtance uſed for cleaning pic-'tures, is, Water. This will remove many kinds of gluti-'nous bodies, and foulneſs ariſing from them; ſuch as ſugar, 'honey, glue, and many others; and alſo take off any varniſh 'of gum Arabic, glair of eggs, and iſinglaſs; and is therefore 'the greateſt inſtrument in this work. It may be uſed without 'any caution with regard to the colours; as it will not, in 'the leaſt, affect the oil which holds them together.

'Olive oil, or butter, though not applied to this purpoſe, 'through an ignorance of their efficacy, will remove many of 'thoſe ſpots or foulneſs which reſiſt even ſoap; as they will diſ-'ſolve or corrode pitch, reſin, and other bodies of a like kind, 'that otherwiſe require ſpirit of wine, and oil of turpentine, 'which endanger the painting: and they may be uſed very free-'ly, not having the leaſt effect on the oil of the painting.

'Wood-aſhes, or what will better anſwer the purpoſe, when 'uſed in a proper proportion, pearl-aſhes, being melted in wa-'ter, make a proper diſſolvent for moſt kinds of matter which 'foul paintings: but they muſt be uſed with great diſcretion, as 'they will touch or corrode the oil of the painting, if there be 'no varniſh of the gum reſins over it, ſo as to render the co-'lours liable to be injured by very little rubbing. The uſe of 'them, or ſoap, is, however, in many caſes, unavoidable, and 'in general they are the only ſubſtances employed for this 'purpoſe.

'Soap is much of the ſame nature with the laſt mentioned 'ſubſtances; being indeed only oil incorporated with ſalts of 'the ſame kinds, rendered more powerfully diſſolvent by means 'of quick-lime; for which reaſon it is ſomething more effica-'cious; but conſequently more hazardous; as it will the ſoon-'er get hold of the oil of the paintings. It ſhould, therefore, 'not be uſed but on particular ſpots, that elude all other me-'thods; and there with great caution.

'Spirit of Wine, as it will diſſolve all the gums and gum re-'ſins, except gum Arabic, is very neceſſary for the taking off

'from

'from pictures varniſhes compoſed of ſuch ſubſtances: but it 'corrodes alſo the oils of the paintings, and ſoftens them in 'ſuch manner, as makes all rubbing dangerous while they are 'under its influence.

'Oil of Turpentine will likewiſe diſſolve ſome of the gums 'uſed for vaniſh: but ſpirit of wine will, in general, much 'better anſwer that purpoſe. There are, however, ſometimes 'ſpots of foulneſs which will give way to ſpirit of turpentine, 'that reſiſt moſt other ſubſtances uſed in this intention: and it 'may therefore be tried where they appear to fail, but very ſpar-'ingly, and with great caution; as it will very ſoon act even 'on the dry oil of the painting.

'Eſſence of Lemons has the ſame powers as oil of turpen-'tine; but is, moreover, a much ſtronger diſſolvent; and ſhould 'therefore only be uſed in deſperate caſes, where ſpots ſeem in-'deliable with regard to all other methods. Spirit of Lavender 'and Roſemary, and other Eſſential Oils, have the ſame diſ-'ſolving qualities as eſſence of lemons; but they are in general 'dearer; and ſome of them too powerful to be truſted near the 'colours.

'Whenever paintings are varniſhed with Gum Arabic, glair 'of Eggs, or Iſinglaſs, the varniſh ſhould be taken off when 'they are to be cleaned. This may be eaſily diſtinguiſhed by 'wetting any part of the painting, which will feel clammy, if 'varniſhed with any ſubſtance diſſolvable in water. In ſuch 'caſes, the taking off the varniſh will frequently alone render 'the painting entirely clean: for if it have been laid on thick, 'and covered the ſurface every where, the foulneſs muſt neceſ-'ſarily lye upon it. The manner of taking off this kind of var-'niſh, muſt be done by means of hot water and a ſponge; the 'picture or painting being laid horizontally. The water may 'be near boiling hot; and may be uſed copiouſly at firſt with 'the ſponge: but when the varniſh appears to be ſoftened, and 'the painting more naked, it ſhould be uſed cooler; and if the 'varniſh adhere ſo as not to be eaſily brought off by a ſponge, a 'gentle rubbing with a linen cloth may be uſed; the cloth being 'frequently wrung, and wet again with freſh water a little 'warmiſh.

'Where paintings appear by the above trial to be varniſhed 'with the gum-reſins, or ſuch ſubſtances as cannot be diſſolved 'in water, it is proper, nevertheleſs, to waſh them well with 'water pretty warm, by means of a ſponge; which will ſome-'times be alone ſufficient to clean them, even in this caſe: but 'if there yet appear any foulneſs, rub the painting over with 'olive oil made warm, or butter; and if any parts appear ſmea-

'ry,

ry, or any foulneſs ſeem to mix with the oil or butter, purſue the rubbing gently; taking off the foul oil, and adding freſh, till all ſuch foulneſs be wholly removed. Let the oil be then wiped off with a woollen cloth; and if the picture require further cleaning, the wood-aſhes, or pearl-aſhes, muſt be uſed in the following manner; which, indeed, as to the firſt part, is not widely different from the method commonly uſed.

"Take an ounce of Pearl-aſhes, and diſſolve them in a pint of water: or take two pounds of Wood-aſhes, and add to them three quarts of water, and ſtir them well in the water, once or twice in an hour for half a day; and then, when the earthy part of the aſhes has ſubſided, pour off the clear fluid, and evaporate it to a quart; or if it appear acrid to the taſte at that time, three pints may be left. Waſh by means of ſponge the painting well with either of theſe ſolutions, or lyes (which are in fact the ſame thing) made warm; and rub any particular ſpots of foulneſs gently with a linen cloth, till they diſappear: but if they appear to remain unchanged by the lye, do not endeavour to take them off by mere force of rubbing; for that would infallibly damage the colours under the ſpots before they could be removed: but, in this caſe, they ſhould be left to be tried by the Spirit of Wine, or the eſſential Oils of Turpentine and Lemons. Where thick ſpots ſeem to give way in part, but yet reſiſt in a great degree to this lye, a little ſtrong Soap-ſuds may, in ſome caſes, be uſed, if with great caution: but it ſhould be prevented as much as poſſible from touching any part of the painting, except the ſpot itſelf: and, as that diſappears, the Soap ſhould be diluted with water, that it may not reach the oil of the colours in its full ſtrength. If, however, all this be done upon a ſtrong coat of varniſh, there will be leſs hazard; and, in ſuch caſes, the waſhing freely with the wood-aſh lye, or weak ſoap-ſuds, will frequently do the buſineſs effectually, without any material damage: but it requires ſome judgment to know where paintings may be ſo freely treated; and, with reſpect to thoſe of great value, it is always beſt to proceed by more circumſpect methods; and to try the more ſecure means I have above directed, before theſe rougher be uſed."

Some uſe the wood-aſhes with the addition of water only, without ſeparating the ſolution of the ſalts from the earth; which, when ſo uſed, aſſiſts in ſcrubbing the foulneſs from the painting: but all ſuch practices are to be condemned; as the finer touches of the painting are always damaged in a greater or leſs degree, where any abrading force is employed in cleaning it.

Where

'Where ſpots appear after the uſe of all the above-mentioned methods, Spirit of Wine, or, if that fail, Oil of Turpentine, and in the further caſe of its default, Eſſence of Lemons muſt be applied. The ſpots ſhould be lightly moiſtened with them; avoiding to ſuffer them to touch any more of the ſurface than what is covered with the foulneſs; and the part ſhould be immediately rubbed with a linen cloth, but very gently; obſerving at the ſame time to deſiſt, if the colours appear the leaſt affected. After a little rubbing, Olive Oil ſhould be put on the ſpot, where Oil of Turpentine and Eſſence of Lemons are uſed; and Water where Spirit of Wine is applied; which being taken off by a woollen cloth, if the foulneſs be not wholly removed, but appears to give way, the operation muſt be repeated till it be intirely obliterated.

'Where Paintings appear to have been varniſhed with thoſe ſubſtances that will not diſſolve in water, and after the careful uſe of the above means the foulneſs ſtill continues, or where, as is very often found, the turbidneſs, or want of tranſparency, or the yellow colour of the varniſh, deprave the Painting, ſo as to deſtroy its value, ſuch varniſh muſt be taken off. The doing of which, though attended with the greateſt difficulty to thoſe who proceed by the methods now in uſe, and which, indeed, is ſeldom done by them at all, but with the deſtruction of the more delicate teints and touches of the Painting, is yet very eaſily and ſafely practicable by the following method.

"Place the Picture or Painting in an horizontal ſituation; and moiſten, or rather flood, by means of a ſpunge, the ſurface with very ſtrong rectified Spirit of Wine; but all rubbing more than is neceſſary to ſpread the Spirit over the whole ſurface muſt be avoided. Keep the Painting thus moiſtned, by adding freſh quantities of the Spirit for ſome minutes: then flood the whole ſurface copiouſly with cold water; with which likewiſe the Spirit, and ſuch part of the Varniſh as it has diſſolved, may be waſhed off. But in this ſtate of it, all rubbing, and the ſlighteſt violence on the ſurface of the Painting, would be very detrimental. When the Painting is dry, this operation muſt be repeated at diſcretion, till the whole of the Varniſh be taken off."

'In Pictures and Paintings which have been long varniſhed, it will be found ſometimes, that the Varniſh has been a compoſition of Linſeed Oil, or ſome other ſubſtantial Oil, with Gums and Reſins. If ſuch Paintings cannot be brought to a tolerable ſtate, by any of the above mentioned means, which may in this caſe be freely uſed, the miſchief may be deemed to be without remedy. For it is abſolutely impracticable to

'take

'take off ſuch a Varniſh, as it is more compact and indiſſoluble 'than the Oil of the Painting itſelf; and could only be wrought 'upon by thoſe Menſtrua and Diſſolvents which would act 'more forcibly on the Paintings: ſuch Pictures muſt, therefore, 'be left in the ſtate they are found; except by being freed from 'any foulneſs that may lie upon this Varniſh; and may be 'cleared away by the methods we have before directed. The 'coat of this Varniſh may, indeed, be ſometimes made thinner, 'by anointing the ſurface of the Painting with Eſſence of Le-'mons; and then putting on Olive Oil, which, when rubbed 'off, by a ſoft woollen cloth, will carry away the Eſſence with 'ſuch part of the Varniſh as it may have diſſolved: But this 'requires great nicety; and can never be practiſed without ſome 'hazard of diſordering the Colours of the Painting.'

The above particulars will, we apprehend, be ſufficient to give the Reader a competent idea of this performance, and probably induce him to peruſe the whole, where he will meet with a great variety of curious and uſeful particulars. But he muſt not expect, in a work of ſuch variety, to meet with no faults, or that the Author could be practically acquainted with every thing he treats of. Thus, for inſtance, he ſeems to be miſtaken concerning the Colours generally uſed in Waſhing Maps; for he directs *Red Ink* for Red; Litmus, for Blue; Sap-green, and Verdigriſe in Vinegar, for Green. But the Red generally uſed, eſpecially for the beſt Maps, is very different from what is commonly called Red Ink, being a Tincture from the ſlips of Scarlet Cloth: the Blue, is a Solution of Verdigriſe in Water, by the aſſiſtance of Tartar; and the Green, a Compoſition of the ſame Blue and the French Berry Waſh.

N. B. A ſecond volume of this work is juſt publiſhed; and we ſhall give an account of it as ſoon as opportunity will permit.

B.

A Voyage to South America: Deſcribing at large the Spaniſh Cities, Towns, Provinces, &c. on that extenſive Continent. Interſperſed throughout with Reflections on the Genius, Cuſtoms, Manners, and Trade of the Inhabitants; together with the Natural Hiſtory of the Country. And an Account of their Gold and Silver Mines. Undertaken by Command of his Majeſty the King of Spain. By Don George Juan, and Don Antonio De Ulloa, both Captains of the Spaniſh Navy, Members of the Royal Societies of London and Berlin, and Correſponding

ing Members of the Royal Academy at Paris. Tranſlated from the original Spaniſh. Illuſtrated with Copper-plates. 8vo. 2 vols. 12s. Davis and Reymers.

IF any kind of books are calculated to pleaſe or entertain all kinds of Readers, we apprehend, it is thoſe which contain authentic accounts of Voyages and Travels into remote parts of the world. We are naturally deſirous of knowing the manner in which our fellow-creatures live in diſtant parts of the earth, their cuſtoms, manners, policy, trade, commerce, and learning; their works of art, and the productions of nature, for which their country is remarkable: with a thouſand other particulars, in which our curioſity cannot be gratified, but by the faithful relations of Travellers endowed with talents for making obſervations, and for communicating them to the public. But the misfortune is, that few Travellers are properly qualified, and many of them, to the diſgrace of the whole claſs, pay little regard to truth; ſo that the world has been filled with monſters which never had any exiſtence, and countries inhabited by ſuch people as the Great Traveller, the Sun himſelf, who viſits every nation on the globe, never yet beheld.

But the work before us is of a very different kind; it contains a faithful relation of a Voyage to South America, made by order of the Spaniſh Monarch, to determine, by actual menſuration of the length of a Degree of the Meridian at the Equator, the true figure of the earth. The Authors of it were, in every reſpect, equal to the taſk they had undertaken; and accordingly every part of their performance is executed in a manner worthy the dignity of their commiſſion, and the extent of their abilities.

We have here a full, and it may be preſumed, an accurate deſcription of thoſe countries, long famous for their productions, riches, and inhabitants: and we may learn, from this Narrative, to ſet a proper value upon our native land. It will convince us, that true happineſs is not confined to countries whoſe mountains are pregnant with wealth; and that Liberty is not to be exchanged for Slavery, tho' the fetters are forged out of the gold of the Andes.

Our Authors ſailed from the Bay of Cadiz, on the 28th of May, 1735, and on the 9th of July arrived in the harbour of Carthagena in South America. During this Voyage, they made all the neceſſary obſervations on the Currents, Winds, and Variation of the Magnetic Needle; and we find them making the ſame complaints with our own Navigators, relating to the falſe diviſion of the Knots in the Log-line. They have alſo mentioned one particular which merits the attention of Navigators, and

and ought certainly to be marked on our Sea Charts: This is a tract of water, which, by its white colour, viſibly diſtinguiſhes itſelf from the reſt of the ocean, and is delineated on a new Chart of the Atlantic ocean lately publiſhed in France.

Being obliged to wait at Carthagena for the arrival of the French Academicians, they employed themſelves in making obſervations on the Latitude, Longitude, and Variation of the Needle, and in drawing plans of the place and the bay; prints of which are inſerted in the work. But they did not content themſelves with obſervations of this kind; they attentively examined the natural productions of the country, and informed themſelves of the nature of the climate, the cuſtoms and manners of the natives, and the commerce carried on by them: and hence they were enabled to give an accurate deſcription of Carthagena, its Bay, and the adjacent country; of the animals, the inſects, the trees, and other vegetable productions in the territories of that city: together with a full account of the trade of Carthagena, and other parts of America, at the time of the arrival of the Galleons and other Spaniſh ſhips.

The chapters which treat of the trees, vegetables, beaſts, birds, reptiles, and inſects, in the territories of Carthagena, are very entertaining, and cannot fail of being agreeable to the lovers of Natural Hiſtory.

The French Academicians having joined them at Carthagena, they ſailed in a french frigate for Porto Bello, on the 24th of November, and arrived in that harbour on the 29th. In this ſhort voyage our Authors were careful to make the ſame obſervations on the Winds, Currents, and Variation of the Needle, as before in the Atlantic ocean.

'The town of Porto Bello ſtands near the ſea, on the declivity of a mountain which ſurrounds the whole harbour.—The 'heat here is exceſſive, being augmented by the ſituation of the 'town, which is ſurrounded with high mountains, without any 'interval for winds whereby it might be refreſhed. The trees 'on the mountains ſtand ſo thick, as to intercept the rays of the 'ſun; and conſequently hinder them from drying the earth under their branches; hence copious exhalations, which form 'large clouds, and precipitate in violent torrents of rain; but 'theſe are no ſooner over, than the ſun breaks forth afreſh, and 'ſhines with his former ſplendour; tho' ſcarce has the activity of 'his rays dried the ſurface of the ground not covered by the trees, 'than the atmoſphere is again crowded by another collection of 'thick vapours, and the ſun again concealed: and in this man-'ner it continues during the whole day. The night is alſo ſub-

'ject to the ſame viciſſitudes; but without the leaſt diminution 'of the heat in either.

'Theſe torrents of rain, which by their ſuddenneſs and im-'petuoſity ſeem to threaten a ſecond deluge, are accompanied 'with ſuch tempeſts of thunder and lightning, as muſt daunt 'even the moſt reſolute; and the dreadful noiſe is prolonged by 'repercuſſions from the caverns of the mountains, like the ex-'ploſion of a cannon, the rumbling of which is heard for a mi-'nute after. To this may alſo be added, the howlings and 'ſhrieks of the multitudes of monkeys of all kinds, which 'live in the foreſts of the mountains.'——

We have alſo an entertaining account of the beaſts found in the neighbourhood of Porto Bello, and of its celebrated fair.

From Porto Bello our Authors depárted for Panama, by way of the river Chagre.

The province of Panama was formerly very famous for its gold mines; but few of theſe are now worked, and the richeſt, which were in the province of Darien, were loſt by a revolt of the Indians: but the pearl fiſhery in the Gulph of Panama, is ſtill carried on to great advantage, and the manner of performing it is here fully deſcribed.

Their next voyage was to Guayaquil, a city ſituated on the weſt bank of a river of the ſame name, in 2 deg. 11 min. 21 ſec. of South Latitude. The obſervations made during this voyage, are of the utmoſt importance to Navigators, who may hereafter viſit theſe parts of the South Sea.

According to our Author's account of Guayaquil, it is far from being a deſirable place to reſide in. For during the winter, which begins in December, and laſts till April or May, 'the 'elements, the inſects, and vermin, ſeem to have joined in a 'league to incommode the human ſpecies.—The rains conti-'nue day and night, accompanied with frequent and dreadful 'tempeſts of thunder and lightning. So that every thing ſeems 'to conſpire the diſtreſs of the inhabitants. The river, and all 'thoſe that join it, overflow their banks, and lay under water 'the whole country. The long calm renders the refreſhing 'winds very deſirable; and the innumerable ſwarms of inſects 'and vermin, infeſt both the air and ground, in an intolerable 'manner.'

Among the great variety of curious particulars in the juriſdiction of Guayaquil, is the exequiſite Purple ſo highly eſteemed by the antients. It is found in a ſpecies of ſhell-fiſh, growing on the rocks: They are ſomething larger than a nut, and re-

plete

plete with a juice, probably the blood, which, when expreſſed, is the true Purple.

The veſſels uſed on the river Guayaquil, are of a ſingular ſtructure, and called Balzas, i. e. Rafts; conſiſting only of ſeveral large beams of timber laſhed together with Bajucos, a ſpecies of Bind-weed common in this country. But the greateſt ſingularity of this floating vehicle is, that it ſails, tacks, and works as well in contrary winds, as ſhips with a keel, and makes very little lee-way: but for the conſtruction of theſe veſſels, and the manner of working them, with various other particulars relating to the commerce of Guayaquil, we muſt refer the Reader to the treatiſe itſelf.

The account of their journey from Guayaquil to Quito, over the mountains, is filled with a great variety of entertaining incidents; and the addreſs of the mules in deſcending the precipices, is amazing. When they come to the top of one of thoſe eminences, they ſtop, place their fore feet cloſe together, and bring their hind feet a little forwards, as if going to lie down. In this attitude, after taking as it were a ſurvey of the road, they ſlide down with the rapidity of a meteor. All the Rider has to do, is, to keep himſelf faſt in the ſaddle, without checking his beaſt; for the leaſt motion is ſufficient to diſorder the equilibrium of the mule, in which caſe they both unavoidably periſh. The management of theſe creatures is here truly wonderful; for in this rapid motion, when they ſeem to have loſt all government of themſelves, they follow exactly the ſeveral windings of the road, as if they had before accurately reconnoitred, and previouſly ſettled in their minds, the rout they were to follow, and taken every precaution for their ſafety, amidſt ſo many irregularities.

Being arrived at Quito, they immediately began their operations for meaſuring a degree of the Meridian at the Equator; but, in performing this taſk, they met with the greateſt difficulties, and endured the ſevereſt hardſhips, from the ſeverity of the cold. It is natural to ſuppoſe, that in the center of the Torrid Zone, the extream heats were what they had moſt to dread; whereas, on the contrary, they found that the cold, on the tops of the mountains, was exceſſive. The mountain of Pichincha was one of the firſt they aſcended, and they took their ſtation on one of the higheſt crags of that loſty mountain, which was covered with ice and ſnow. Here they erected a ſmall hut, to defend them, in ſome meaſure, from the inclemency of the weather; and were almoſt perpetually involved in ſo thick a fog, that an object at ſix or eight paces diſtance was hardly diſcernable. 'When the fog cleared up, the clouds, by their gravity,

'moved nearer the ſurface of the earth, and on all ſides ſurrounded the mountain to a vaſt diſtance, repreſenting the ſea, with our rock, like an iſland, in the center of it. When this happened, we heard horrid noiſes of the tempeſts which then diſcharged themſelves on Quito, and the adjacent country. We ſaw the lightnings iſſue from the clouds, and heard the thunders roll far beneath us; and whilſt the lower parts were involved in tempeſts of thunder and rain, we enjoyed a delightful ſerenity; the wind was abated, the ſky clear, and the enlivening rays of the ſun moderated the ſeverity of the cold. But our circumſtances were very different when the clouds roſe; their thickneſs rendered reſpiration difficult; the ſnow and hail fell continually, and the wind returned with all its violence. So that it was impoſſible entirely to overcome the fears of being, together with our hut, blown down the precipice, on whoſe edge it was built, or of being buried under the daily accumulations of ice and ſnow.

'The wind was often ſo violent in theſe regions, that its velocity dazzled the ſight, whilſt our fears were increaſed by the dreadful concuſſions of the precipice, and by the fall of enormous fragments of rocks. Theſe craſhes were the more alarming, as no other noiſes are heard in theſe deſerts.—It may eaſily be conceived that we ſuffered greatly from the aſperities of ſuch a climate. Our feet were ſwelled, and ſo tender, that we could not even bear the heat, and walking was attended with extreme pain. Our hands were covered with chilblains; our lips ſwelled and chapped, ſo that every motion in ſpeaking, or the like, drew blood; conſequently we were obliged to a ſtrict taciturnity, and but little inclined to laugh; as by cauſing an extenſion of the lips, it produced ſuch fiſſures, as were very painful for two or three days after.'

Notwithſtanding all the hardſhips they ſuffered in theſe inhoſpitable deſerts, they finiſhed their work with the greateſt accuracy. But before they had compleated their aſtronomical obſervations, our Spaniſh Artiſts were ſent for to Lima, to take on them the command of two frigates fitted out to oppoſe the ſquadron of Commodore Anſon, then in the South Seas. This gave them an opportunity of deſcribing the celebrated city of Lima, and the famous empire of Peru, of which it is the capital: the extenſive commerce it carries on, and the amazing quantity of riches it contains. The account theſe Spaniſh Authors have given us of the native Indians, is equally curious and entertaining: and the relation of Don Ulloa's return to Europe, by the way of Cape Horn, is filled with a great variety of curious and uſeful particulars concerning the Navigation of thoſe Seas.

Before

Before we conclude this article, we muſt obſerve, that the Engliſh Tranſlation contains only the Voyage; whereas the Spaniſh, in five volumes quarto, has alſo an account of the Lives of the Incas, or Emperors of Peru, and a collection of the Aſtronomical and Phyſical Obſervations made in different parts of America. The former, namely the Lives of the Incas of Peru, is only an extract from Gracilaſo de la Vega, a book already in the Engliſh language; and, ſome years ſince, retaled in the Gentleman's Magazine. The latter, viz. the Aſtronomical and Phyſical Obſervations, are made with all the accuracy poſſible, but placed in a book by themſelves, as being fit for mathematical Readers only; and perhaps the Bookſeller thought, that the Voyage alone, was moſt proper for his purpoſe, as being beſt adapted to the general taſte.

The Republic of Letters are no ſtrangers to the celebrated queſtion which ſome years ſince engaged the attention of all the Mathematicians of Europe, with regard to the true figure of the earth; and to determine this queſtion by actual menſuration, the Voyage before us was undertaken. But as it was alſo neceſſary to have the length of a degree meaſured as near the North-Pole as poſſible, other Mathematicians, at the head of whom was the famous Maupertuis, were ſent by the French King, to Lapland, at the ſame time that our Authors made a voyage to Peru. The former ſoon accompliſhed their work, and returned to France, where alſo the Academy of Sciences cauſed a degree of the Meridian to be meaſured; and from thence the figure of the earth was determined, its dimenſions calculated, the errors attending the practice of Navigation, by conſidering the earth as a Sphere, pointed out, and a more accurate method ſubſtituted in its room. But on the return of the Spaniſh and French Mathematicians from Peru, it appeared, that the dimenſions of the earth were very different from thoſe reſulting from the menſurations made in Lapland and France; and that tho' the earth was an oblate ſpheroid, as Sir Iſaac Newton had before proved from phyſical principles, yet it approached much nearer to that of a ſphere than what it was thought to do from the former menſurations, and conſequently the errors in Navigation were greatly leſſened. But it may, perhaps, be aſked, which of thoſe menſurations are to be depended upon, ſince ſome of them muſt be falſe, if the figure of the earth be conſidered as regular? This queſtion is not, indeed, eaſily anſwered; there does not appear the leaſt reaſon to ſuſpect the truth of either menſuration; they are all done to a ſurprizing degree of accuracy; and therefore it will follow, that either the earth is of an irregular figure, or its dimenſions not to be attained by actual menſuration.

La Morale d'Epicure, tirée de ſes propres Ecrits. Par M. l'Abbé Batteux, Profeſſeur de Philoſophie, Grecque, & Latine au College Royale de France, de l'Academie Royale des Inſcriptions & Belles-Lettres. That is,

The Morals of Epicurus, drawn from his own Writings. By the Abbé Batteux, Profeſſor of Greek and Latin Philoſophy in the Royal College of France, and of the Academy Royal of Inſcriptions and Belles Lettres. A ſingle volume in octavo, pp. 380. Paris, for Deſant and Saillant, 1758, and to be had from Rey, Bookſeller at Amſterdam.

THE deſign of this ingenious Writer is, to enable the preſent age to form a juſt idea of Epicurus and his Philoſophy, which he thought the more requiſite, becauſe notwithſtanding it had been often undertaken before, and particularly by Gaſſendi, yet, in his judgment at leaſt, was never thoroughly and properly performed. For ſome having conceived an ill opinion of Epicurus, and of his Philoſophy, treated him perpetually with an air of rancorous ſeverity, whereas others partly adopting his ſentiments, or conceiving a kindneſs for his character, laboured to give a favourable colour to all his doctrines, and to repreſent him to poſterity in the moſt amiable light. Our Author profeſſes, that he is not either his Enemy or his Apologiſt, but his Hiſtorian.

His work conſiſts of two parts, of which the firſt is hiſtorical. He tells us, that Epicurus began to propagate his notions about three hundred and ten years before the coming of Chriſt. He laid down the ſame principle with the reſt of the Philoſophers, That Self-love is natural to man, and the deſire of Felicity, the ſpring of human actions. But other Philoſophers having taught, that the ſoul is immortal, and that the rewards of a future ſtate depend on our conduct in this; he, on the contrary, taught, that death was a total and abſolute diſſolution, and that therefore the ſupreme happineſs of man, conſiſted in paſſing pleaſantly through this life.

The ſecond part of our Author's work, comprehends the tranſlation of moſt part of the fragments that remain of the writings of Epicurus, conſiſting of four Letters, a conſiderable number of Sentences, the Portrait of a Wiſe Man, and his Teſtament. To theſe he has added Notes and Obſervations, in order to explain the true meaning of his tenets, and to point out the connection between the ſeveral parts of his ſyſtem.

In

In doing this, the Abbé Batteux has with great ſpirit and good ſenſe, expoſed the folly, and refuted the impiety, of Epicurus' opinions. He ſhews the impoſſibility of the world's being made by Chance, or through a fortuitous concourſe of atoms. He gives a clear account of the motives that induced this Philoſopher to adopt ſuch a principle; and with great perſpicuity explains the reaſons why a world thus made, and governed, by Accident, and a ſoul mortal as well as the body, were principles abſolutely requiſite to ſupport his capital poſition, That the purſuit of the pleaſures of this life was the natural and rational end of man. He points out likewiſe, the motives upon which the Philoſophy of Epicurus has been received, the views of his different Apologiſts, and the latent connection there is between the Epicurean and Stoic Philoſophy, accounting from thence, for the favourable character given of Epicurus by Seneca, which is the moſt curious part of his work.

We need not wonder that this performance has been generally read, and as generally commended, ſince it is equally ſound in point of matter, and elegant in its manner. His verſions of the fragments of Epicurus, (which was no eaſy taſk) are at once accurate and well expreſſed. His obſervations and remarks equally learned, curious, and judicious. An air of impartiality runs through the whole of the Hiſtory; and his Refutation breathes a ſpirit of ſincerity, and a deſire of convincing his Reader, that in exploding the ſyſtem of Epicurus, he is not inſtigated by paſſion or prejudice, but actuated ſolely by a zeal for truth. This there is the leſs room to queſtion, as he produces fairly the Author's own writings, deduces from them all the principles he aſcribes to him, ſhews the neceſſary coherence between them; and having thus eſtabliſhed what were the real opinions of the Grecian Sage, who has found ſo many admirers amongſt both antients and moderns, he proceeds to prove, that however ſpecious, they are far from being ſolid, and that the bringing them thus in a plain and intelligible language, to the tribunal of the public, is doing a ſtrict act of juſtice, and rendering an acceptable ſervice to thoſe who could not have peruſed or underſtood his performances in the Greek: from whence, by men of more learning than candour, they might eaſily be deceived.

L'Ami des Hommes, ou Traité de la Population. That is,

The Friend of the Human Species, or a Treatiſe of Population. 3 vols. in 12mo. Amſterdam, 1756, for Michael Rey.

It is generally believed, that the piece before us fell from the pen of a perſon whoſe writings have already merited the regard

of the public, which certainly will run no hazard of being leſſened by this. The ſubject he propoſes to examine and illuſtrate, is, according to his own term, *Population*, that is, the means of augmenting the number of people in any ſtate, which he eſteems to be the capital object of Government. This, tho' in itſelf ſo very important and intereſting a point, he has conſidered in ſuch a manner, and purſued his principal deſign through ſuch a variety of circumſtances, as renders his performance a kind of ſyſtem of Policy, into which enter a multitude of ſpeculations, which, from the ſimplicity of his title, one would not expect.

Our Author begins with aſſigning, what he takes to be, the fundamental principles of ſociety; he then ſhews the riſe of property; and having proved, that riches conſiſt in poſſeſſing and enjoying the neceſſaries, conveniencies, and pleaſures of life, he obſerves, that theſe are either produced by, or obtained from combining the products of the earth. The Propoſition deduced from hence, is, That men multiplying in proportion as the ſoil is cultivated, the needleſs conſumption of the fruits of the earth is highly criminal: becauſe, as he argues, ſubſiſtence is the meaſure of Population. He infers from thence, that Agriculture is the firſt of arts, the moſt uſeful, and therefore the moſt honourable, and that which deſerves the moſt to be promoted. The many advantages poſſeſſed by the inhabitants of France in this reſpect, are very fully diſplayed, and the benefits that might accrue from them placed in the faireſt and in the ſtrongeſt light. The neglect of Agriculture, and the cauſes of that neglect, are painted next in the moſt glaring colours. This being with great ſpirit performed, we are ſhewn the moſt proper and probable means, by which this art may be revived and reſtored. The next ſtep is to render it evident, that the manners of the age operate on the ſeveral methods of employing, that is, cultivating, land; and in comparing the relation between labour and pecuniary rewards, he diſcovers the latent ſources of corruption in a ſtate, concluding this volume, by laying it down as the firſt ſtep to a thorough and effectual reformation, to countenance and cheriſh agriculture.

The ſecond volume begins with Commerce, which our Author defines to be, the uſeful and neceſſary relation ſubſiſting between every rational Being and all other rational Beings; and he complains, that the idea of Commerce is unaccountably reſtricted to buying and ſelling; whereas, according to his conception, every kind of communication ought to be comprehended under this term. In conſequence of this doctrine, he gives the like degree of extenſion to another term, which is that of Circulation. For this, as he inſiſts, is very improperly reſtrained

ed to money, becauſe it ought to include, as in his ſenſe of it, does include, the reciprocal offices of ſocial life, and eſpecially the protection and attention ſhewn by the Government to its ſubjects, and the returns of duty and affection which theſe excite. This leads him to ſpeak of Juſtice and political Order, national Manners, and Luxury, againſt which he inveighs bitterly, as proving the ruin of every ſociety however modelled, that has not wiſdom and ſpirit enough in its adminiſtration, to ſuppreſs it, while that remains practicable. According to this Author, nations as well as individuals have their youth, their manhood, and their declenſion. But he obſerves, that very few political bodies die a natural death, but are brought to violent ends much ſooner than they need to be. In applying this thought to the French monarchy, he extends its youth to the age of Charles the fifth, and ſuppoſes, that notwithſtanding it is now paſt that ſtate, and riſing into maturity, yet it is far enough from the period of old age, according to the courſe of nature. He then examines the relation between the capital and the provinces, ſhews in what this conſiſts, and from thence deduces the means of diſcovering to what degree it is uſeful, and how it may come to be detrimental. In the laſt chapter, he enquires, whether it be a point of public utility, that the metal which paſſes as money, ſhould be likewiſe conſidered as a merchandize?

Foreign Commerce is the object of his third volume, in which he lays it down, that a people who would thrive thereby, muſt endeavour to promote the intereſts of their neighbours as well as their own. Proviſions, and raw materials, are, in his judgment, the unalienable property of the nation who poſſeſſes them; and metals and manufactures the proper materials for carrying on their commerce. He ſpeaks next of Ports, and all other means of communication, which he would have as numerous, as free, and as convenient as poſſible. Barriers of every kind, are, in his opinion, chargeable and uſeleſs. To live upon good terms with our neighbours, is the only way to have nothing to fear from them. He confeſſes, that a maritime force is abſolutely requiſite; but aſſerts, that too great a maritime force is ruinous; and therefore it is much better to avoid the neceſſity, by a ſteady adherence to treaties, than to exhauſt the wealth of the people in keeping up ſuch an expenſive marine. He diſcuſſes the improvement of Colonies in the ſame manner, and declares againſt all commercial prohibitions of every kind, as equally unnatural and ineffectual. In diſcourſing of Peace and War, he ſubſtitutes the univerſal tranquility of Europe, inſtead of the Balance of Power; and maintains, that all States would find thoſe advantages, which they ſeek in vain by other methods,

in this of a compleat and perpetual pacification. He closes his work with a general recapitulation of the capital points which are therein treated, in order to shew the consistency of his own system, and the propriety of the title he has assumed, of being the friend of the human race.

Such is the analysis of this singular and extraordinary undertaking, which has met with a very general reception, and, indeed, very justly deserved it. The Author has shewn great strength of mind, very extensive knowlege, much penetration, and a degree of acuteness in reasoning which is very rarely met with. He apologizes for the inequality of his stile, which is, indeed, very discernable, but at the same time very pardonable, as in some places it is plainly owing to his subject, and in others to his attending more to things than to words. His sagacity is seldom, his humanity never, to be questioned. The vivacity of his manner is extremely agreeable, and there is a rapidity in his discourse, which not only carries, but even hurries, his Reader through matters abstruse and perplexed, and forces him to understand, or to think he understands them, as well as the Writer himself. In a word, considering it as a literary performance, it is inferior to few; many notions have the charms of novelty, there are several which must be confessed of great utility, and not a few have an air of extravagance which will render them pleasing, at least, if not persuasive.

Histoire de la Louisiane, contenant la découverte de ce vaste pays; sa description géographique; un voyage dans les terres; les mœurs, coutumes, & religion des naturels, avec leurs origines; deux voyages dans le Nord du Nouveau Mexique, dont un jusqu' à la Mer du Sud, ornée de deux cartes & de quarante planches en taille-douce. Par M. le Page du Pratz. That is,

The History of Louisiana, containing the discovery of that vast country, a geographical description of it, a journey through the inner parts, the manners, customs, and religion of the natives, with a conjecture as to their origin; two journies thro' the North of New Mexico, one of which reached to the South Sea, adorned with two charts and forty copper-plates. By Mr. le Page du Pratz. In three volumes twelves. Paris, printed for Debuze, senior, the widow Delaquette, and Lambert, 1758.

According to the account this Author gives us of himself, he went over to Louisiana A. D. 1718, a middle-aged man, after having spent some years in the army. He remained there till 1734, which allowed him time enough to exercise his abilities sufficiently, in minutely enquiring into the different subjects which

which he choſe to examine. He appears from his writings to be a very ſenſible, and, which is of far more importance to his Readers, a very worthy man. He diſplays, on many occaſions, a ſincere love of truth and of his country, a ſtrong deſire of acquiring knowlege, and an equal inclination to communicate it. It is true, however, that his talents, as a Writer, are not very extraordinary; he wants method, his ſtile is unequal and diffuſe; he omits many things that he might have mentioned, and he alſo inſerts not a few that might as well have been omitted. But his ſincerity and good ſenſe overbalance theſe imperfections, and give a juſt value to his performance, the contents of which we ſhall ſuccinctly explain.

He attributes the diſcovery of the Miſſiſippi, which he all along calls the River of St. Lewis, to Father Hennepin, a Recollect, whom he maintains to be the firſt Frenchmen that trod upon its banks, and who is ſuppoſed to have conferred this name upon it, becauſe it was diſcovered in the reign of Lewis XIV. Upon the ſame principle he beſtowed the name of Louiſiana upon the countries lying on the eaſt and weſt ſides of this great river. Other Writers, indeed, aſſign this honour to the Sieur Cavalier de la Salle, but our Author aſſures us, his ſole merit conſiſted in erecting the firſt fort which was built therein. He was in proceſs of time aſſaſſinated by his own people, which ſhews, that conſummate prudence, and a great fund of moderation, are at leaſt as neceſſary as an active and bold ſpirit, in ſuch as undertake enterprizes of this kind. Mr. d'Yberville, a very gallant ſea-officer, fixed afterwards a ſettlement on the river of Mobile, and if he had lived longer, would have done much greater things. The King, notwithſtanding, made a grant of this country to Mr. Crozat, and the Regent Duke of Orleans, upon his ſurrender, made a ceſſion of it to the company of the Indies. This fell out in the year 1718, and gave a pretence at leaſt to thoſe extravagant projects which occaſioned then ſo great a noiſe, and the effects of which are, perhaps, ſtill felt, not in France only, but in ſeveral other countries in Europe. It paſſed, at that time, for a terreſtrial Paradiſe; we ſhall ſee from our author's deſcription what face it wears now, and how far it merited thoſe praiſes.

According to him this great country is bounded on the South by the Gulph of Mexico, on the Eaſt by Carolina and part of Canada, on the Weſt by New Mexico, on the North by the lakes of Canada, and poſſibly by Hudſon's Bay, for the limits on that ſide are far from being preciſely known. Louiſiana is conſiderably bigger than the whole realm of France, watered by large and beautiful rivers, bleſſed with a very temperate climate, and happy in a ſoil ſuited to every kind of culture. The great river

Miſſiſippi

Miſſiſſippi affords infinite conveniences for commerce, being joined in its courſe by the rivers Ohio and Ouabache, which deſcending from the interior parts of Canada, maintain a correſpondence between Quebec and New Orleans, the capitals of Canada and Louiſiana. New Orleans, however, is but in a very feeble condition, built on a tract of land liable to be overflowed by the river of St. Louis, continually covered with mud, and where there is not a ſtone to be found. The buildings are of brick and wood, and not anſwerable in any degree to the excellent country in which it is ſeated. Cattle, fowl, and fiſh abound in a ſurprizing manner, and the Author aſſures us, that by kindling a fire under a large tree in the woods, and throwing a little brimſtone upon it, the ſmell of it will bring down as many ſtock doves out of the tree (being ſuffocated with the vapour) as would ſerve ſeveral families. He gives many other inſtances of a like nature, and which are indiſputable proofs of this amazing plenty; which, however, may poſſibly be one reaſon why the French colonies have had ſo little ſucceſs: nothing being more difficult than to raiſe a ſpirit of induſtry in a country where there are ſuch prodigious funds both for ſubſiſtence and amuſement.

Our Author, ſtruck with the deſire of viewing the leſs known parts of this extenſive region, ſet out on a long peregrination through the lands of the Natchez, (a great nation, whom the French have now extirpated) having no other equipage than his dog and his gun, and accompanied by ten ſavages. His travels are curious and agreeable; the rather becauſe, though they contain many things new, there are none of them incredible; no ſurprizing adventures; no wonderful ſtories of his own prudence or proweſs: but all plain and natural accounts of what he ſaw, birds, beavers, mines, quarries, lakes, foreſts, &c. The converſations he had with the natives are equally inſtructive and pleaſant, and have an air of ſimple ſincerity, that hinder them from appearing either trivial or tedious.

The people of this great country are far from being all alike. In general, however, this Writer repreſents them as moderately tall, ſtrong, active, habituated from their youth to carry burthens, to ſhoot, to travel great journeys, and to make hunting and war the buſineſs of their lives. He deſcribes at large the religion of the Natchez, who, though they believed and worſhipped only one God, had a great veneration for the ſun, and practiſed a great variety of ſuperſtitions. He proceeds to ſpeak of their wars, their cuſtoms, and manner of living, their feaſts, their marriages, their temples, their diverſions, their ſepulchres, &c. from whence he concludes, and we give it only as his concluſion,

cluſion, that they came originally from our continent, and were in all probability deſcended from the Phœnicians.

One of the moſt curious things in this work, is the detail of the travels of a Savage (that is the French polite term for an Indian) of the nation of the Yagaus. This man, whoſe name was Moncacht-ape, appears to have been a perſon of quick parts, and ſolid underſtanding, and undertook his journies with as ſenſible views of increaſing his knowlege, by ſeeing the world, as any European. He firſt travelled through the countries on the Eaſt ſide of the river Miſſiſſippi, to go to Quebec, having a paſſionate deſire to behold the flux and reflux of the ſea; but he went, however, no farther than the Fall of Niagara. His next excurſion was on the Weſt ſide, when, if we may give credit to this relation, he penetrated to the South Sea, and happened to be amongſt an Indian nation, inhabiting the coaſt, when the Japaneſe made a deſcent, with an intent to cut a ſort of wood which makes a very rich dye. As they made uſe of fire-arms, the Indians were exceedingly alarmed. However, Moncacht-ape having adviſed them to form an ambuſcade, eleven of theſe invaders were ſlain, which afforded him an opportunity of viewing their bodies, their dreſs, and their arms, of all which we have a very diſtinct deſcription. We have alſo the travels of the Chevalier Bourgmont along the river Miſſauri, which are rather curious than inſtructive, except their ſhewing us, that in point of natural talents, the people of America are not at all inferior to the inhabitants of Europe.

In the third volume the Author enters into a plain diſintereſted account of the war with the Natchez. In the year 1729, a French officer took it into his head to diſpoſſeſs them, for his own conveniency, of one of their villages. This occaſioned a general confederacy, or, as the French call it, a conſpiracy of the natives againſt them, which they managed with the utmoſt addreſs, and executed with the greateſt cruelty. Four or five hundred French periſhed in this affair, but reinforcements being ſent from Europe, a war was commenced in form, which after ſeveral battles and ſieges, ended in the utter extirpation of the Natchez, the moſt civilized and the moſt uſeful nation to the French, in Louiſiana.

In reſpect to the article of commerce, we are told, that France may draw from this country immenſe quantities of furs, ſkins of great value, timber fit for all uſes, wax, ſalt-petre, ſilk, cotton, indigo, tobacco, rice, ſaffron, abundance of valuable drugs, woods and other materials for dyeing the richeſt colours, and many other commodities.

Upon

Upon the whole, the work fully juſtifies all that we have ſaid of it at the beginning of this extract, and is ſo much the more valuable, as it contains, in a very narrow compaſs, all that could have been collected out of the various accounts formerly publiſhed of this country; beſides a multitude of curious and uſeful particulars, not to be met with any where elſe, and which may ſerve to give us a juſt idea, as well of the future importance, as of the preſent ſtate of this colony: a thing not altogether unintereſting to ourſelves, or, indeed, to any of the nations who have concerns with, or plantations in, America.

Inſtitutiones Antiquariæ, quibus præſidia pro Græcis Latiniſque nummis & marmoribus facilius, intelligendis proponuntur, ac plurima ad numerorum & vocum compendia, ad chronologiam & palæographiam ſpectantia accuratè explicantur. Auctore Everardo Audrichio, Scholarum Piarum Philoſophiæ & Matheſeos, Profeſſore. That is,

Antiquarian Inſtitutes, in which many helps for the underſtanding inſcriptions on Greek and Roman coins, and marbles, are propoſed; in which a multitude of points relative to the contractions in figures and words, and in reſpect to chronology and palæography, are accurately explained. By Everard Audrichius, Profeſſor of Philoſophy and the Mathematics. Florence, from the Imperial Preſs, 1756. 4to.

This work, calculated chiefly for the ſervice of young ſtudents, and intended as an introduction to the knowlege of antiquities and the mathematics, is equally curious, uſeful, and exact. It contains a great variety of informations, highly requiſite toward proſecuting ſuch ſtudies with effect, and which nevertheleſs were hitherto not to be found, but by ſearching through many volumes, and then neither ſo clearly or conciſely as here. It is, indeed, not a little ſtrange, conſidering how long, and how much, theſe branches of ſcience have been in eſteem, ſuch a work ſhould till this time be wanting. Poſſibly ſuch as with much labour, and indefatigable attention, arrived at a ſuperiority in this kind of learning, were unwilling to ſmooth thoſe roads to their followers, which they had paſſed with ſo great difficulty themſelves; or engaging in freſh purſuits, thought more of acquiring fame from new inveſtigations, than of facilitating the enquiries of thoſe who came after them, and to whom they might have ſerved as guides, by ſuch communications.

Theſe inſtitutes are digeſted into two parts. The firſt regards Chronology, treats of the different manners of dividing months, and their names amongſt the antient nations, of their year, their feaſts, &c. the ſeveral remarkable epochs or æras, their commencement

mencement and continuance, the method of reducing them one to another, and all of them to the years before and after the coming of Jeſus Chriſt, and an eaſy and familiar explanation of the ſeveral uſes of theſe computations, in aſſigning the preciſe date of important events, and the advantages ariſing from ſuch diſcoveries, in a variety of inſtances. From hence it is made very apparent, that theſe are ſo far from being abſtruſe and idle curioſities, that, on the contrary, they are of the utmoſt utility, and that nothing in hiſtory can be known with any degree of certainty without them, or the remains of antiquity, which are the ſureſt guides, be applied to illuſtrate or correct the facts tranſmitted to us by antient Authors.

The ſecond part is a ſort of Palæography, exhibiting to the eye the forms of the antient letters in all languages; together with the contractions and the notations met with on antient coins and marbles, ſo as to render antique inſcriptions in general eaſily read, and perfectly underſtood. This learned treatiſe has been exceedingly well received in Italy, where the ſtudy of antiquities has long prevailed, and where it ſtill prevails as much as ever. It will notwithſtanding be very acceptable in other countries, where many of the Literati bend their thoughts the ſame way; and though they have not equal opportunities of viewing and improving themſelves, by contemplating the ſplendid ruins of antient magnificence, yet are they not altogether deſtitute of ſuch precious relics, or incurious about them, as is evident from the collections and diſcourſes of ſeveral of our learned countrymen, whoſe writings, even on theſe ſubjects, have been deſervedly admired by the Italians themſelves.

Saggio ſopra la Filoſophia degli antichi Etruſchi, Diſſertatione Iſtorico-critica: di Gio Maria Lampredi. That is,

An Eſſay on the Philoſophy of the antient Etruſcans, an hiſtorical and critical diſſertation, by John Mary Lampredi. Florence, printed by Andrew Bonducci, 1756. 4to.

This is conſidered as a very ſcientific, as well as laborious performance, calculated to give ſome competent idea of the old Tuſcan Philoſophy, ſo highly revered, and ſo much celebrated by the ableſt Writers of Antiquity. Mr. Lampredi divides his ſubject into ſeveral heads, viz. Natural Theology, Coſmogony, Ceraunoſcopy, *i. e.* the judgments to be formed from thunder and lightning, Phyſic, Botany, Mechanics, and Politics. He has with great care collected, and with great accuracy ranged under each head, every paſſage that is to be met with in either Greek or Latin Authors, and thereby ſaved other learned men

an

an infinite deal of trouble, and at the ſame time raiſed a trophy to the honour of his country, and placed a very dark and perplexed ſubject in a better point of light, than that in which it has hitherto ſtood.

C.

MONTHLY CATALOGUE,

For SEPTEMBER, 1758.

POLITICAL.

Art. 1. *Things ſet in a proper Light. Being a full anſwer to a Noble Author's Miſrepreſentation of* Things as they are. 8vo. 1s. Pridden.

THE unwary Reader may conclude from the title, that this is an anſwer to, and refutation of, *Things as they are*. But it is in fact a wretched performance, without any meaning. From the ridiculous puff in the title-page, and the inſipid compliments paid to the Author of *Things as they are*, one might ſuſpect that *noble* Author, or ſome of his friends, to have dreſſed up this notable Anſwer. Such baſe practices, and ſuch vile productions, do vaſt diſcredit to Literature. They deter men of learning and judgment from looking into any fugitive pieces; by which means many ingenious and uſeful treatiſes eſcape the notice, and loſe the encouragement, due to their merit. We cannot ſufficiently deteſt the mean and ſhameleſs ſcribblers who throng about the preſs, and have made the name of Author ſo diſreputable, that men of ſpirit are aſhamed of the character, however reſpectable in itſelf.

R—d

Art. 2. *An Eſſay on Monopolies; or, Reflections upon the Frauds and Abuſes practiſed by wholeſale Dealers in Corn and Flour.* 8vo. 6d. Dodſley.

This pamphlet contains few reflections but what have already been more amply enlarged upon. The Author particularly inveighs againſt the uſe of *bolting-mills*, and attributes many abuſes to the introduction of thoſe engines.

R—d

Art. 3. *The Political Touch-ſtone: or, a New Whet for Patriotiſm. Humbly inſcribed to the Right Hon. William Pitt, Eſq;* 8vo. 1s. Coote.

For what reaſon this pamphlet is entitled the *Touch-ſtone*, we are at a loſs to conjecture. The Author, however, had a right to call it *any ſtone* but a *whet-ſtone*. That would have been a palpable miſnomer,

mer. He cannot ſay with Horace, *Fungar vice cotis:* for inſtead of ſharpening, he has the faculty of making every thing dull. In our opinion, this piece had been more properly chriſtened the *Rolling-ſtone*, for it makes every thing *flat*, by the preſſure of its own dead weight.

What is to be tried by this Touch-ſtone, *non-conſtat*. If the Author's wit is to be proved by this teſt, it will appear to be made up of a baſe compound, which he endeavours to palm upon the Public for true Attic.

R—d

POETICAL.

Art. 4. *Madrigal and Trulletta. A Mock-Tragedy. Acted under the direction of Mr. Cibber, at the Theatre-Royal in Covent-Garden. With notes by the Author, Dr. Humbug, Critic and Cenſor-General. By J. Reed.* 8vo. 1s. 6d. Reeve.

Mr Reed, it ſeems, is a tradeſman, a rope-maker. This circumſtance does him credit as an Author; as many who are Writers by profeſſion, are, beyond all compariſon, inferior to him in merit. He ſeems to have read the productions of the Britiſh Theatre with good taſte; and he has here ſo humourouſly parodied, and applied, a variety of bombaſtic paſſages, in the writings of ſome of our moſt eminent Authors, that it is impoſſible to peruſe his comic ſcenes, without ſharing in the diverſion which this facetious performance muſt have afforded its merry Author in the writing. We remember another piece nearlyof the ſame kind, and nearly of the ſame degree of merit, publiſhed a few years ago, entitled, *Diſtreſs upon Diſtreſs; or, Tragedy in True Taſte.* By George Alexander Stevens, a Player.

Art. 5. *A New Birth-day Ode for* 1758, *as it was preſented to his Royal Highneſs George-William-Frederic, Prince of Wales. By the Author of*, Mattins; or, an Univerſal Hymn to the Great Creator. *A Pindaric Ode, now on Subſcription, and which will ſpeedily be publiſhed.* Folio, 6d. Cooper.

This ſeems to be the crazy work of ſome unhappy ſtudent, prematurely diſmiſſed from the college in Moorfields. It is hard to determine which are the moſt apt to conceit themſelves poets, the madmen, or the fools. The preſs ſeems equally obliged to both; but the Reviewers are very little obliged to either.

Art. 6. *Truth, a Viſion; inſcribed to the Prince of Wales, on his Birth-day, June* 4, 1758. *By John Lockman.* Folio, 6d. Dodſley.

As Mr. Lockman's poetical talents are very well known to the Public, and as this viſion is wrote very nearly to the ſtandard of his other productions, we think it unneceſſary to enter upon the particular merits of this little piece.

Art.

Art. 7. *The Britiſh Genius revived by Succeſs. A Poem. Humbly addreſſed to his Royal Highneſs Prince Edward. By Mr.* Howard. Folio. 6d. Hope.

Theſe complimentary Verſes were publiſhed before our troops were repulſed at the Bay of St. Cas. If Mr. Howard ſings again this year, we hope he will have no worſe occaſion to change his *Notes to Tragic.*

MISCELLANEOUS.

Art. 8. *A ſhort Addreſs to the Society of New College, in Oxford, occaſioned by a paragraph in a late Dedication.* 8vo. 6d. Staples.

This relates to a College-diſpute, concerning the election of a Warden of Wincheſter, and ſeems intended as a ſneer on Dr. L——'s dedicatorial compliment to his Patron *. As the controverſy is local, and the alluſions obſcure, our Readers will not expect a more particular account. R—d.

* See the Dedication prefixed to his Life of William of Wykeham.

Art. 9. *A Letter to the Rev. Dr. Lowth, Prebendary of Durham, in vindication of the conduct of the Fellows of New College, in Oxford, in their late election of a Warden of Wincheſter.* 8vo. 1 s. Baldwin.

This is upon the ſame ſubject with the foregoing; but the point in diſpute is more clearly explained, and copiouſly treated. 'The Warden of Wincheſter,' ſays the Writer, 'is to be elected either from 'among the Fellows of New College, or from thoſe of Wincheſter, 'or ſuch as have been Fellows of either College, *& licitâ de cauſâ et 'honeſtâ receſſerunt*, i. e. have left their fellowſhip upon ſome juſt and 'honeſt occaſion. *Recedere a ſocietate Collegii*, i. e. *a ſtatuti et conditione ſocii*, is, in a ſtatutable ſenſe, *recedere a Collegio.* Thus has it 'been invariably underſtood for above three centuries; and accord'ing to this ſenſe, the Warden of New College hath ever been look'ed upon to be as eligible to the Headſhip of Winton, as any 'other perſon.

'But the Viſitor, upon a late preſentation, was pleaſed to reject 'Dr. Purnell, under a new-diſcovered interpretation, *that he was not 'eligible by the ſtatute.* Upon this point his Lordſhip argued thus: 'The Warden is to be elected as before ſpecified; but Dr. Purnell is 'not a Fellow of New College, neither is he a Fellow of Wincheſ'ter, nor can he be ſaid to have left the College, ſo long as he con'tinues within its walls, and preſides over it; and therefore is not eli'gible to the headſhip of Winton. Upon this new conſtruction, 'without ever previouſly acquainting the Society with it, he claims a 'devolution, ſets aſide Dr. Purnell, and, by his own authority, ſub'ſtitutes Mr. Golding in his room.

'This deciſion Dr. Lowth, in his Dedication of his Life of Wil'liam of Wykeham, to the Biſhop of Wincheſter, hath been pleaſed 'to compliment as *wholly diſintereſted*, and *perfectly upright.* On 'what principles he hath done ſo, the Author of the following Ad-

'dress thinks proper to enquire; and, as the Doctor hath assured his 'Reader, that *he hath been careful to affirm nothing positively, with-* 'out sufficient warrant, it is to be expected that his reasons and autho- 'rities for this avowed approbation of the Bishop's conduct will, in 'justice to the Society of New College, be submitted to the judgment 'of the Public.'

The Writer's Address to Dr. Lowth, is genteel, and at the same time spirited and sarcastic. He has critically examined the Doctor's conduct, and has likewise thrown out some severe animadversions on the behaviour of his friend, Mr. Golding. Upon the whole, this treatise, as a piece of composition, is worthy of a member of that learned seminary. The arguments are close, and well connected; and the stile is manly and correct. But as the dispute is, in some degree, of a private nature, in which few of our Readers can be interested, we shall not swell our article by entering into the merits of this controversy.

R—d

Art. 9. *A congratulatory Letter to the People of England; illustrating the plan executed against Cape Breton.* 8vo. 6d. Thrush.

Rubbish.

Art. 10. *A Series of above Two Hundred Anglo-Gallic, or Norman and Aquitain Coins of the antient Kings of England; exhibited in sixteen copper-plates, and illustrated in twelve letters, addressed to the Society of Antiquaries in London, and several of its members. By Andrew Coltee Ducarel, L. L. D. and F. S. A. To which is added, a Map of the Antient Dominions of the Kings of England in France, with some adjacent Countries.* 4to. 15s. Withers.

In the first of these letters, Dr. Ducarel thus unfolds the purport of his undertaking.—'My design,' says he, 'has been to explain and 'illustrate, as far as I am able, the Anglo-Gallic coins struck in 'France, from the reign of William the Norman, to that of King 'Henry VII. and thereby enable the curious collectors to enrich their 'cabinets hereafter with such of them as relate to the antient history 'of this Kingdom.'

It is no more than justice to say, that our Author has evinced both industry and sagacity in the execution of his design. Such as are not professed Antiquarians, may, perhaps, be inclined to ask, to what *good* purpose has all this industry and sagacity been employed?—But though we may not apprehend ourselves obliged to give a precise answer to this question, let us, with Mr. Pope, be permitted to express our hope that the time will come when,

——— Britain, conscious of her claim,
Will emulate the Greek and Roman fame;
In living medals see her wars enroll'd,
And vanquish'd realms supply recording gold:
Here, rising bold, the Patriot's honest face,
There Warriors frowning on historic brass. POPE.

Art. 11. *The Young Ladies Geography: or, Compendium of Modern Geography. A work equally uſeful to youth, and maſters and miſtreſſes of ſchools. Illuſtrated with all the neceſſary maps and cuts, laid down in the moſt familiar method, requiſite to young beginners. By Mr. Demarville.* 8vo. 2 vols. 10s. 6d. bound. Chapelle, &c.

In this performance, Mr. Demarville has connected together two objects of ſtudy, which may mutually advance the attainment of each other. Theſe are Geography, and the French Language; his treatiſe being written in Engliſh and French. Perhaps, indeed, our Author had three objects in view, ſince the two languages are reciprocally a key to each other, and both of them to the ſubject of which they treat. A competent acquaintance with Geography, is indiſpenſably neceſſary to every one who would be thought to know any thing of the world he lives in; yet the groſs ignorance of ſome, who would be much affronted if their abilities were queſtioned, is really amazing. Many well-wiſhers to the victorious King of Pruſſia, would diſcover no other emotion but that of joy, were they to read in the Gazetteer, that he was joined by General Abercrombie; and that as there were no troops in Canada, capable of making head againſt his Pruſſian Majeſty, the next mail would probably bring the agreeable news of his being maſter both of Vienna and Ticonderoga; after which Count Daun would be greatly at a loſs for a place of retreat, Louiſburgh being in the hands of the Engliſh!

We would recommend Mr. Demarville's book to the peruſal of our young ladies, for whom it is profeſſedly compiled; but at the ſame time we could have wiſhed, that the diſtribution of his matter had been more happily contrived. For inſtance, the various parts of America, and ſome parts of Africa, are not deſcribed in their proper places; but are introduced here and there, by bits and ſcraps, under the titles of thoſe European ſtates by whom they happen to be poſſeſſed. The maps likewiſe are very coarſe, and if they exhibit the outlines and boundaries of a country with any tolerable ſimilitude, it is all that can be expected from them.

At the end he gives an epitome of Aſtronomy, enumerating the various ſyſtems of the world, with their ſchemes; but without directing his pupils in their choice of the moſt rational. He appears, indeed, a Carteſian, having placed that ſyſtem the laſt in order; and at the cloſe only affirmed, that we have not been able to account for the motions of the heavenly bodies in a more plauſible manner.

Elegance of diction is not to be expected in a work of this nature; and Mr. Demarville's language abundantly ſhews, that he is a foreigner. But what, to the honeſt Engliſh Reader, will appear moſt unpardonable in the whole book, is the diſguſtful and inconſiſtent flattery which the Author beſtows, in his dedication, upon Prince William Henry, *a youth under nine years of age!* This may be conſiſtent enough with *French politeneſs*, but to us it appears peculiarly unmanly and abominable, thus early to taint the tender mind with the poiſonous breath of adulation.

N. Art. 12.

Art. 12. *Philoſophical Tranſactions, giving ſome account of the preſent undertakings, ſtudies, and labours of the Ingenious, in many parts of the world. Vol.* L. *Part* I. *for the year* 1757. 4to. 10s. 6d. Davis.

Contains, as uſual, many curious, and ſome uſeful papers; with others of leſs importance or merit: but as moſt of them have been already copied into the Magazines and News-papers, we ſhall not now trouble our Readers with a particular account of them. It is confeſſed, as this volume came out ſome months ago, it ought to have appeared ſooner in our Review; but, for the future, we ſhall endeavour to keep better time with theſe, as well as other publications. Mean while, we hope our Readers will excuſe ſome late appearances of neglect on our part, owing to the long indiſpoſition of a worthy member of our ſociety; but, happily, we have now reaſon to hope, that the health of our much-eſteemed aſſociate is in ſo fair a way of being thoroughly re-eſtabliſhed, that we ſhall ſpeedily be favoured with the continuance of his very valuable aſſiſtance.

Art. 13. *An Account of the Cuſtoms and Manners of the Micmakis and Maricheets, Savage Nations, now dependent on the Government of Cape Breton. From an original Manuſcript-Letter, never publiſhed, written by a* French Abbot, who reſided many Years amongſt them. To which are annexed, ſeveral Pieces relative to the Savages, to Nova-Scotia, and to North-America in general. 8vo. 2s. 6. Hooper and Morley.

This account has all the appearance of being genuine: that is to ſay, of being in reality what it pretends to be—the work of a perſon who actually had been reſident among the North-American Indians: and it contains a great number of curious and entertaining particulars.

Art. 14. *A Letter to Mr. Garrick, on the Opening of the Theatre, with Obſervations on the Conduct of Managers to Actors, Authors, and Audiences; and particularly to new Performers.* 8vo. 6d. Coote.

Beſides the Letter-Writer's Obſervations on the conduct of a Manager, with reſpect to his encouragement of Authors, his training up young Actors, and his Obligations toward the Audience; he exhorts Mr. Garrick himſelf to ſupply the abſence of Mr. Woodward, by playing certain lower comic parts, in which, he apprehends, this univerſal Genius would be as ſucceſsful as he has already been, in every thing he has yet undertaken: many of theſe parts too, he obſerves, would be found ſo eaſy to go through, or ſo ſhort, as might admit of Mr. Garrick's performing almoſt every night, without any danger of his becoming too cheap to the town.

Art. 15. *Fifteen Orations on various Subjects; delivered to a public Society, at the Queen's Arms in Newgate-ſtreet, London. By* J. Wetherall. 12mo. 2s. Dilly.

As it may fairly be preſumed, that many of our Readers are unacquainted with the nature of the Queen's Arms Society, we think it neceſſary to inform them, that, like its twin-brother Society at the Robinhood, it conſiſts of perſons of all profeſſions, and of no profeſſion; of all religions, and of no religion: for no man is excluded who has ſix-pence in his pocket, to pay for the beer and tobacco he may conſume, in the courſe of the evening's debates.

In this Society, the moſt abſtruſe and intricate queſtions in Metaphyſics, Religion, Morals, Politics, &c. are diſcuſſed; and it is no uncommon thing to hear a Barber declaiming for five or ſix minutes, (the time allowed for each Orator to ſpeak to a queſtion) upon the *ſummum bonum*; a Journeyman Taylor determining which is the beſt form of Government; or a pert young Coxcomb, who lives behind a counter, and has juſt ſenſe enough to ſell a pound of tobacco, or a yard of muſlin, gabbling infidelity, and laughing at the religion of his country.

Theſe Orations Mr. Wetherall tells us, were delivered before this Society, it having been thought proper, a few years ago, that ſix lectures ſhould be read by different perſons, about a quarter of an hour long, the firſt Friday in every month, upon ſuch ſubjects as ſhould be approved of by the Society. There are but two points, he ſays, kept in view through the whole of his work, viz. the doctrine of Original Sin, and the doctrine of Juſtification by Faith in a Redeemer's righteouſneſs. The ſubjects are—*the riſe and progreſs of Idolatry—the Queen of Sheba's viſit to King Solomon—the Serpent's curſe—Nebuchadnezzar's converſion—the converſion of the expiring Thief*, &c. &c.

As to the merit of the work, we need ſay nothing; the Author himſelf, in his Preface, has drawn the character of it: his words are theſe.—'Every one that reads theſe Orations, will own the Author 'to be an Original, becauſe ſuch a mixture of ſerioufneſs, ſatyr, 'burleſque, and poetical flights are jumbled together, as no body 'would ever have thought of but himſelf—And whoever reads them, 'will eaſily obſerve ſuch rapid tranſitions from one thing to another, 'that will plainly ſhew the perſon who delivered them drove Jehu 'like, to ſave his diſtance, the ſubjects being too copious to be diſ'cuſſed in the narrow limits of a quarter of an hour.'

R.

Art. 16. *Latin made more Eaſy: or, a new Method of Teaching it, agreeable to the late Dr. Watts's Directions for learning a Language, in his excellent Book of the Improvement of the Mind.* 8vo. 1s. Buckland.

This, in our judgment, is the moſt abſurd, ridiculous performance, of the kind, we remember ever to have ſeen.

R.

Art.

Art. 17. *The Maid of Orleans.* Written by Monſ. de Voltaire. Tranſlated from the French. 12mo. 2 vols. 6s. No Publiſher's Name.

Whoever is the Author of the Poem * of which the above is a proſe tranſlation, he is a vile and contemptible Scribbler. His work is a groſs aſſemblage of buffoonry, profaneneſs, obſcenity, and nonſenſe. It ſeems intended to burleſque the ſtory of *Joan la Pucelle d'Orleans*; and particularly Chapelain's epic poem on that ſubject. But this Proſtigate makes no diſtinction between vulgar ſuperſtition, and the lying legends of Prieſts on the one hand; and the moſt awful truths, and ſacred names, on the other: neither Heaven, nor the God of Heaven, can eſcape his ribaldry; and Chriſt, and Chriſtianity, are treated with the moſt ſcandalous freedom.—But theſe *choice Spirits* ſhould bear in mind the wholeſome advice given them by their good MOTHER, in the Dunciad:

Perſiſt by all divine in *man* unaw'd,
But learn, ye Dunces, not to ſcorn your GOD!

* This poem is generally, but we hope falſly, aſcribed to Voltaire.

Art. 18. *The Child's Guide to the French Tongue. Containing, 1ſt, A French Spelling-Book digeſted in an Order entirely new; —2. French Rudiments;—3. a Vocabulary of words French and Engliſh;—4. Dialogues on the common Occurrences of Life; and on the firſt Principles of Aſtronomy and Geography. The whole adapted to the Capacities of Children.* By Thomas Deletanville, Teacher of the French and Latin Languages. 12mo. 1s. 2d. Nourſe.

Art. 19. *A new Set of Exerciſes upon the various Parts of French Speech. Calculated for the Uſe of ſuch as are deſirous of making French without the Help of any Grammar or Dictionary whatever.* By Thomas Deletanville, &c. 12mo. 2s. Nourſe.

In both theſe performances Mr. Deletanville's inſtructions are ſimple, and familiar; and appear well adapted to the uſe of the reſpective claſſes of Pupils for whom they are profeſſedly intended. We have placed them together, as the former is a neceſſary and natural introduction to the latter.

L

Art. 20. *The Hiſtory and Antiquities of the ancient Villa of Wheatfield in the County of Suffolk.* 4to. 1s. 6d. Cooper.

This piece is a humourous banter on the affected learning, and trifling reſearches, of modern Antiquarians in general; but it ſeems, as appears from the preface, and ſeveral other parts of the performance, more particularly levelled at a certain Hiſtory of Colcheſter. The vague conjectures, and mock erudition, peculiar to many Writers on the ſubject of Antiquities, are here laughed at

with a good deal of pleaſantry; and the irony, except in one or two places, is extremely well ſupported.

I.

Art. 21. *The Gardener's New Kalendar, divided according to the Twelve Months of the Year, and under each Month into the ſeparate Weeks. Illuſtrated with elegant and uſeful Figures. Containing the whole Practice of Gardening, under the four general Heads,* 1. *The Pleaſure Garden;* 2. *the Kitchen-Ground;* 3. *the Seminary;* 4. *the Fruit-Garden and Orchard. And directing what is to be done every Week; and the Manner of doing it: With the general Culture of hardy, Green-houſe, and Stove Plants; the raiſing tender Annuals, and the Management of Flowers. The Syſtem of Linnæus is alſo explained in this Work, and illuſtrated with Figures, exhibiting the Characters of all the Claſſes. And the Method of Deſigning, and Laying out a Garden in the modern Taſte; with a Copper-plate Figure elegantly engraved, from a Drawing of Mr. Wale, after a Deſign laid down in the Compleat Body of Gardening.* 8vo. 5s. Oſborne, &c.

This appears to have come from the Author of *Eden*, ſee page 269; who has publiſhed this Compendium, as the moſt excellent thing of the kind that ever appeared. Thoſe, however, who are poſſeſſed of Mr. Millar's book, need not be in any hurry to make away with their copies, for the ſake of ſupplying their place with this new Kalendar: which, notwithſtanding, may truly boaſt of ſome improvements—nor need we heſitate to recommend it as *one* of the beſt books of the ſort that we have ſeen; *Errors excepted.*

Art. 22. *A ſhort Review of Mr. Hooke's Obſervations, &c. concerning the Roman Senate, and the Character of Dionyſius of Halicarnaſſus.* 8vo. 6d. Griffiths.

The Author of this *ſhort Review* appears to be a perſon of learning and abilities, and it is to be regretted that he has confined his obſervations upon Mr. Hooke's performance within ſo narrow a compaſs. He contents himſelf with ſome general reflections, in regard to the character of Dionyſius, and with ſome pretty ſevere animadverſions upon Mr. Hooke, for his treatment of Dr. Middleton, and Dr. Chapman, which he imputes to a zeal for roaſting *Proteſtant* Parſons.

He endeavours to prove, even by the authority of Livy, that upon the peace and league of union made between Romulus and Tatius, King of the Sabines, the number of the Senate was doubled by the addition of an hundred new members from the Sabine families, all choſen by the *people*, in the ſame manner as before. Now in regard to the hundred Sabine Senators added to the Roman, Mr. Hooke tells us, that Livy never read of their creation, or rejects what he had read of it as fabulous; and affirms, upon the authority of Livy, that till the reign of Tullus Hoſtilius, which, by the old Chronology, began about

about eighty years after the birth of Rome, the Roman Senate conſiſted of no more than one hundred perſons.

In oppoſition to this our Reviewer ſays, that the ſpeech of Canuleius, ſo often quoted by Mr. Hooke againſt Dr. Middleton and Dr. Chapman, and ſo much bandied about, and canvaſſed by him, contains a proof of the creation of the Sabine Senators. He likewiſe tells us, that the words—*Oriundi ab Sabinis, Romani veteres*, and *Patres Romani*, in the 17th and 18th chapters of the firſt book of Livy, contain proofs of the ſame thing. After the death of Romulus, the Senate, he ſays, were divided concerning the choice of a future King; thoſe among them who were Sabines, *oriundi ab Sabinis*, deſired to have a King of their own nation; while the Roman Senators, *Romani veteres*, deſired to have a Roman King. Now he aſks how it ſhould poſſibly happen, that if the hundred Sabines had not been admitted into the Senate, there cou'd have been a diviſion between the Sabine and Roman Senators. But this is not all, for the Sabine Senators (theſe no-ſenators, according to Mr. Hooke) had influence in the Senate, and power enough when they propoſed a perſon of ſo great a character as Numa, to induce even the Roman Senators, *Patres Romani*, to concur with them in offering the crown to a Sabine.—How far this is ſatisfactory, we leave our Readers to determine.

R

Art. 23. *A new Deſcription of the Pictures, Statues, Buſtos, Baſſo-Relievos, and other Curioſities, at the Earl of Pembroke's Houſe at Wilton. In the Antiques of this Collection are contained the whole of Cardinal Richelieu's, and Cardinal Mazarine's, and the greateſt Part of the Earl of Arundel's; beſides ſeveral particular Pieces purchaſed at different Times.* By James Kennedy. 8vo. 2s. 6d. Baldwin.

A uſeful Directory to thoſe who viſit Lord Pembroke's noble ſeat, and princely collection.

Art. 24. *The Life, extraordinary Adventures, Voyages, and ſurprizing Eſcapes of* Neville Frowde, *of Cork.* 12mo. 3s. Wren.

An affecting Tale, naturally told, in tolerable language: but the Hero, who recites his own ſtory, diſguſts us with eternally praiſing himſelf. He alſo makes too free an uſe of his poetical reading; for there are ſo many quotations from our Britiſh Bards, that we cannot help concluding, they were brought in chiefly for the ſake of increaſing the number of his pages.

Art. 25. *An authentic Account of our laſt Attempt on the Coaſt of France.* By an Officer who miraculouſly eſcaped being cut to Pieces, by ſwimming to a Boat, at a conſiderable Diſtance from the Shore.† 8vo. 1s. Griffiths.

† written by Burchenroad

When we have ſaid, that this account appears to be the genuine production of an Officer who was preſent at the ſcenes he deſcribes, we apprehend, we have ſaid enough with regard to this article: the circumſtances attending this laſt unhappy attempt, being already but too well known *to all Europe.*

MEDICAL.

Art. 26. *Obſervations on the Air and Epidemical Diſeaſes, made at Plymouth from the year* 1728, *to the End of the year* 1737. *To which is added, a Short Treatiſe on the Devonſhire Colic. By John Huxham, M. D. F. R. S. Tranſlated from the Latin. Vol.* I. 8vo. 5 s. Coote, &c.

The general inſecurity, and frequent invaſion, of literary property, have been often and juſtly complained of, by ſeveral diſtinguiſhed perſonages in the Republic of Letters. But ſurely never had any Author a more juſt cauſe of complaint, than Dr. Huxham, on account of this miſerable *deformation* of his ingenious Obſervations.—Beſides innumerable inſtances of the moſt intolerable careleſſneſs, and poverty of ſtyle, there is much room for ſuſpecting the *Tranſlator*, as he calls himſelf, to be groſly ignorant of his ſubject, and not very intimately acquainted with the language, which he pretends to tranſlate. The cenſure may appear harſh, but we apprehend it will be fully juſtified, by the following ſpecimens.

ORIGINAL.

Si quid ego judico, debent eccoprotica, quædam ſubinde, ad biliosam colluviem evacuandam: hoc ſæpe alma molitur natura, eâ nempe gravata, *diarrhœâ, cholerâ ſeu dyſenteria, excitatis.*

Prolegom. p. 24.

Centrum hujus lucidæ coronæ eodem fere intervallo diſtabat ab arcu meridiano, certiſſime *ad orientem: quod idem utique* haud raro *nuperis annis notavi.* Obſ. p. 12.

Morbus Regius *frequens etiamnum enim ſubricula & gravi nonnunquàm hæmorrhagia.* 48.

Hos leve *primo corripuit delirium, quod utique pejoris fuit ominis, quam ſi more bacchantium, aperto exarſerant furore.* 97.

Cruorem vix unquam notavi valde glutinoſam, ſerum plerumque verò

TRANSLATION.

And in my opinion, gentle purges ſhould now and then take place, by way of carrying off any collection of bilious matter that might remain, *and ſo grow offenſive to nature from its quantity,* frequently occaſioning diarrhæas, choleræ morbi, or dyſentries.

Introduction, p. 33.

The center of this bright circle ſeemed to be at about the ſame diſtance from the arch of the meridian, *chiefly* towards the eaſtward; a thing I had *ſeldom* ſeen happen of late years. p. 14.

The King's Evil very frequent, with a ſmall fever, and ſometimes a profuſe hæmorrhage. 59.

It began with a *violent* deliriu̇m, which was always a worſe omen than a violent raving one. 117.

I cannot ſay I found the craſſamentum very glutinous, but the ſerum

verò viride erat, haud raro rubellum; *quod infaustum semper!*

Magna adfuit gravedo et capitis dolor, *nausea frequens, sternutamenta perpetua, destillationes maximæ, ac tussis sæpissime importuna valde.—Per initia discruciavit multos acerbus dorsi atque lumborum dolor, quod male plerumque significabat; nam et magna simul accessit præcordiorum oppressio et haud modica febris, sæpe planè peripneumonica:* perliquida verò expuerunt, rarò coctum aliquid. 136.

serum was generally of a greenish colour, *instead of being red*, which was commonly a bad sign. 130.

The sick were taken with a *violent cough and pain in the back*, sickness at the stomach and continual sneezings, violent defluxions, and very often a cough which was extremely troublesome. It attacked several at first with a severe pain of the back and the loins, which was commonly a bad symptom; for this was generally accompanied with a great oppression about the præcordia and a pretty high fever, which was often evidently peripneumonic: *liquids were rejected immediately, but seldom any thing boiled.* 165.

Such is the production of an Operator, who, in his preface, scruples not to assure the public, that 'the strictest care has been taken to 'do justice to the sense of the original, and in short not to omit any of 'the essential duties that a Translator owes to his Author and the 'Public.' How amply these large professions are verified, is sufficiently apparent from the above extracts.

L

RELIGIOUS *and* CONTROVERTIAL.

Art. 27. *Animadversions upon the* Letters on Theron and Aspasio *. *Addressed to that ingenious Author* †. *By* John Brine. 8vo. 6d. Ward, &c.

'A book, consisting of two volumes, entitled, *Letters on Theron 'and Aspasio*, hath lately appeared in the world, which is written in 'a manner very extraordinary. *Such is its obscurity, that some have 'said, that, upon reading the whole performance, they were not able to 'collect a single idea from it.* Many Calvinists, it seems, though they 'do not relish every thing which is advanced in this work, yet they 'greatly admire it, are much struck with many thoughts it contains, 'and apprehend, that this Writer favours most of their sentiments. 'I confess, that my opinion is wholly different from theirs, and that 'the Arminians have much more right to the honour of claiming him 'as a patron of their cause; which I will attempt to make appear in 'the following sections.' BRINE's *Animadversions*, *p.* 1.

We cannot help smiling, to see Mr. Brine charge his opponent with *obscurity*, because we look upon the expressions marked in Italics as most happily characteristic of his own manner of writing.

* For our account of these Letters, see Review, Vol. XVII. p. 198.

† Quere, what Author? are the *Letters* an *Author*?

The

The unceaſing, irreconcilable, and unintelligible diſputes between the champions of *Grace* and *Works*, are really ſubjects of admiration; nor can we pretend to account for the exiſtence of ſuch diſputes, unleſs we ſubſcribe to the opinion of a well known diverting Knight, who being thus interrogated,

What makes morality a crime,
The moſt notorious of the time?
Morality, which both the Saints,
And Wicked too, cry out againſt?

Replied,

'Cauſe grace and virtue are within
Prohibited degrees of kin:
And therefore no true Saint allows
They ſhall be ſuffered to eſpouſe;
For Saints can need no conſcience,
That with morality diſpenſe;
As virtue's impious, when 'tis rooted
In nature only, and not *imputed*;—

N

Art. 28. *Evangelical Truths vindicated. In an Epiſtle to the Readers of Mr. John Brine's two pamphlets; the one entitled*, Motives to Love and Unity among Calviniſts differing in opinions. *The other entitled*, Some Miſtakes * in a Book of Mr. Johnſon's of Liverpool, entitled, 'The Faith of God's Elect, '&c. noted and rectified.' &c. &c. *By* John Johnſon. 8vo. 1 s. Liverpool printed, and ſold by Keith, &c. in London.

This is a huge epiſtle, containing eighty-nine pages, beſides an introduction of twenty-four. We have read as much of it as we had patience to read, and the leſs that's ſaid of it, the better.

* See Review, Vol. XIV. p. 70.

Art. 29. *Chriſt or Antichriſt; or, the celebrated Ludolph's true and only way to union among Chriſtians: with a ſeries of letters inſerted in the public papers, relative thereto; recommended to Proteſtants and Chriſtians of every name and diſtinction, whether Clergy or Laity. To which is annexed, a Moral Demonſtration that the Religion of Jeſus Chriſt is from God, drawn up with an inimitable energy of ſpeech, ſolidity of argument, and flow of pious ſentiments. By Biſhop Jeremiah Taylor, Chaplain in Ordinary to King Charles* I. 8vo. 1 s. Robinſon.

The Author, or rather Compiler of this Pamphlet, deſigns no leſs than to unite every denomination of Chriſtians in a plan for an Evening Lecture, to be preached by each, in rotation, on Chriſtian love one toward another; in which ſcheme, we fear, they would prove very untoward. In order to this he propoſes, and it appears not the leaſt end he has in view, to open a ſubſcription at the 'Aſſociated library, 'in Crane-court, Fleet-ſtreet, Numb. 6, where gentry of every de-'nomination, more or leſs, reſort.'

N Art.

Art. 30. *A Companion for young Perſons of Age to be Confirmed. Containing preparatory Inſtructions; a Paraphraſe on the Creed and Ten Commandments; the Office of Confirmation, with Obſervations; and a Comment on the laſt Rubric relating to the holy Communion.* By H. Croſsman, M. A. Rector of Little Cornard in Suffolk. 12mo. 6d. Dod.

In the Preface to this little piece we are told, that Confirmation is far from being an inſignificant or formal Ceremony; that it is of the greateſt conſequence to the preſent and eternal welfare of our ſons and daughters, if they be rightly prepared for it, and come to it with ſerioufneſs and reverence; it is a means, Mr. Croſsman ſays, to procure for them ſupernatural ſtrength to encounter the enemies of their ſalvation.

In the Introduction to the preparatory Inſtructions, we find the following paſſage, which will enable our Readers to form a proper judgment of our Author's qualifications for inſtructing young perſons in religious knowlege.

'God,' ſays he, 'created our firſt parents in his own image, and 'after his own likeneſs, i. e. perfectly holy and upright; but with 'an entire free-will, and a power to chooſe either good or evil: and 'then was pleaſed to make a covenant with them in Paradiſe, to this 'effect; that if they continued in obedience, without committing 'ſin, that ſtrength of ſoul, which they had, ſhould remain with them, 'and that they ſhould never die, but be taken up into heaven; there 'to be happy for ever: but, on the other ſide, if they diſobeyed 'their Maker, then both they and all their children after them, ſhould 'loſe that knowlege and ſtrength of mind, which they enjoyed, and 'ſhould be ſubject to death and eternal damnation in hell.—The com-'mand which God gave them for the trial of their obedience, was 'only this; that they ſhould not eat of one particular tree in the 'Garden, wherein he had placed them: but they, by the perſuaſion 'of the devil, eat of that very tree, broke the divine command, 'brought miſery upon themſelves and all their poſterity, and loſt both 'the knowlege of their duty, and the power of performing it: and 'we, being born after their image, did ſo likewiſe; and are become 'ignorant in diſcerning what we ought to do, weak and unable to the 'doing of it; prone and inclined to evil, backward and averſe to 'good.'—After this ſpecimen, it is ſurely unneceſſary to give any character of Mr. Croſsman's production.

R.

Art. 31. *Remarks upon Dr. Benſon's Sermon on the Goſpel Method of Juſtification.* By Julius Bate, A. M. 8vo. 6d. Buckland.

The ſum of what Mr. Bate has advanced in this Letter to Dr. Benſon, we ſhall give our Readers in his own words.—'Juſtification,' ſays he, 'is an idea borrowed from Weights and Meaſures. To juſti-'fy a perſon from a crime, is to ſupport and enable him to repel the 'charge, and maintain his integrity. Our firſt parents ſinning againſt

'God

'God, and repenting, were juſtified through Faith in Chriſt, the ſeed 'of the woman, who, by an unſinning obedience, and abſolute con-'queſt over the enemy of righteouſneſs, obtained glory enough to 'add a ſufficient weight to the ſcale in which man is weighed, and 'keep the balance even. *Faith* without works, or any qualification, 'was that which looks *forwards* with the ſame eaſe as *backwards*, to 'Jeſus, the Author and Finiſher of Faith, and who is able to ſup-'port all that come to him. To this purpoſe the *ceremonial ſervice* 'was inſtituted on the Fall, as a *ſhadowy repreſentation* of what was 'to be done for them, in the fulneſs of time; that all whoſe hearts 'were right, and it was their own fault if any had falſe hearts, might 'reap the ſame advantage from the righteouſneſs of Chriſt to come, 'as they who ſhould live afterwards. This mercy extends to all, and 'ever did, *who believe*; whether ſons of God, or ſons of men be-'fore the flood; whether of the patriarchal line, or any other before 'Moſes; whether Jew or Gentile ſince; excluding none before 'Chriſt, but as Mahometans or Pagans are excluded now.—*One* '*body and one ſpirit: one hope of the ſame calling. One Lord, one* '*Faith, one Baptiſm, one God and Father of all; who is above all,* '*and through all, and in all.*'——This is ſo very plain, as to ſtand in need of no comment.

R

Art. 32. *A plain Account of Faith in Jeſus Chriſt. In Remarks on ſeveral Paſſages in the Letters on Theron and Aſpaſio.* 12mo. 6d. Buckland.

The principal deſign of theſe Remarks, is, to examine what the Writer of the Letters on Theron and Aſpaſio has offered on the ſubject of Faith.—The Letter-Writer ſays, "That every doctrine which "teaches us to do, or endeavour any thing towards our acceptance "with God, ſtands oppoſed to the doctrine of the Apoſtles, which, "inſtead of directing us what to do, ſets before us all that the moſt "diſquieted conſcience can require, in order to acceptance with God, "as already done and finiſhed by Jeſus Chriſt—That the whole New "Teſtament ſpeaks aloud, that there is no difference betwixt one "man and another, as to the matter of acceptance with God; no "difference betwixt the moſt accompliſhed Gentleman and the moſt "infamous Scoundrel, the moſt virtuous Lady and the vileſt Proſti-"tute, the moſt reverend Judge and the moſt odious Criminal, the "moſt fervent Devotee and the greateſt Ringleader in profaneneſs "and exceſs."

Our Author makes ſome very pertinent and judicious Remarks on theſe and the like paſſages; and ſhews, in a plain, eaſy, and candid manner, that no Faith in Chriſt will be of any avail to us, but that which operates by Love, which purifies the Heart, and produces, in the Life and Converſation, the peaceable fruits of righteouſneſs, and univerſal virtue.

R

Art. 33. *Twelve Diſcourſes upon ſome practical Parts of Solomon's Song.* Preached at St. Dunſtan's in the Weſt, London.

don. By William Romaine, M. A. Lecturer of the ſaid Church. 8vo. 4s. 6d. Worral, &c.

Thoſe who think, with Mr. Romaine, that Solomon's Song can afford a foretaſte of thoſe pleaſures which 'are at God's right hand 'for evermore,' may find abundance of conſolation in the peruſal of theſe right godly Diſcourſes: which, however, we can by no means recommend to the carnal Reader, whom we ſhall take the liberty to addreſs, on this occaſion, in the words of the pious Preacher, as they ſtand in the fourth page of his firſt Sermon.

'Away then, ye Prophane. Come not near to the Holy of Ho-'lies, nor preſume to look into it, leſt ye die. You are no more fit 'to read *this book*, than you are to partake of the ſacred Elements 'at the Lord's table. With your carnal unregenerate heart you 'will read the one, and partake of the other, to your greater 'damnation. Oh keep back then, and preſume not to look into, 'or to judge of the ſacred myſteries of this divine Song. But 'if you will venture to read it, and to ridicule it, remember that 'it is one of the treaſures of divine Wiſdom, and though you may 'level your wit againſt a Song of Solomon's, yet it falls upon the 'Almighty God who inſpired it.'

If this be true, need we wonder that, as Mr. Romaine aſſures us, *the* DEVIL *has a particular ſpite againſt the Canticles?*

Art. 34. *Conſiderations on ſome modern Doctrines and Teachers. Addreſſed to the worthy Inhabitants of St. Alban, Woodſtreet, and St. Olave, Silver-ſtreet, &c.* By C. Grange, an Inhabitant. 8vo. 3d. Cooke.

Mr. Grange vindicates the Rev. Mr. V——n, Lecturer of St. Alban, &c. from the charge of Methodiſm, which had been brought againſt him by Dr. Free, in his late pamphlet *addreſſed to the worſhipful Company of Salters*. See Review for May, p. 499.

N. B. The Catalogue of all Books and Pamphlets mentioned in the Review, which was advertiſed ſome Months ago, is deferred till the Twentieth Volume of the Review is compleated; viz. till next Summer, when the ſaid Catalogue will be printed.

*** *We have received a Letter from Dr. H. wherein he diſclaims the Pamphlet concerning* Harris the Pimp, *mentioned in our laſt Catalogue: Our Information concerning the Author of that Article muſt, therefore, have been wrong.*

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

THO' Paintings and Prints ſeem not to come under your Cognizance, yet many of your Readers, no doubt, would be glad to ſee the Strictures of any Connoiſſeur upon ſuch new productions of the Pencil or the Graver, as may be thought worthy the peculiar notice of the public. If, therefore, you will pleaſe to accept the occaſional communications of a ſincere well-wiſher to your very uſefull Review, I may, perhaps, ſometimes trouble you with my thoughts upon ſuch of our new Engravings as may appear to merit any conſiderable diſtinction from the ordinary productions of our numerous tribe of *Sculpſits.*—At preſent, I beg leave to offer a word or two upon the ingenious Mr. Hogarth's new Print entitled, CHARACTER; or, The BENCH: a piece of ſo extraordinary a nature, that it would appear to me an unpardonable omiſſion, in a Literary Journal, to paſs it unnoticed:—not, indeed, ſo much on account of the Print itſelf; for, in that, tho' not a bad one, there appears no peculiar excellence. The words at the bottom of it, intended for the inſtruction of the ignorant world, are what have chiefly drawn my attention.

The Print repreſents four Judges of very different appearance, and very differently employed. Two of them attentive to the proceedings, are taking minutes of the cauſe, whilſt the other two are faſt aſleep. To this group is ſubjoined an *attempt* toward an explanation of the words *Character*, *Caracatura*, and *Outré*. I ſhall tranſcribe the whole, as it would be otherwiſe impoſſible to give your Readers any idea of it.

" *Of the different Meaning of the Words* Character, Caracatura, " *and* Outré *in Painting and Drawing.*

" There are hardly any two things more eſſentially different " than *Character* and *Caracatura*, nevertheleſs they are uſually " confounded and miſtaken for each other; on which account " this explanation is attempted. It has ever been allowed, that " where a *Character** is ſtrongly marked in the living face, it " may be conſidered as an index of the mind, to expreſs which " with any degree of juſtneſs in Painting, requires the utmoſt

* We do not think that it requires the *utmoſt efforts* of a *great Maſter*, to *expreſs* a Character *ſtrongly marked in the living face*: For where a Character is ſo *ſtrongly marked*, Nature ſeems to have done half the work of the Painter. Indeed where there is nothing *ſtriking* in the *living face*, there it *may* require the utmoſt *efforts* of a *great Maſter*, to expreſs an unanimated countenance, which has nothing characteriſtic, with any degree of juſtneſs.

" efforts

"efforts of a great Maſter. Now that which has, of late "years, got the name of *Caracatura*, is, or ought to be, to- "tally diveſted of every ſtroke that hath a tendency to good "Drawing; it may be ſaid to be a ſpecies of lines that are "produced rather by the hand of chance, than of ſkill: for the "early ſcrawlings of a child, which do but barely hint an idea "of an human face, will always be found to be like ſome per- "ſon or other, and will often form ſuch a comical reſemblance "as, in all probability, the moſt eminent *Caracaturers* of theſe "Times will not be able to equal with deſign, becauſe their "ideas of objects are ſo much more perfect than children's, "that they will unavoidably introduce ſome kind of Drawing: "for all the humourous effects of the faſhionable manner of "*Caracaturing*, chiefly depend on the ſurprize we are under, at "finding ourſelves caught with any ſort of ſimilitude in objects "abſolutely remote in their kind. Let it be obſerved, the more "remote in their nature, the greater is the excellence of theſe "pieces: as a proof of this, I remember a famous *Caracatura* "of a certain Italian Singer, that ſtruck at firſt ſight, which "conſiſted only of a ſtraight perpendicular ſtroke, with a dot "over it. As to the French word *Outré*, it is different from "the foregoing, and ſignifies nothing more than the exagger- "ated outlines of a figure, all the parts of which may be in "other reſpects, a perfect and true picture of nature. A Gi- "ant or a Dwarf may be called a common man *Outré*. So any "part, as a noſe, or a leg, made bigger, or leſs, than it ought "to be, is that part *Outré**, which is all that is to be under- "ſtood by this word, ſo injudiciouſly uſed to the prejudice of "*Character*.'

I muſt beg leave to differ with the Author, as to what he ſays of the meaning of theſe words being commonly miſtaken. I have converſed a good deal with Painters, with Connoiſſeurs, and with people entirely ignorant of Painting; and yet never remember to have heard them miſapplied *before*: nor, indeed, do I recollect any three terms of art, in the meaning of which mankind are more generally agreed. With ſubmiſſion to ſo great an Artiſt, I muſt beg leave to ſay, that his definition of *Caracatura* is entirely wrong. It is by no means true, that it muſt be void of good drawing. There are many inſtances of Ca- racaturas well drawn. Good drawing does not always conſiſt in what is called Proportion, or in accurate out lines; for, where the Painter intended to exaggerate, Proportion would be bad drawing.

To give the public a proper idea of Caracatura, the Artiſt mentions the firſt attempts of children; which is, indeed, a

* See Exceſs, Analyſis of Beauty, chap. vi.

very

very childiſh example, and by no means to the purpoſe. He might as well, with Hamlet, have deſired us to look up to the clouds, for a whale or an ouzle. Of the ſame nature is his perpendicular ſtroke with a dot on the top. A playful imagination will diſcover ſimilitudes in any thing. But all this is entirely foreign to the thing in queſtion. The true meaning of any word, without regarding its derivation, is that in which the moſt ſenſible part of mankind have thought fit to receive and uſe it. If we were aſked, by an Engliſhman, what we underſtand by the word *Character* in Painting, we ſhould anſwer, That in Painting, Drawing, or Deſigning, it is underſtood in its common acceptation; and, for illuſtration, we ſhould refer the Enquirer to Lord Clarendon and Shakeſpear, and alſo to many of Mr. Hogarth's excellent performances, which are truly characteriſtic. *Caracatura*, means the diſtinguiſhing figure of a perſon or thing ludicrouſly exaggerated, yet ſo as to preſerve the ſimilitude of the original. This we apprehend to be a true definition of the word, regardleſs of any circumſtances that may ariſe from good or bad Drawing. And as to the word *Outré*, it never meant any thing more than ſimply *exaggerated*. We cannot have a more ſtriking inſtance of the difference between *Character* and *Caracatura*, than in Mr. Garrick and Mr. Woodward: the firſt is always *Character*, and the other *Caracatura*. If we refer the idea of theſe two Actors to Drawing, or Painting, we can never miſtake the meaning of the words. *Character*, therefore, is true Reſemblance; *Caracatura* is exaggerated ridiculous Reſemblance; and *Outré* is Exaggeration with, or without Reſemblance. *Character* has nothing in it of *Caracatura*, or *Outré*. *Caracatura* comprehends *Character* and *Outré*. *Outré* is mere Exaggeration, without any regard to either of the other two. As to the Print before us, it may be characteriſtic of a bench of Judges, and therefore may be conſidered as an example of *Character*; but if, as we have been told, the principal figure was intended to give the idea of an Owl, it is then certainly neither Character, nor Caracatura.

After all, it muſt be allowed, that Mr. Hogarth is a man of inimitable Genius; and as real Genius is always above harbouring any little Reſentment againſt any perſon, on account of a mere difference in opinion; ſo I doubt not but this excellent Artiſt will readily pardon the freedom of the few animadverſions here ſubmitted to his, and to your Correction, by,

GENTLEMEN,

Your very humble Servant,

B.

London,
Sept. 20th, 1758.

THE MONTHLY REVIEW,

For OCTOBER, 1758.

The Divine Legation of Moſes. In Nine Books. The Third Edition, corrected and enlarged. By W. Warburton, D. D. Dean of Briſtol. The Second Volume, in Two Parts. 8vo. 10s. bound. Millar.

AS this new edition of the *Divine Legation*, ſo far as it is yet compleated, is conſiderably enlarged and improved, our Readers, eſpecially ſuch of them as have purchaſed the firſt edition, will naturally expect that we ſhould give an account of what Improvements and Additions the learned Author has made; we ſhall, therefore, proceed directly upon this taſk, without any farther introduction *.

Each of the parts makes a diſtinct volume; to the firſt of which is prefixed, a Dedication to Lord Mansfield, written in ſo ſpirited a ſtrain, that we imagine our Readers will have no objection to our giving them a ſhort view of it.

'To live in the voice and memory of men,' ſays the Doctor, 'is the flattering dream of every Adventurer in Letters: and 'for me, who boaſt the rare felicity of being honoured with 'the friendſhip of two or three ſuperior Characters, men endowed with virtue to atone for a bad age, and of abilities to 'make a bad age a good one, for me not to aſpire to the beſt 'mode of this ideal exiſtence, the being carried down to 'remote ages along with thoſe who will never die, would be a 'ſtrange inſenſibility to human glory.

* For our account of the two former parts, or firſt volume, of this edition, ſee Review, Vol. XIII. p 294.

'But as the protection I ſeek from your Lordſhip, is not like 'thoſe blind aſylums founded by ſuperſtition, to ſcreen iniquity 'from civil vengeance, but of the nature of a temple of Juſtice, 'to vindicate and ſupport the innocent, you will expect to 'know the claim I have to it; and how, on being ſeized with 'that epidemic malady of idle, viſionary men, the *projecting to* '*reform the public*, I came to ſtand in need of it.

'I had lived to ſee—it is a plain and artleſs tale I have to tell '—I had lived to ſee what Law-givers have always ſeemed to 'dread, as the certain prognoſtic of public deſolation, that fatal 'criſis, *when Religion hath loſt its hold on the minds of a people.*

'I had obſerved almoſt the riſe and origin, but ſurely ve'ry much of the progreſs of this evil: for it was neither ſo 'rapid to elude a diſtinct view, nor ſo ſlow as to endanger one's 'forgetting or not obſerving the relation its ſeveral parts bore 'to one another. And, to trace the ſteps of this evil, may 'not be altogether uſeleſs to thoſe, whoever they may be, who 'are deſtined, as the inſtruments of Providence, to counter'work its bad effects.

'The only mortifying circumſtance your Lordſhip will find 'in this relation is, that the miſchief began amongſt our friends; 'by men who loved their country; but were too eagerly intent 'on one part only of their truſt, the ſecurity of its civil Liber'ty. To trace up this affair to its ſource, we need go no far'ther back than to the happy acceſſion of that illuſtrious Houſe 'to whom we owe all which is in the power of grateful Mo'narchs, at the head of a free people, to beſtow; I mean, the 'full enjoyment of the common rights of ſubjects.'

It happened at this time, the Doctor obſerves, that ſome warm friends of the acceſſion, newly got into power, had too haſtily, perhaps, ſuſpected that the *Church*, (or at leaſt that party of Churchmen which had uſurped the name) was become inauſpicious to the ſacred Æra from whence we were to date the eſtabliſhment of our civil happineſs; and therefore deemed it good policy to abate and leſſen the credit of a body of men, who had been long in high reverence with the people, and who had ſo lately, and ſo ſcandalouſly, abuſed their influence in the opprobrious affair of Sacheverell. To this end, they invited ſome learned men, who in the preceding reign had ſerved the common cauſe, to take up the pen once more againſt theſe its moſt peſtilent enemies, the *Jacobite Clergy*. They aſſumed the taſk, and did it ſo effectually, that under the profeſſed deſign of confuting and decrying the uſurpations of a popiſh Hierarchy, they virtually deprived the Church of every power and privilege which, as a ſimple ſociety, ſhe might claim; and, on the matter,

ter, delivered her up, gagged and bound, as the rebel-creature of the ſtate.

'Their ſucceſs,' continues he, '(with the prejudice of pow-'er, and what is ſtill ſtronger, the power of prejudice, on their 'ſide) was yet the eaſier, as the Tory Clergy, who oppoſed 'theſe Eraſtian notions, ſo deſtructive to the very eſſence of a 'Church, reaſoned and diſputed againſt the Innovators, on the 'principles commonly received, but indeed ſupported on no 'ſounder a bottom, than the authority of papal, or (if they 'like it better) of puritanical uſurpations: principles, to ſpeak 'without reſerve, ill founded in themſelves, and totally incon-'ſiſtent with the free adminiſtration of civil government.

'In this then, that is, in humbling diſaffected Churchmen, 'the friends of Liberty and the Acceſſion carried their point. 'But in conducting a purpoſe ſo laudable at any time, and ſo 'neceſſary at that time, they had, as we obſerve, gone much 'too far; for inſtead of reducing the Church within its native 'bounds, and thereby preſerving it from its two greateſt diſho-'nours, the becoming factious, or the being made the tool of 'faction, which was all that true Politics required, and all, per-'haps, that theſe Politicians then thought of; their inſtruments, 'by ſtripping it of every right it had, in a little time brought it 'into contempt.

'But this was not the worſt. Theſe enemies of obnoxious 'Churchmen found a powerful aſſiſtant in the forward carriage 'of the enemies of religion in general; who, at this time, un-'der pretence of ſeconding the views of good Patriots, and 'ſerving the ſtate againſt the encroachments of Church-power, 'took all occaſions to vent their malice againſt Revelation itſelf: 'and paſſion, inflamed by oppoſition, mixing with politics 'throughout the courſe of this affair, theſe Lay-Writers were 'connived at; and, to mortify rebellious Churchmen ſtill more, 'even cried up for their free reaſonings againſt Religion, juſt as 'the other had been, for their exploits againſt Church-govern-'ment. And one man in particular, the Author of a well-'known book called the *Independent Whigg*, early a favourite, 'and to the laſt a place-man, carried on, in the moſt audacious 'and inſulting manner, theſe two ſeveral attacks, together: a 'meaſure ſupported, perhaps, in the execution by its coincid-'ing with ſome mens *private opinions*; tho' the moſt trite max-'ims of government might have taught them, to ſeparate their 'private from their *public character*. However, certain it is, 'that the attack never ceaſed operating till all theſe various kinds 'of free-writing, were gotten into the hands of the *People*.

'And now the buſineſs was done: and theſe friends of the 'Government were become, before they were aware, the dupes 'of their own policy. In their endeavours to take off the in- 'fluence of a Church, or rather of a party of Churchmen in- 'auſpicious to a free State, they had occaſioned, at leaſt, the 'looſening all the ties which, till then, Religion had on the 'minds of the populace: and which till then, Stateſmen had 'ever thought were the beſt ſecurity the Magiſtrate had for their 'obedience. For tho' a *rule of right* may direct to a principle 'of action amongſt Philoſophers; and the *point of honour* may 'keep up the thing called Manners amongſt Gentlemen; yet 'nothing but *Religion* can ever fix a ſober ſtandard of behaviour 'amongſt the common people.

'But theſe bad effects not immediately appearing, our Poli- 'ticians were ſo little apprehenſive that the matter had already 'gone too far, that they thought of nothing but improving ſome 'collateral advantages they had procured by the bargain; which, 'amongſt other uſes, they ſaw likewiſe, would be ſure to keep 'things in the condition to which they were reduced. For now 'Religion having loſt its hold on the people, the Miniſters of 'Religion were of no further conſequence to the State; nor 'were Stateſmen any longer under the hard neceſſity of ſeeking 'out the moſt eminent, for the honours of their profeſſion; 'and without neceſſity, how few would ſubmit to ſo uneaſy a 'burthen! For Stateſmen of a certain pitch, are naturally ap- 'prehenſive of a little ſenſe, and not eaſily brought to form 'ideas of a great deal of gratitude. All went now according to 'their wiſhes. They could now employ Church-honours more 'directly to the uſe of Government or of themſelves, by con- 'ferring them on ſuch ſubjects as beſt gratified their taſte or hu- 'mour, or moſt ſerved to ſtrengthen their connexions with the 'great. This would of courſe give the finiſhing ſtroke to their 'ſyſtem. For tho' the ſtripping religious Society of all power 'and authority, and expoſing it naked and defenceleſs to its 'enemies, had abated men's reverence for the Church; and the 'detecting Revelation of impoſture, at beſt ſerving but for a 'ſtate-engine, had deſtroyed all love for Religion; yet they 'were the intrigues of Church-promotion, which would make 'people deſpiſe the whole ordinance.

'Nor did the proſpect of things future give much conſolation 'or relief to good mens preſent fears or feelings. The people 'had been reaſoned out of their Religion, by ſuch logic as it 'was: and if ever they were to be reduced to a ſober ſenſe of 'their condition, it was ſeen, they muſt be reaſoned into it 'again. Little thought, and leſs learning, were ſufficient to 'perſuade men of what their vicious paſſions inclined them to 'believe;

'believe; but it muſt be no ordinary ſhare of both, which, in 'oppoſition to thoſe paſſions, ſhall be able to bring them to 'themſelves. And where is ſuch a ſhare to be expected, or 'likely to be found? In the courſe of forty or fifty years (for 'I am not ſpeaking of the tranſactions of the preſent race of 'men) a new generation or two are ſprung up; and thoſe, 'whom their profeſſion has dedicated to this ſervice, experience 'has taught, that the talents requiſite for puſhing their fortune, 'lie very remote from what enables men to figure in a ſucceſsful 'defence of Revelation. And it is very natural to think that, 'in general, they will be chiefly bent to cultivate thoſe qualities 'on which they ſee their Patrons lay the greateſt ſtreſs.

'I have, my Lord, been the longer and the plainer in de-'ducing the cauſes of an inveterate evil, for the ſake of doing 'juſtice to the *Engliſh Clergy*; who, in this inſtance, as in ma-'ny others, have been forced to bear the blame of their Betters. 'How common is it to hear the irreligion of the times a-'ſcribed to the vices, or the indiſcretions of Churchmen! Yet 'how provoking is the inſult! When every child knows, that 'this accuſation is only an echo from the lewd clamours of 'thoſe very Scribblers whoſe flagitious writings have been the 'principal cauſe of theſe diſorders.

'In this diſaſtrous ſtate of things, it was my evil fortune to 'write. I began, as theſe Politicians had done, with the '*Church*. My purpoſe, I am not aſhamed to own, was to re-'pel the cruel inroads made upon its rights and privileges; but, 'I thank God, on honeſter principles than thoſe which had 'been employed to prop up, with Gothic buttreſſes a Jacobite 'Hierarchy. The ſucceſs was what I might expect. I was 'read; and by a few indifferent Judges, perhaps, approved. 'But as I made the *Church* neither a ſlave nor a tyrant (and 'under one or other of theſe ideas of it, almoſt all men had 'now taken party) *the alliance between Church and State*, tho' 'formed upon a model actually exiſting before our eyes, was 'conſidered as an Utopian refinement. It is true, that ſo far as 'my own private ſatisfaction went, I had no great reaſon to 'complain. I had the honour to be told by the Heads of one 'Party, that they allowed my *principles*; and by the Heads of 'the other, that they eſpouſed my *concluſion*: which, however, 'amounted only to this, that the one was for *Liberty*, however 'they would chuſe to employ it; and the other for *Power*, 'however they could come at it.

'I had another important view in writing this book.—Tho' 'no body had been ſo ſhameleſs to deny *the uſe of Religion to 'civil Government*, yet certain friends of Liberty, under the

'terror of the miſchiefs done to Society by Fanaticiſm, or Re-
'ligion run mad, had, by a ſtrange prepoſterous policy, en-
'couraged a clamour againſt *Eſtabliſhments*; the only *mode* of
'Religion which can prevent what they pretended to fear; that
'is, its degenerating into Fanaticiſm. It is true, had they not
'found more enemies to the *Eſtabliſhment* than they had made,
'(enemies on ſolider reaſons, to wit, their excluſion from the
'emoluments of it) a national Church had hardly given um-
'brage to the appointed Protectors of it. But they had the
'Sectaries to cajole; and a private and preſſing intereſt will often
'get the better of the moſt indiſpenſable rules of good policy.

'It was for this reaſon, my Lord, that ſo much of the book
'is employed in the defence of a *national* or *eſtabliſhed* Religion:
'ſince, under ſuch a form, *Fanaticiſm* can never greatly ſpread:
'and that little there will always be of this critical eruption of
'our diſeaſed nature, may have the ſame good effect on the *eſta-*
'bliſhed Religion, which weak factions are obſerved to have on the
'adminiſtration of Government; it may keep men more de-
'cent, and attentive to the duties of their charge.

'Where then was the wonder, that a ſubject ſo managed,
'and at ſuch a juncture, ſhould be violently oppoſed, or, to
'ſpeak more properly, be groſsly miſrepreſented. Thoſe in
'the new ſyſtem, accuſed me of making the State a ſlave to
'the Church; thoſe in the old, of making the Church a ſlave
'to the State: and one paſſionate Declaimer, as I remember,
'who cared equally for Church and State, was pleaſed to ſay,
'that the better to *banter* mankind, I had done both.

'Having thus, in the fooliſh confidence of youth, caſt in
'my gooſe-quill to ſtem a torrent, that in a little time was to
'bear down all before it, I proceeded, with the ſame good faith,
'in another romantic effort, the ſupport of *Religion* itſelf.—
'You, my Lord, who feel ſo humanely for the injured, on
'whomſoever popular injuſtice may chance to fall, have hardly
'forgot the ſtrange reception this my fair endeavour met with;
'and principally from thoſe whoſe intereſts I was defending.
'It awaked a thouſand black paſſions, and idiot prejudices.
'The Zealots inflamed the Bigots.

——— 'Twas the Time's plague,
When Madmen led the Blind.

'For the noble proſecution of impiety was now over: or, at
'at leaſt, no longer ſerious. What remained to belye a zeal
'for Religion, was a ridiculous Tartuffiſm; ridiculous, becauſe
'without the power to perſecute: otherwiſe, ſufficiently encou-
'raged by men, at that time, in eminence of place. For falſe

'Zeal,

'Zeal, and unbelieving Politics, always concur, and often find 'their account in ſuppreſſing *Novelties.*'

The Dedication to Lord Mansfield is followed by that to the Jews, which, in this edition, is conſiderably enlarged. The additions that are made, relate, principally, to the late *Naturalization-project*, on which ſubject the Doctor employs ſix or ſeven pages. He thinks it an eaſy matter to convince unprejudiced perſons, that the authority of Government was, in that inſtance, ſurpriſed, and that the Legiſlature did juſtly, as well as politicly, in acting conformably to their *ſecond thoughts.* The ſubſtance of what he advances on this head, is as follows.

There is, in the caſe of the Jews, a peculiar circumſtance, which muſt eternally exclude their claim to the general right of Naturalization, in every free Government in Chriſtendom, while men act, not to ſay with common honeſty, but even with common decency, according to their profeſſion:—It is a common principle of Chriſtianity, that God, in puniſhment of the Jews for rejecting their promiſed Meſſiah, has ſentenced them to the irremiſſible infamy of an unſettled, vagabond condition, without Country or civil Policy, till *the fulneſs of the Gentiles be come in*, when being converted to the faith in Jeſus, they ſhall be received again into favour, and intitled to the privilege of ſons. The ſentence denounced upon them, was not only the loſs of their own community, but the being *debarred an entrance into any other.* For they are condemned to be aliens and ſtrangers in every land where they abide and ſojourn. A puniſhment which can only reſpect particulars, and not the community; for one people can be no other than aliens and ſtrangers to another people, by the conſtitution of nature. So that the ſentence againſt them imports, that the particulars of their race ſhall not be received by *Naturalization*, to the rights and privileges of the free-born ſubjects of thoſe civil States amongſt which they ſhall happen to be diſperſed: and this ſentence has been wonderfully confirmed by the actual infliction of it for the ſpace of ſeventeen hundred years.

The worldly condition of the Jews, when reinſtated in the divine favour, will not be a recovery of their civil policy, a revival of the temple-ſervice, and a repoſſeſſion of the land of Judea; for the Moſaic Law or Religion was only *preparatory* to, and *typical* of, the Goſpel. Conſequently, on the eſtabliſhment of Chriſtianity, the political part of their inſtitution became aboliſhed; and the ritual part entirely ceaſed; juſt as a ſcaffold is taken down when the building is erected; or as a ſhadow is caſt behind when the ſubſtance is brought forward into day. All, therefore, that remains for us to conceive of the *civil* con-

dition of the Jews, when the *fulneſs of the Gentiles ſhall be come in*, and Iſrael be received into grace, is this, that, on their converſion, they ſhall be *naturalized* and incorporated, as their convenience or inclination may lead them, into the various communities of the Faithful.

Any attempt to incorporate the Jews, by *naturalization*, into civil communities, before the time predicted, and while they adhere to their old religion, directly oppoſes the prophecies, or the declared will of Heaven; becauſe it aims to procure for them a *civil condition* while Jews, which it is foretold they ſhall not enjoy till they are become Chriſtians. The Britiſh Legiſlature, therefore, is juſtified in their final determination concerning them; and tho' it ſhould appear from the manner in which the affair was conducted, that they were influenced by none of theſe conſiderations, yet this does not hinder but that the reſult of a Council may be juſtified on principles which never influenced it. And as for the credit of Revelation, *that* generally becomes more conſpicuous when, thro' the ignorance and perverſity of fooliſh men, the predictions of Heaven are ſupported by inſtruments which knew not what they were about. Had they acted with more knowlege of the caſe, the enemies of Religion would be apt to ſay, no wonder that the honour of Prophecy is ſupported, when the power which could diſcredit it, held it to be impious to make the attempt.

We come now to give an account of the additions and improvements that are made in the work itſelf. In the three firſt ſections of the fourth book, we meet with nothing new that is of much importance. Speaking of the high Antiquities of Egypt, indeed, the Doctor mentions one circumſtance in its ſituation (a circumſtance not taken notice of by him before) which ſeems to aſſert its claim to a priority amongſt the civilized nations; and conſequently to its elderſhip in arts and arms.

There is no ſoil, he obſerves, on the face of the globe ſo fertile but what, in a little time, becomes naturally effete by paſturage and tillage. This, in the early ages of the world, forced the unſettled tribes of men to be perpetually ſhifting their abode. For the world lying all before them, they ſaw a ſpeedier and eaſier relief in removing to freſh ground, than in turning their thoughts to the recovery of the fertility of that already ſpent by occupation: for it is neceſſity alone, to which we are indebted for all the artificial methods of ſupplying our wants.

Now the plain of Egypt having its fertility annually reſtored, by the periodic overflowings of the Nile, they, whom chance or choice had once directed to ſit down upon its banks, had never after an occaſion to remove their tents. And when men have

have been ſo long ſettled in a place, that the majority of the inhabitants are become natives of the ſoil, the inborn love of a country has, by that time, ſtruck ſuch deep roots into it, that nothing but extreme violence can draw them out. Hence, civil policy ariſes; which, while the unſettled tribes of men keep ſhifting from place to place, remains ſtifled in its ſeeds. This, our Author apprehends, if rightly conſidered, will induce us to conclude, that Egypt was very likely to have been one of the firſt civilized countries on the globe.

In the fourth ſection, we find ſeveral additions. The learned Doctor, in a long Note, endeavours to refute what Dr. Richard Pococke has advanced, in his book of Travels, *on the ancient Hieroglyphics* of Egypt. From page 82, to page 90, (which is all new) he conſiders, particularly, the origin and introduction of *arbitrary Marks*, which he calls the laſt advance of Hieroglyphics toward *alphabetic writing*.—Before the inſtitution of Letters to expreſs *Sounds*, he obſerves, that all Characters denoted only *Things*; 1. By *Repreſentation*; 2. By *Analogy* or *Symbols*; 3. By *arbitrary Inſtitution*. Amongſt the Mexicans the firſt method was principally in uſe; the Egyptians chiefly cultivated the ſecond; and the Chineſe, in courſe of time, reduced almoſt all their Characters to the third. But the empires of China and Egypt, long flouriſhing in their different periods, had time and inclination to cultivate all the three ſpecies of Hieroglyphic Writing: only with this difference; the Egyptians beginning, like the Mexicans, with a picture, and being ingenious and much given to myſtery, cultivated a ſpecies of Hieroglyphics moſt abounding in ſigns by analogy or ſymbols; whereas the Chineſe, who ſet out like the Peruvians, with a knotted cord, and were leſs inventive, and without a ſecret worſhip, cultivated that ſpecies which moſt abounds in marks of arbitrary inſtitution.—In a word, all the barbarous nations upon earth, before the invention or introduction of Letters, made uſe of Hieroglyphics, or ſigns for things, to record their meaning: the more groſs, by *repreſentation*; the more ſubtile and civilized, by *analogy* and *inſtitution*.

There are ſeveral other additions in this fourth ſection, but not being of any conſiderable importance, we ſhall paſs them over. Towards the cloſe of the fifth ſection, the Doctor has added ten pages to what he had formerly advanced in regard to Sir Iſaac Newton's *Egyptian Chronology*, and makes a few obſervations on what Dr. Pococke has ſaid, in his Travels, *on the Mythology of the ancient Egyptians*.

In the ſixth ſection, when the Doctor comes to examine the opinion, that *the Egyptians borrowed their religious rites from the*

the Iſraelites, he takes occaſion to obſerve, that we are able to diſtinguiſh the rites which were purely *legal* from ſuch as were *patriarchal*: for Moſes, he ſays, to add the greater force and efficacy to the whole of his inſtitution, has been careful to record each ſpecific rite which was properly patriarchal. Thus, tho' Moſes enjoined *Circumciſion*, he has been careful to record the patriarchal inſtitution of it, with all its circumſtances.—*Moſes gave unto you Circumciſion, (not becauſe it is of Moſes, but of the Fathers)* ſays Jeſus. John vii. 22.

The parentheſis here, our Author ſays, ſeems odd enough; he therefore endeavours to explain the admirable reaſoning of our divine Maſter on this occaſion. As this explication is not to be met with in the other editions of this work, we ſhall lay it before our Readers.—Jeſus, it is ſaid, being charged by the Jews, as a tranſgreſſor of the law of Moſes, for having cured a man on the Sabbath-day, thus expoſtulates with his accuſers.—Moſes therefore gave unto you Circumciſion, not becauſe it is of Moſes, but of the Fathers, and ye on the Sabbath-day circumciſe a man. If a man on the Sabbath-day receive circumciſion, that the law of Moſes ſhould not be broken, are ye angry at me, becauſe I have made a man every whit whole on the Sabbath-day?—That is, Moſes enjoined you to obſerve the rite of Circumciſion, and to perform it on the eighth day: but if this day happen to be on the Sabbath, you interrupt its holy reſt, by performing the rite upon this day, becauſe you will not break the law of Moſes, which marked out a day certain for this work of charity. Are you therefore angry at me for performing a work of equal charity on the Sabbath-day? But you will aſk, why was it ſo ordered by the law, that either the precept for circumciſion, or that for the ſabbatical reſt, muſt needs be frequently transgreſſed. I anſwer, that tho' Moſes, as I ſaid, gave you Circumciſion, yet the rite was not originally of Moſes, but of the Fathers. Now the Fathers enjoined it to be performed on the eighth day; Moſes enjoined the ſeventh day ſhould be a day of reſt; conſequently the day of reſt and the day of circumciſion muſt needs frequently fall together. Moſes found Circumciſion inſtituted by a previous covenant which his *law could not diſannul*. But had he originally inſtituted both, it is probable he would have contrived that the two laws ſhould not have interfered.—This the Doctor takes to be the ſenſe of the Parentheſis; whether it is or not, let ſuch of our Readers as are able, determine for themſelves.

In this ſixth ſection too, we have a very conſiderable addition of twenty pages and upwards, wherein the Doctor endeavours to explain and vindicate the famous prophecy in the twentieth chapter of Ezekiel, againſt the interpretation of the Rabbins, and Dr. Shuckford. The Prophet, he ſays, could not have

given a plainer or more graphical deſcription of the character and genius of the *ritual law*, that in theſe words—*Wherefore I gave them alſo Statutes that were not good, and judgments whereby they ſhould not live.* Yet to ſuit it to Theologic purpoſes, we are told, Syſtem-makers have endeavoured, in their uſual manner, *to interpret it away*, as if it only ſignified God's ſuffering the Iſraelites to fall into Idolatry.

Now, ſays the Dean, if it were not indulged to theſe men, to make uſe of any arms they can catch hold of, one ſhould be a little ſcandalized to find, that they had borrowed this forced interpretation from the *Rabbins*; who holding their law to be perfect, and of eternal obligation, were indeed much concerned to remove this opprobrium from it.—As the laſt inforcer of this ſpurious pilfered interpretation is the late Author of the *Connexion between ſacred and prophane Hiſtory*, who takes the honour of it to himſelf, our Author examines his reaſoning at large.

Dr. Shuckford thinks it undeniably plain, that the Prophet could not, by the *Statutes not good*, mean any part of the ritual law: for the whole law was given to the Fathers of thoſe whom the Prophet now ſpeaks of; but *theſe Statutes* were not given to the Fathers, but to the Deſcendants. If we go on, and compare the narrative of the Prophet with the Hiſtory of the Iſraelites, the Doctor ſays, we ſhall ſee further, that the *Statutes and Judgments not good*, are ſo far from being any part of Moſes's law, that they were not *given* earlier than the times of the Judges.

The occaſion of the prophecy, in the twentieth chapter of Ezekiel, Dr. Warburton ſays, was this—The Jews, by certain of their Elders, had, as was uſual in their diſtreſſes, recourſe to the God of Iſrael for direction and aſſiſtance, ver. 1. On this we are informed, ver. 3, that the word of the Lord came to Ezekiel, bidding him tell the Elders, that God would not be enquired of by them: for that their continued rebellions, from their coming out of Egypt, to that time, had made them unworthy of his patronage and protection. Their idolatries are then recapitulated, and divided into three periods. The firſt, from God's meſſage to them while in Egypt, to their entrance into the promiſed land.—*Thus ſaith the Lord God, in the day when I choſe Iſrael, and lifted up mine hand unto the ſeed of Jacob, &c.* from the fifth to the twenty-ſixth verſe incluſively. The ſecond period contains all the time from their taking poſſeſſion of the land of Canaan, to their preſent condition when this prophecy was delivered.—*Therefore, Son of man ſpeak unto the houſe of Iſrael, and ſay unto them, thus ſaith the Lord God, yet in this your fathers have blaſphemed me*, and ſo on, from the twenty-

twenty-ſeventh to the thirty-ſecond verſe incluſively. The third period concerns the iniquities, and the conſequent puniſhment of the preſent generation, which had now applied to him in their diſtreſſes.—*As I live, ſaith the Lord God, ſurely with a mighty hand, and with a ſtretched out arm, and with fury poured out, will I rule over you, &c.* And this is the ſubject of what we find between the thirty-third and the forty-fourth verſe, incluſively.

This ſhort, but exact, analyſis of the prophecy, Dr. Warburton thinks, is more than ſufficient to overturn Dr. Shuckford's ſyſtem, founded on a diſtinction between the *Fathers* and the *Children* in the eighteenth verſe, (which is within the firſt period) as if the *Fathers* related to what happened in the Wilderneſs, and the *Children* to what happened under the Judges; whereas common ſenſe is ſufficient to convince us, that the whole is confined to the two generations, between the Exodus from Egypt and the entrance into Canaan.

But the confutation of a fooliſh ſyſtem, diſhonourable indeed to Scripture, the Doctor tells us, is the leaſt of his concern. Such things will die of themſelves. His point, in delivering the truths of God as they lie in his word, is to illuſtrate the amazing wiſdom of that diſpenſation to which they belong. He obſerves, therefore, as a matter of much greater moment, that this diſtinction, which the text has made between the *Fathers* and the *Children*, in the firſt period, during their abode in the Wilderneſs, affords us a very noble inſtance of that divine *Mercy* which extends to *thouſands*.

The Prophet, he ſays, thus repreſents the fact. When God brought his choſen people out of Egypt, he *gave them his ſtatutes, and ſhewed them his judgments, which if a man do, he ſhall live in them. Moreover alſo he gave them his Sabbaths, to be a ſign between him and them.* That is, he gave them the *moral* law of the Decalogue, in which there was one *poſitive* inſtitution, (the Sabbath) and no more; but this one, abſolutely neceſſary to preſerve them a ſelect people, unmixed with the nations. What followed ſo gracious and generous a diſpenſation to the houſe of Iſrael? Why, *they rebelled againſt him in the Wilderneſs*, &c. verſe 13. On which he threatned *to pour out his fury upon them in the Wilderneſs, and conſume them.* But, in regard to his own glory, leſt the Heathen, before whom he brought them out of Egypt, ſhould blaſpheme, he thought fit to ſpare them; ver. 14. Yet ſo far puniſhed that generation, as never to ſuffer them to come into the land of Canaan. Their *Children* he ſpared, that the race might not be conſumed as he had firſt threatned; verſe 17. And hoping better things of them

them than of their fathers, he ſaid *to them in the Wilderneſs, Walk ye not in the ſtatutes of your fathers*, &c. verſes 18, 19, 20.

Here we ſee, the children, or immediate progeny, were again offered, as their ſole rule of government, what had been given to, and had been violated by their fathers; namely, the moral law of the decalogue, and the poſitive inſtitution of the ſabbath. Well, and how did they behave on this occaſion? Juſt as their fathers had done before them.—*Notwithſtanding* (the repetition of this offered grace) *the children rebelled againſt me, they walked not in my ſtatutes, they polluted my ſabbaths.*—What followed? The ſame denunciation which had hung over their fathers, utter deſtruction *in the Wilderneſs*, verſe 21. However, mercy again prevails over judgment; and the ſame reaſon for which he ſpared their fathers inclines him to ſpare them; leſt *his name ſhould be polluted in the ſight of the heathen*, verſe 22. However, due puniſhment attended their tranſgreſſions, as it had done their fathers. Their fathers left their bones in the wilderneſs: but this perverſe race being pardoned as a people, and ſtill poſſeſſed of the privilege of a ſelect and choſen nation, were neither to be ſcattered among the heathen, nor to be confined for ever in the Wilderneſs: Almighty wiſdom therefore ordained, that their puniſhment ſhould be ſuch, as ſhould continue them, even againſt their wills, a ſeparated race, in poſſeſſion of the land of Canaan. What this puniſhment was, the following words declare—*Becauſe they had not executed my judgments*, &c. I GAVE THEM ALSO STATUTES THAT WERE NOT GOOD, AND JUDGMENTS WHEREBY THEY SHOULD NOT LIVE. That is, becauſe they had violated my *firſt* ſyſtem of laws, the *decalogue*, I added to them (I GAVE THEM ALSO, words which imply the giving as a ſupplement) my *ſecond* ſyſtem, the RITUAL LAW; very aptly characteriſed (when ſet in oppoſition to the MORAL LAW) by *ſtatutes that were not good, and by judgments whereby they ſhould not live.*

What is here obſerved, we are told, opens to us the admirable reaſons of both puniſhments: and why there was a forbearance, or a ſecond trial, before the *yoke of the ordinances* was impoſed. For we muſt never, our author ſays, forget that the God of Iſrael tranſacted with his people according to the mode of human governours. Let this be kept in mind, and we ſhall ſee the admirable progreſs of this diſpenſation. God brought the *fathers* out of Egypt, to put them in poſſeſſion of the land of Canaan. He gave them the *moral law*, to diſtinguiſh them for the worſhippers of the true God; and he gave them the *poſitive law* of the ſabbath, to diſtinguiſh them for God's peculiar people. Theſe *fathers* proving perverſe and rebellious, their puniſhment was death in the Wilderneſs, and excluſion from

from that good land which was reſerved for their *children*: but then theſe *children*, in that very Wilderneſs, the ſcene of their father's crime and calamity, fell into the ſame tranſgreſſions. What was now to be done? It was plain, ſo inveterate an evil could be only checked or ſubdued by the curb of ſome ſevere inſtitution. A ſevere inſtitution was prepared; and the *ritual law* was eſtabliſhed. For the firſt offence, the puniſhment was *perſonal*; but when a repetition ſhewed it to be inbred, and, like the leproſy, ſticking to the whole race, the puniſhment was properly changed to national.

The famous text—*And I polluted them in their own gifts, in that they cauſed to paſs thro' the fire all that openeth the womb*, &c. our author tells us, may be thus aptly paraphraſed.—I loaded the religious worſhip due to me, as their God, with a number of operoſe ceremonies, to puniſh their paſt, and to oppoſe to their future idolatries; the moſt abominable of which was, their making their children to paſs thro' the fire to Moloch: and further, that I might have the ceremonial law always at hand as an inſtrument for ſtill more ſevere puniſhments, when the full meaſure of their iniquities ſhould bring them into captivity in a ſtrange land, I ſo contrived, by the conſtitution of their religion, that it ſhould then remain under an interdict, and all ſtated intercourſe be cut off between me and them: from which evil would neceſſarily ariſe this advantage, an occaſion to manifeſt my power to the Gentiles, in bringing my people again, after a due time of penance, into their own land.

The text, thus interpreted, the Doctor ſays, connects and compleats the whole relation, concerning the impoſition of the ritual law, and its nature and conſequences, from the 21ſt to the 26th verſe incluſively; and opens the hiſtory of it by due degrees, which thoſe juſt and elegant compoſitions require. We are firſt informed of the threatned judgment, and of the prevailing mercy in general:—we are then told the ſpecific nature of that judgment, and the circumſtance attending the accorded mercy:—and laſtly, the prophet explains the nature and genius of that attendant circumſtance; together with its adverſe as well as benignant effects.

We have thus given a pretty full account of the moſt material additions that are made to the *firſt* part of the ſecond volume of the *Divine Legation*; the *ſecond* muſt be deferred to our next.

R

Four Eſſays upon the Engliſh language: namely, 1. *Obſervations on the orthography.* 2. *Rules for the diviſion of ſyllables.* 3. *The uſe of the articles.* 4. *The formation of the verbs, and their analogy with the Latin. By* John Ward, *D. LL. R. P. G. C. F. R. and A. SS. and T. B. M. To theſe is ſubjoined a catalogue of the Engliſh verbs, formed through their radical tenſes.* 8vo. 3 s. Ward.

A Regular and compleat grammar has been long wanting, to facilitate the progreſs and improvement of our language. Such a performance, well executed, would not only be of infinite ſervice to literature in this kingdom, but might prove of general benefit to the nation, by encouraging foreigners to ſtudy Engliſh; by which means the French liſp might, in time, grow out of faſhion, and the advantages which our enemies reap by ſpreading their language all over Europe, in a great meaſure be defeated. Beſides, if foreigners were acquainted with our tongue, it might, by degrees, become cuſtomary for them to viſit London, as it is now for us to reſort to Paris.

But it is the misfortune of grammarians, that they generally write for the benefit of tolerable proficients in the language, rather than of entire novices: ſo that a man muſt be previouſly maſter of Engliſh, in no ſmall degree, to underſtand the grammars written in our tongue.

The learned author of the Eſſays before us, is not exempt from this failing: and we may venture to ſay, that the reader, to whom they are intelligible, muſt be poſſeſſed of more than common knowledge in the language. This fault is the more to be regretted in our author, as he appears to be accurately ſkilled in the Engliſh tongue, and admirably qualified to inſtruct others, if he would take pains to adapt his inſtructions to the capacities of young beginners.

The method he has purſued in the courſe of theſe eſſays will beſt appear from the account he has given in the preface, of the order in which he has treated his ſubject.

'That the Engliſh tongue,' ſays he, 'abounds with conſonants, 'which frequently occaſion a roughneſs in the pronunciation, has 'been taken notice of in the firſt *eſſay* relating to the *orthography*, 'as a matter of complaint, by a very good judge of our language. 'One thing, which has very much contributed to this, has been 'the cuſtom of doubling the laſt letter in words of one ſyllable, 'which end in a ſingle conſonant; whenever they increaſe a 'ſyllable, either by inflection or derivation. And the like me-

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'thod has alſo obtained in words of two or more ſyllables, 'which have their accent on the laſt ſyllable. If the number 'of conſonants, which by this means has been added to the 'language, be duly attended to; it will be found very conſi-'derable, and conſequently to make no ſmall addition to the 'roughneſs of its pronunciation. Examples of this have been 'already given in the *eſſay* itſelf, and likewiſe a method pro-'poſed for redreſſing it; which need not be repeated here. And 'therefore I ſhall only obſerve further, that this practice was 'cenſured long ſince by a learned and ingenious writer, not as 'a defect in the tongue, but rather a neglect of improving it. 'I ſhall tranſcribe what he ſays in his own words:' "The "quantity of ſyllables, which grows by poſition, and placing "of letters, as yet (not through default of our tongue, being "able enough to receive it; but our owne careleſneſſe, being "negligent to give it) is ruled by no art. The principal cauſe "whereof ſeemeth to be this; becauſe our verſes and rythmes "(as it is almoſt with all other people, whoſe language is "ſpoken at this day) are natural, and ſuch whereof Ariſtotle "ſpeaketh, ἐκ τῶν αὐλοχεδιασμάτων, that is, made of a natural "and voluntarie compoſition, without regard to the quantitie "of ſyllables. This would aſk a larger time and field, than is "here given, for the examination; but ſince I am aſſigned to "this province, and that it is the lot of my age, after thirty "years converſation with men, to be *elementarius ſenex*; I will "promiſe and obtaine ſo much of myſelfe, as to give in the "heele of the book ſome ſpirre and incitement to that, which "I ſo reaſonably ſeeke. Not that I would have the vulgar and "practis'd way of making aboliſhed and abdicated, (being both "ſweet and delightfull, and much taking the eare) but to the "end that our tongue may be made equall to thoſe of the re-"nowned countries Italy and Greece touching this particu-"lar *." 'It may therefore be conſidered as a loſs to poſterity, 'that it does not appear, he ever performed the promiſe here 'made, with reſpect to adjuſting the quantity of ſyllables, in 'order to rectify this incumbrance of the language.

'With regard to the ſecond *eſſay*, which treats of *the diviſion 'of ſyllables*, it was thought not improper to conſider it in a 'more diſtinct and minute manner, than has been formerly 'done. Since either thro a defect in the rules, or want of due 'attention to them, there has been hitherto very little con-'ſiſtency obſerved in the practice. But from whatever cauſe 'this may be ſuppoſed to have happened; we find however, 'that the Roman hiſtorian thought it not below him to take 'notice of a peculiarity made uſe of by the emperor Auguſtus,

* Ben. Johnſon's *Engliſh grammar*, chap. 6.

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in reference to this subject. His words are these: "*Notavi et in chirographo ejus illa præcipue: non dividit verba, nec ab extrema parte versuum abundantes literas in alterum transfert; sed ibidem statim subjicit, circumducitque* *."

'*The use of the articles*, which makes the subject of the third essay, will, it is hoped, be found so fully and clearly explained there, as to leave no difficulties relating to it for the future. Our language may in this respect be said to have an advantage both of the Latin and Greek: the former of which has no article; and the latter one only, which is used promiscuously either in a definite or indefinite sense.

'But the fourth and last *essay*, which treats of *the formation of the verbs*, may from the nature and importance of it seem to call for the chief and principal regard; the verb being an essential part of every proposition. All the regular verbs in the English tongue are here reduced to four conjugations, distinguished by their roots, as in the Latin. Nor are the tenses less determinate with respect to actions, considered as unfinished or finished, in connection with the several parts of time. This will appear from the comparison made between the two languages in that particular, which may be of equal service in writing with regard to either of them. The *paradigm of the verbs* will likewise contribute not a little to confirm, and illustrate, the description of the several modes and tenses given of them in their formation. And that nothing might be wanting, in order to set this subject in the clearest light, *a catalogue of the verbs, formed thro their radical tenses*, is subjoined to this *essay*; by which their distinction into four conjugations will evidently appear to be just and adequate.'

The scheme which our author proposes, for retrenching the number of consonants which add to the roughness of pronunciation, is included in his observations on the VARIATIONS in SPELLING.

'1. Monosyllables,' says he, 'ending with a single consonant, if they increase a syllable, either by inflexion, or derivation, double the last consonant: as, *beg*, *beggeth*, *begged*, *begging*, *begger*, *baggery*, *beggerly*; *rob*, *robbeth*, *robbed*, *robbing*, *robber*, *robbery*; *red*, *redder*, *reddest*.

'11. Words of two or more syllables, which have their accent on the last, follow the foregoing rule: as, *begín*, *begínneth*, *begínning*, *begínner*; *cabál*, *cabálleth*, *cabálled*, *cabálling*, *cabáller*; *forbíd*, *forbíddeth*, *forbídden*, *forbídding*, *forbídder*; *disannúl*, *disannúlleth*, *disannúlled*, *disannúlling*.

* Sueton. *In vit. cap.* 87.

'We muſt except *cónference*, *préference*, *réference*; all 'from the Latin verb *fero*. It may alſo be obſerved, 'that very few words come under this rule, except com- 'pounds.

'III. Words of two or more ſyllables, whoſe accent is not 'on the laſt ſyllable, do not follow this rule: as *díffer*, *díffer- 'eth*, *díffered*, *díffering*, *dífference*.

'IV. Some verbs ending in *e* mute, follow this rule in their 'perfect root: as, *write*, *writeth*, *writing*, *writer*; but *wrĭt- 'ten*, where *i* is ſhort.

'V. If the number of words, that come under this rule, be 'duly conſidered, it will be found to make a great addition to 'the conſonants of the Engliſh language, which otherwiſe appear 'too numerous. The reaſons for introducing this cuſtom, 'might probably be theſe following.

'1. To diſtinguiſh words of a different ſenſe, which other- 'wiſe would be written alike: as, *robed* both from *rob* and 'robe.

'2. To prevent the lengthening of a ſhort vowel in pronun- 'ciation, when accented. For in theſe caſes the vowel itſelf is 'always ſhort, tho the ſyllable is long by poſition. As the 'ſyllable therefore, without this additional conſonant, muſt 'end with the vowel, the accent bearing on it would be apt to 'lengthen the ſound by carrying the voice too far, was it not 'ſtopt by this contrivance. So in the inſtance now given, 'the firſt ſyllable in *robed* would be equally liable to have its 'ſound lengthened, whether it came from *rob* or *robe*; whereas 'the former ought to be ſounded ſhort.

'VI. But experience ſhews, that this cuſtom is not neceſ- 'ſary. For,

'1. As to the diſtinction of words, which differ in ſenſe, 'the like method is not obſerved in other caſes; particularly in 'many nouns and verbs, which are writen alike: as, *cabál*, 'robe, *judge*; with others already mentioned in *Obſervat.* XII.

'2. With regard to the different ſound of the vowel, that 'might as well be pronounced ſhort before a ſingle conſonant 'in the *penultima* of ſuch words, as of many others, which 'have only a ſingle conſonant. For ſo we pronounce *ány*, 'béſom, *city*, *fóreſt*, *púniſh*; *appárel*, *decrépit*, *conſíder*, *abóliſh*; 'and the like: ſeveral of which were formerly written with a 'double conſonant; as, *citty*, *forreſt*, *apparrel*,

'VIII. The

'VIII. The omiſſion therefore of one of theſe letters, would eaſe the language of many conſonants, which ſeem both to 'disfigure it, and render the ſpelling more difficult than is ne-'ceſſary; ſince they are not wanted, where uſe has excluded 'them. Moreover, if in our Engliſh vocabularies the accent-'ed ſyllable of each word was marked with an acute or circum-'flex, as the vowel is either ſhort or long; this would at once 'ſerve to direct the voice, both as to the elevation and length 'of the ſound, in pronouncing that ſyllable. By which expe-'dient, ſo plain and eaſy to be obſerved, every one might rea-'dily acquire a greater certainty and exactneſs in the pronun-'ciation of Engliſh words, than he can at preſent from any 'rules hitherto given for that purpoſe; and the incumberance 'ariſing from doubling the conſonant would be found no more 'requiſite, than in Greek or Latin, ſeveral inſtances of which 'may be ſeen in good writers *.'

The ingenious Author likewiſe, in his eſſay on orthography, recommends the omiſſion of the *i* in the following words, to make them more agreeable to their origin: ſuch as, *declame*, *explane*; for *declaim*, *explain*. He is of opinion likewiſe, that it would be better to write *impare*, *repare*; for *impair*, *repair*; to render them more analagous to their original.

In his eſſay on the verbs, the Doctor makes many judicious obſervations, which are particularly worthy attention. But our limits will only allow us to give the enſuing ſpecimens from his remarks on the *preſent perfect tenſe*, and the *paſt perfect*.

'The preſent perfect tenſe,' ſays he, 'is formed of the auxi-'liary verb *have*, and the third radical †; or of the auxiliary 'verb *have been*, and the preſent participle; and denotes an 'action as done: as, *I have writen*, or *been writing a 'letter*.

'This is called the preſent perfect tenſe, as it denotes 'actions done in three degrees or diſtinctions of time, all 'terminating with the preſent: that is, either without 'any time intervening between their being done, and the

* But with deference to the learned Writer, however the omiſſion of the conſonant may alter the look of the word, we do not think that it will vary or ſoften the pronunciation; the roughneſs of which he propoſes to redreſs by this method, as referred to in his preface.

† What the Author means by *Radicals*, will beſt appear from his own explanation.—'Some verbs,' ſays he, 'have one termination only, ſome 'two, and others three; which may be called *Radicals*, and with the 'addition of their reſpective ſigns, denoted by auxiliary verbs, form 'the tenſes in each mode: as, *read, run, ran*; *write, wrote, writen*.' The firſt Radical, our Author calls the *Theme*.

'preſent time; or within ſome compaſs, or certain por-
'tion of time extending to the preſent; or at any unde-
'termined paſt time bounded by the preſent. Thus in the
'firſt degree we ſay, *I have now writen my letter*; which
'intimates, that no ſpace of time intervened between the
'action and the time of ſpeaking: and therefore it would
'be improper to uſe the paſt indefinite tenſe, and ſay, *I*
'*now wrote my letter*; becauſe this would intimate, that
'ſome time had paſſed between the action and the preſent
'time. In the ſecond degree we ſay, *I have writen a*
'*letter this morning*; where nothing more is determined,
'but that the action was done within that ſpace of time.
'But if one ſhould ſay, *I wrote a letter this morning*; this
'would intimate, that ſome part of that ſpace had ſince
'intervened. Wherefore in ſpeaking of the ſame action
'in the afternoon, it is proper to ſay only, *I wrote a letter*
'*this morning*, and not *I have writen it*; becauſe the
'compaſs of time, within which the action is ſaid to have
'been done, wholly precludes the preſent time. In the
'third degree we may ſay, *Cicero has writen three books*
'*of offices*, or *moral duties*; where notwithſtanding thoſe
'books were writen many ages ſince, yet as the expreſſion
'is general, and no intimation given of any intermediate
'time ſince, we uſe this tenſe: for ſhould we change the
'expreſſion, and ſay, *Cicero wrote three books of offices*;
'this would intimate, that ſome time had paſſed ſince thoſe
'books were writen. From hence it appears, that not-
'withſtanding the ſeeming agreement between theſe two
'tenſes in ſome inſtances, there is this difference between
'them; that the boundary, which limits the time of the
'paſt indefinite tenſe, is always ſhort of the preſent time,
'or that of ſpeaking; whereas this tenſe is bounded by the
'preſent time only. And agreeably to this diſtinction it
'may be remarked, that we do not uſe this tenſe, but the
'paſt indefinite, in ſpeaking of things, which at preſent
'do not exiſt. Thus, as Cicero's books of government
'are now loſt, we do not ſay, *Cicero has writen ſix books*
'*of the nature of government*; but, *Cicero wrote ſuch books.*
'Whereas on the contrary we ſay: *The committee have*
'*conſidered the petition, and give it as their opinion, that the*
'*petitioner may be releaſed.*

'The form of this tenſe by the participle, ſeems leſs de-
'terminate, than that by the radical: as, *Have you writen,*
'*your letter? I have been writing it:* which anſwer does
'not ſo fully intimate, that the letter was finiſhed: as, *I*
'*have writen it.*

'It may be obſerved, that the Engliſh language differs 'here from the Latin, in that it has one tenſe whereby to 'expreſs finiſhed actions at the preſent time, and another 'at ſome paſt time, ſhort of the preſent; whereas in Latin 'both theſe are expreſſed by this tenſe: as, *He has writen 'a letter to day*, and *he wrote a letter yeſterday:* which in 'Latin are both expreſſed by *ſcripſit*; as, *Scripſit epiſtolam 'hodie*, and *ſcripſit epiſtolam heri.*

'The paſt perfect tenſe is formed of the auxiliary verb '*had* and the third radical, or of the auxiliary verb *had been*, 'and the preſent participle; and denotes an action as done be- 'fore ſome paſt time: as, *I had writen*, or *been writing a 'letter.*

'This is called the paſt perfect tenſe, to diſtinguiſh it 'from the paſt indefinite, which expreſſes actions finiſhed 'at ſome paſt time, and not before it. But the priority 'of the action denoted by this tenſe, may either reſpect 'time as indiviſible, or as diviſible into parts. In the 'former caſe the action is conſidered as preceding the 'whole of it; but in the latter ſome undetermined part 'only. Thus if I ſay, *He had writen the letter, when the 'clock ſtruck*; this intimates, that the letter was writen 'before that point of time; and is of the ſame import, as 'to ſay by the paſt indefinite tenſe, *He wrote the letter, 'before the clock ſtruck.* Which ſhews, that the priority 'of the action to the time mentioned, is denoted by the 'form of this tenſe, which in the other is expreſſed by 'the particle *before.* But if I ſay, *He had writen the letter 'yeſterday*, no more is determined by this expreſſion, than 'that the letter was writen before the day was over: and 'therefore where greater exactneſs is neceſſary, the parti- 'cular point of time ought to be mentioned; as, *He had 'writen the letter yeſterday, at ſix of the clock.*

'It may however be obſerved, that where ſome diſtance 'of time is deſigned to be intimated between two actions, 'we often prefix the particle *before* or *after* to this tenſe: 'as, *I went to Rhodes*, ſais Cicero, *and applied myſelf 'again to Molo, whom I had heard before at Rome.* And 'again: *Thus fell Caeſar on the celebrated ides of March, 'after he had advanced himſelf to an heighth, which no con- 'queror had ever attained before him.*

'Tho the form of this tenſe by the participle is com- 'monly leſs determinate, than that by the radical; yet it 'ſeems better ſuited to expreſs ſome actions, which re- 'quire a length of time in doing them. Thus, *Upon his*

'*aſking him what he had upon his ſhoulder*; *he told him, that he* '*had been buying ſparrows for the opera.* By what is ſaid juſt 'before, it appears, that the perſon had upon his ſhoulder a 'cage full of thoſe birds, which muſt have required ſome time 'in buying. And therefore the manner of expreſſion here uſed 'ſeems more ſuitable than to have ſaid, *He had bought ſparrows* '*for the opera.*

'The uſe of this tenſe by the Latins agrees with that in our 'language: as, *Legeram epiſtolam, cum ille introivit*; that is, '*I had read the letter, when he came in.* But in expreſſing an 'action immediately followed by another, they ſometimes alſo 'make uſe of their preſent perfect tenſe; as *Hoſtes praelio ſu-* '*perati, ſimul atque ſe ex fuga receperunt, ſtatim ad Caeſarem* '*legatos de pace miſerunt*: that is, *The enemies being defeated in* '*battle, as ſoon as they recovered themſelves from flight, imme-* '*diately ſent ambaſſadors to Caeſar concerning peace*; that is, *as* '*ſoon as they had recovered themſelves* *.'

Theſe obſervations are extremely pertinent and acute. In ſhort, every page is furniſhed with ſuch accurate remarks, and profitable rules, that we warmly recommend theſe eſſays to the peruſal of thoſe who regard the cultivation and improvement of their native tongue.

* Speaking of the *future perfect tenſe*, the Eſſayiſt ſays, 'It denotes 'an action *as done* at ſome *future* time.' This ſhould have been thus —It denotes an action as *to be done* at ſome future time. As it ſtands, it reads ſomewhat like an Hiberniciſm. But ſuch trivial errors are to be imputed to inadvertence, and we rather mention it as an inſtance of our own attention, than as an impeachment of our learned and worthy Author's merit.

R—e

In Honour to the Adminiſtration.

The Importance of the African Expedition conſidered: with Copies of the Memorials, as drawn up originally, and preſented to the Miniſtry; to induce them to take poſſeſſion of the French forts and ſettlements in the river Senegal, as well as all other on the coaſt of Africa. The whole as planned and deſigned by Malachy Poſtlethwayt, Eſq; Author of the Univerſal Dictionary of Trade and Commerce. *To which are added, Obſervations, illuſtrating the ſaid Memorials, for the peculiar benefit and advantage of all Britiſh African, and Weſt-India Merchants, and Britiſh Planters, as well as the kingdom in general: with Reaſons for Great Britain's keeping poſſeſſion of the French African*

rican ſettlements, if poſſible. Humbly addreſſed to the Britiſh Miniſtry. 8vo. 2s. Cooper.

BY the *proud head-piece* to the title-page of this important pamphlet, we are given to underſtand, that it is publiſhed *in honour to the Adminiſtration:* nevertheleſs, we are ſuſpicious enough to imagine, that the Author had rather his *own* glory and profit in view.

Envy itſelf muſt acknowlege, that Mr. Poſtlethwayt poſſeſſes an extenſive knowlege, in commercial affairs: but unhappily, his being too ſenſible of his own merit, renders him a very verboſe and diſagreeable Writer. His country, no doubt, is indebted to him for his labours; but he ſo often reminds the Public of their obligations, that he almoſt cancels the debt. By boaſting of his ſervices in ſuch vain-glorious terms, and making *himſelf* the everlaſting theme of his diſcourſe, he wearies the attention, and offends the delicacy, of a ſenſible Reader. In ſhort, the miſtaken means he uſes to ſpread his reputation, betray a littleneſs of mind which diſhonours his talents: and his vanity deſerves the ſeverer cenſure, as he obſtinately perſiſts in indulging the ridiculous pride, for which he has been ſo often reprehended with candor and gentleneſs. He will do well to remember, that a mind truly great, will modeſtly *accept*, but ſcorn to *exact*, the tribute of applauſe.

It muſt be confeſſed, however, that he is a compleat maſter of the trade of book-making. He has the art of ſpinning forth large volumes, at a very moderate expence of materials; and he employs as many pages to tell us what he intends to ſay, as another Writer would uſe to diſcuſs the ſubject.

The ſubſtance of the piece before us, which, by the Author's good management, is ſwelled to the bulk of a *two-ſhilling* treatiſe, might have eaſily been comprized in a *ſix-penny* pamphlet: But though that might have ſatisfied the Reader, it would not have anſwered Mr. Poſtlethwayt's end. In ſhort, he muſt have the pleaſure of hearing himſelf talk; and, what is more, he muſt be well paid for praiſing himſelf.

This treatiſe is opened by a dedication to the Britiſh Miniſtry, and ſpeaks largely of the importance of the African expedition. It likewiſe informs us, that the Author has happily fallen upon certain meaſures, which promiſe fair, in all human probability, to anſwer the following purpoſes.

'I. To deprive France of the benefits their trade receives by 'the *neutrality* of the Dutch, and *ſome others:* and this with-'out giving any umbrage to ſuch *neutral* ſtates, or occaſioning

'any misunderstanding between them and Great Britain, by the 'measures proposed to be submitted to consideration.

'II. To reduce France and Spain, if she should ally with 'our enemies at this juncture, to sue for peace upon terms very 'beneficial and honourable to Great Britain and her allies; and 'this upon principles scarce liable to miscarry.

'III. To accomplish the same without any *greater expence* to 'England for *continental connections* than her own equitable 'quota, as a *maritime power*; she being obliged to pay no *sub-* 'sidies to any state whatever upon the *continent*.

'IV. To give effectual support to the *King of Prussia, and* 'his Majesty's *German dominions*, and prevent the former from 'being compelled to make any peace without the concurrence 'of Great Britain and her allies.'

Matters of such high concernment, however, the Author tells us, are only to be laid before the Ministers of State: but as he has not thought proper to communicate the means by which he proposes to effectuate these glorious purposes, he might as well have suppressed the enumeration, which only serves to fill up the pages, and disappoint the Reader's expectation.

The dedication is followed by a preface, which makes the Reader acquainted with the Author's honourable connections among personages of the first distinction, and particularly states his reasons for speaking freely of the African affair, in the *noble* family of a certain *noble Lord*.

At the heel of the preface treads the memorial, which is little more than an amplification of the dedication and preface, and which at last abruptly breaks off with the following mortifying sentence:

'*Here is so much of the memorial as is proper to be made* '*public*.'

After the memorial, we are presented with some observations, which may be considered as a re-capitulation of the whole: but it must be confessed, that these observations are embellished with a variety of geographical illustrations, which afford matter of information and entertainment.

As many of our Readers, however, may not chuse to trace the importance of the late African expedition through such a tedious progress, they may find the benefits and advantages which Great Britain may derive from its success, epitomized in the following extract.

'The

'The trade of Africa, as well to the French as the Engliſh, 'is the great foundation of their American commerce and na- 'vigation, as that alone ſupplies both nations with negroe- 'labourers, to cultivate their Weſt India colonies for ſugars, 'indigo, cocoa, cotton, pimento, and all other the eſtimable 'productions of the ſugar-colonies: and the commerce and 'navigation of America being the life and ſpirit of the French 'European commerce, if England ſtrikes at the root of the 'French African trade, ſhe of courſe cuts off the very ſtamina 'of the enemy's trade and navigation to Europe, as well as 'America.

'Before the preſent rupture between the two crowns, ſo 'great were the unjuſtifiable encroachments of our rivals upon 'the Britiſh rights of trade in Africa, as repreſented in the fol- 'lowing memorial, that if a war had not fell out in North 'America, it would have been neceſſary for England to have 'ſome how checked the inſults and growing progreſs of the 'French in Africa: but ſince the war has taken place, this 'may be done the more effectually; and, as experience has 'ſhewn, without great difficulty.

'The Engliſh making a conqueſt of the French ſettlements 'in Africa, and rendering them as well as their own ancient 'ones, invincible, as they may do, they ſhould ſeem to have it 'in their power even to extirpate the enemy from the whole 'commerce of this part of the world. The conſequence 'whereof would be, the preventing our competitors from be- 'ing able to ſtock their ſugar and tobacco colonies in America 'with negroes, as they have plentifully done: and all the trade 'and navigation that depend upon thoſe plantations muſt inevi- 'tably ſuffer in proportion as that of their African ſhall; which 'muſt be to an extraordinary degree, ſince, in ſuch caſe, it will 'be impoſſible for the Dutch to ſupply our rivals, as they have 'done themſelves; and with what negroes they ſhould ſupply 'them, they muſt come conſiderably dearer than they did at 'firſt hand.

'But if the fate of war ſhould not oblige the court of Eng- 'land to give up the French ſettlements, the whole of the 'Britiſh African trade might, it is humbly apprehended, be ſo 'regulated, as to put it out of the power of the Dutch to ſup- 'ply the French with any negroes. In which caſe, they could 'have no expectation of a ſupply at all; the Portugueſe having 'frequently a call for more negroes than they can obtain to 'work their mines, and cultivate their plantations in Braſil.

'Nor could the Spaniards then be furniſhed with negroes by 'the French, from St. Domingo, as they have been, to work

'their

'their mines in Mexico and Peru: they muſt, on the contrary, 'be under the neceſſity of taking the whole of the Engliſh; 'and that too upon their own terms; which commerce of it-'ſelf, regulated by a proper aſſiento, will prove a very lucra-'tive branch of trade to this kingdom: but when it is conſi-'dered what immenſe quantities of the French woollen, ſilken 'and gold and ſilver lace manufactures, have been conveyed 'into the Spaniſh Weſt-Indies, under cover of the negro-trade, 'the prevention thereof will not only greatly benefit the whole 'fair Britiſh commerce from Old Spain to New, but propor-'tionally advantage the royal revenue of Spain, and tend to ce-'ment a laſting friendſhip between the courts of London and 'Madrid, upon principles reciprocally intereſting.

'Moreover, the ſucceſs in Africa may greatly contribute to 'the ruin of the Aſiatic commerce of France; ſeeing their 'trade of Africa is wholly carried on by means of their Eaſt 'India company, and is not leſs beneficial to them than their 'trade to Aſia. For this company being upheld by every po-'litic aid, have long figured it amongſt the Africans; and, by 'virtue of their *excluſive* privilege, and other great immunities, 'they have obliged the Africans, within their own power, to take 'what they pleaſe to give them for their ſlaves, their gold, their 'gums, and their ivory, &c. while they enhance the price of 'their own commodities upon the natives as they think proper; 'they having had no competitors, within their pretended limits, 'either by their own ſeparate traders, or by thoſe of other na-'tions; for although they have barefacedly intruded on our 'rights of trade, and raiſed the price of negroes, gold, and all 'other African commodities upon the Engliſh coaſt; yet they 'have not ſuffered Britiſh ſhips to approach their ſettlements. 'Whence it appears, that by deſtroying the French African 'trade, the Engliſh will free themſelves from a moſt detrimen-'tal rival; and thereby have it in their power to lower the 'price of negroes, gold, and all other articles from 50 per 'cent. and upwards: which muſt prove of no leſs benefit to 'our Britiſh planters, than to all our African and Weſt-India 'merchants, and owners of ſhipping, as well as to all our ma-'nufacturers, artificers, and others any way connected with, 'and intereſted in thoſe important branches of our trade and 'navigation.

'The direct trade from France to Africa, by the barter of 'French produce and manufactures, for gold and other valu-'able productions, is very conſiderable to the company, as they 'engroſs the whole of it. This commerce takes off great 'quantities of their Eaſt India commodities at their own prices; 'and the company's gains, by the ſale of negroes to the French

'ſugar-

'ſugar-iſlands, and their tobacco-colonies upon the Miſſiſippi, 'as well as to the Spaniſh Indies from St. Domingo, muſt alſo 'be very large: the profits of this monopoly upon the whole 'French trade of Africa, together with the immunities they 'enjoy, have been moderately computed at above *five hundred* 'thouſand pounds ſterling per annum: others have reckoned 'them conſiderably more. It is, therefore, not to be admired, 'that the actions of the French Eaſt India companyhave been 'declining ever ſince we have become maſters of their African 'ſettlements. This alſo may contribute ſoon to give a great 'blow to the *public credit* of France in general, if England 'maintains her new acquiſitions, and makes that uſe of them, 'ſhe ſhould ſeem to have in her power.

'But the gains of the French India company by their African 'trade, bear but a ſmall proportion to the total profits ariſing 'to our enemies, by means of their African commerce in gene-'ral, when conſidered in various lights and connections with 'their other branches. For to make a computation with any 'degree of accuracy, we muſt take into conſideration the gains 'of their Weſt India merchants, their planters, their manufac-'turers, and all who are any way intereſted in the trade, the 'ſhipping, and navigation of the French ſugar-iſlands to and 'from Old France and America; as likewiſe from America to 'all the European markets, which the French have ſupplied 'with ſugars, indigo, &c. at the expence of the Engliſh.— 'And the account will ſtill be very deficient, if we do not add 'to it the profits made by the French ſugar-iſlands, in their 'traffic with the Britiſh northern colonies, for rum and molaſſes, 'to the detriment alſo of our own ſugar-plantations. Nor 'ſhould it be forgot, that there is a very beneficial commercial 'intercourſe between the French northern colonies and their 'ſugar-iſlands.

'And, after all, the calculation will be incompleat, if we 'omit the advantages obtained by our enemies in their trade 'from St. Domingo to the Spaniſh Weſt Indies, in all the rich 'manufactures of France, independent of the negroes com-'merce carried on by their company from Africa to St. Do-'mingo only.

'If theſe accumulated profits be computed, the whole accru-'ing to the French from theſe various branches of trade and 'navigation, which depend on their ſugar iſlands, and theſe 'wholly on their AFRICAN COMMERCE, they cannot be pre-'ſumed (excluſive of the gains of their Eaſt India company 'by the African trade) to amount to near ſo little as *two mil-*

'*lions*

lions ſterling per annum. Many have reckoned them conſiderably more.

'If all theſe beneficial connections of the French commerce and navigation be at once broke in upon, and may be effectually deſtroyed by depriving them of their African ſettlements, this expedition muſt be looked upon as a great commercial, though no great military eclat to the Britiſh nation: and as it will ſo greatly contribute to lop off the ſinews of war from our enemies, it may ſo ſhorten it, as to ſave millions of treaſure to England, as well as ten thouſands of lives that cannot be ſpared.'

Upon the whole, it appears from this treatiſe, that the ſucceſs of the African expedition may, if duly improved, be attended with conſiderable benefit to this kingdom: and the promoters of it have an unqueſtionable title to public thanks, and reward. We hope our Author's *ſecret* ſcheme, for enabling us to retain our acquiſitions, will be found feaſible. His commercial knowlege none will queſtion, and, if his enthuſiaſm does not overpower his judgment, his propoſals may prove beneficial.

If it ſhould be thought that we have treated this author with too much aſperity, let it be remembered, that it is our province to expoſe the imperfections, as well as to repreſent the beauties, of ſuch productions as come under our conſideration: and though we do the latter only with pleaſure, yet we endeavour to do both with equal juſtice.

R—e

The Handmaid to the Arts. Volume the Second. Teaching, 1. *The preparation of inks, cements, and ſealing-wax, of every kind.* 2. *The art of engraving, etching, and ſcraping mezzotintoes; with the preparation of the aqua fortis, varniſhes, or grounds, &c. in the beſt manner now practiſed by the French: as alſo the manner of printing copper-plates; an improved method of producing waſhed prints; and of printing in chiaro oſcuro, and with colours, in the way practiſed by Mr. Le Blon.* 3. *The nature, compoſition, and preparation of glaſs of every ſort. As alſo the various methods of counterfeiting gems of all kinds, by coloured glaſs, paſtes, doublets, or the uſe of foils.* 4. *The nature and compoſition of porcelain; as well according to the methods practiſed in China, as in the ſeveral European manufactories: with the beſt manner of burning, glazing, painting, and gilding the ware.* 5. *The manner of preparing and moulding the papier machè,*

maché, and whole paper, for the forming boxes, frames, feſtoons, &c. and of varniſhing, painting, and gilding the pieces of each kind: with the method of making the light japan ware. To which is added, an Appendix, containing ſeveral ſupplemental articles, belonging, in ſome manner, to heads before treated of, either in this or the firſt volume: particularly the method of marbling paper, of taking off paintings from old, and transferring them to new cloths, of weaving tapeſtry, both by the high and low warp; of manufacturing paper hangings of every kind; and of preparing tranſparent and coloured glazings for earthen and ſtone ware: with ſeveral other particulars. 8vo. 6 s. Nourſe.

THOUGH it may be the intereſt of particular profeſſions to ſecrete the ſeveral arts they exerciſe, from the reſt of mankind; it is certainly for the general good, to have the materials, and ſeveral proceſſes, of all conſiderable manufactures, laid open to public view. Not that we ought to cramp the rewards of the ingenious, or deprive the induſtrious of the fruits of their labour: neither is it clear, that ſuch conſequences would reſult from a diffuſion of mechanical knowlege.

While artiſts remain ſatisfied with reaſonable gains, it will ever be cheaper for the conſumer to purchaſe the commodities he wants, than to attempt the manufacturing them for his own uſe. But yet it is proper for the Public to have a remedy in their hands, againſt abritrary combinations to raiſe exorbitant prices or profits; that thus a due balance may be maintained between the manufacturer and the conſumer.

Conſidered in this view, the Handmaid to the Arts is a valuable preſent to the community: and we hope the Author, or compiler, will not confine the arts within too narrow limits, nor look upon theſe two volumes as a compleat work; but go on, and continue it, as he may acquire new lights, with reſpect to other ſubjects.

This performance is very full and circumſtantial in the directions concerning the ſeveral articles of which it treats, and which appear to be handled in a judicious manner: but as it would exceed the limits we can allow to this article, to conſider them all; and as we know of no indiſpenſable obligation upon Reviewers to underſtand engraving, the compoſition of glaſs, making of porcelain, and papier maché, it is hoped the Reader will excuſe our not dwelling on the ſeveral operations reſpecting theſe ingenious arts. But having, in our account of the firſt volume of this work, given the Author's method of cleaning foul paintings, we ſhall diſmiſs this article, after preſenting

ſenting to our Readers, as a ſupplement to the former extract, the manner of transferring paintings from the old wood or canvas, to freſh pieces. from the Appendix to the preſent volume.

'*Method of taking off Paintings in oil, from the cloths or wood on* '*which they were originally done; and transferring them entire,* '*and without damage, to new pieces.*

'The art of removing paintings in oil, from the cloth or 'wood on which they are originally done, and transferring 'them to new grounds of either kind of ſubſtance, is of very great 'uſe: as not only pictures may be preſerved, where the canvas 'is ſo decayed and damaged, that they would otherwiſe fall to 'pieces; but paintings on cielings or wainſcot, which, when 'taken away from the places where they were originally placed, 'would have little value, may be conveyed to cloths; and, by 'being thus brought to the ſtate of other pictures, become of 'equal worth with thoſe painted originally on canvas. The 'manner in which this is done is, by cementing the face of the 'picture to a new cloth, by means of ſuch a ſubſtance as can 'afterwards be diſſolved, and conſequently taken off by water; 'deſtroying the texture of the old cloth, by means of a proper 'corroding fluid; and then ſeparating the corroded parts of it 'entirely from the painting: after which, a new cloth being 'cemented to the reverſe of the painting in its place, the cloth 'cemented to the front is in like manner to be corroded, and 'ſeparated; and the cemented matter cleanſed away by diſſolv-'ing it in water, and rubbing it off from the face of the pic-'ture. The particular method of doing this, with moſt con-'venience, is as follows.

'Let the decayed picture be cleanſed from all greaſe that may 'be on its ſurface, which may be done by rubbing it very gent-'ly with crumb of ſtale bread, and then wiping it with a very 'fine ſoft linnen cloth. It muſt then be laid, with the face 'downwards, on a ſmooth table covered with fan-paper, or the 'India paper; and the cloth on the reverſe muſt be well ſoaked 'with boiling water, ſpread upon it by means of a ſponge, 'till it appear perfectly ſoft and pliable. The picture is then to 'be turned with the face upwards; and, being ſtretched in the 'moſt even and flat manner on the table, muſt be pinned down 'to it in that ſtate, by nails driven in through the edge, at 'proper diſtances from each other. A quantity of glue ſhould 'be then melted, and ſtrained through a flannel cloth, to pre-'vent any gravel, or other impurities from lurking in it; and 'when it is a little ſtiffned, a part of it ſhould be ſpread on a 'linnen cloth, of the ſize of the painting, where it ſhould be 'ſuffered to ſet and dry; and then another coat put over it:

'when

'when this is become ſtiff alſo, the glue ſhould be again heated; 'and while it remains of ſuch heat as to be eaſily ſpread, it 'ſhould be laid over the face of the picture, and a linnen cloth 'immediately put over it in the moſt even manner, and nailed 'down to the picture and table at the edge likewiſe. The 'glue ſhould not be uſed boiling hot, as that would hazard ſome 'of the more delicate colours of the painting: and the linnen 'cloth ſhould be fine and half worn, that it may be the ſofter, 'and lie the flatter on the ſurface of the picture: in order to 'which it is proper to heat it till the glue be ſoft and pliable 'before it be laid on, and to compreſs each part gently with a 'ball formed of a linnen rag tied round with thread. The 'table, with the picture, cloth, &c. nailed down to it in this 'ſtate, ſhould be then expoſed to the heat of the ſun, in a place 'where it may be ſecured from rain; and there continued till 'the glue be perfectly dry and hard; at which time the nails 'ſhould be drawn, and the picture and linnen cloth taken off 'from the table. The picture muſt now be again turned with 'the face downwards, and ſtretched and nailed to the table as 'before; and a border of wax muſt be raiſed round the edge, 'in the ſame manner as is directed for the copper-plates,——— 'forming as it were a ſhallow trough with the ſurface of the 'picture: into which trough ſhould be poured a proper cor- 'roding fluid, to eat and deſtroy the threads of the original can- 'vas or cloth of the picture. The corroding fluid uſed for this 'purpoſe, may be either oil of vitriol, aqua fortis, or ſpirit of 'ſalt: but the laſt is preferable, as it will more effectually de- 'ſtroy the thread, when it is ſo weakened by the admixture of 'water, as not to have any effect on the oil of the painting: 'which ever is uſed, it is neceſſary they ſhould be properly di- 'luted with water: to find the due proportion of which, it is 'expedient to make ſome previous trials; and when they are 'found to be of ſuch ſtrength, as to deſtroy the texture of 'thread, without diſcolouring it, they are in the due ſtate. 'When the corroding fluid has done its office, a paſſage muſt 'be made through the border of wax at one end of it; and the 'fluid muſt be poured off, by inclining the table in the requiſite 'manner: and the remaining part muſt be waſhed away, by 'putting repeated quantities of freſh water upon the cloth. 'The threads of the cloth muſt then be carefully picked out till 'the whole be taken away: but if any part be found to adhere, 'all kind of violence, even in the leaſt degree, muſt be avoided 'in removing them: inſtead of which, they ſhould be again 'touched, by means of a pencil, with the corroſive fluid leſs 'diluted than before, till they will readily come off from the 'paint. The reverſe ſurface of the painting being thus wholly 'freed from the old cloth, muſt be then well waſhed with wa- 'ter,

'ter, by means of a ſponge, till the corroding fluid employed 'be thoroughly cleanſed away: when being wiped with a ſoft 'ſponge, till all the moiſture that may be collected by that 'means be taken off, it muſt be left till it be perfectly dry. 'In the mean time a new piece of canvas muſt be cut of the 'ſize of the painting, which now remains cemented to the lin-'nen cloth put on the face of it; and the reverſe of the paint-'ing being dry, and ſpread over by ſome hot glue, purified as 'before, and melted with a little brandy, or ſpirit of wine, the 'new canvas muſt be laid on it, in the moſt even manner, 'while the glue yet remains hot, and ſettled to it by compreſ-'ſion: which may be performed by thick plates of lead or flat 'pieces of poliſhed marble. Great care ſhould however be 'taken in the laying them on, to prevent the edge from cut-'ting or bruiſing the paint; as alſo during the ſetting of the 'glue to take them off; and wipe them at proper intervals, to 'prevent their adhering to the cloth by means of the glue, 'which may be preſſed through it. The lead or marble, by 'which the compreſſure is made, being removed when the glue 'is ſet, the cloth muſt be kept in the ſame ſtate, till the glue be 'perfectly dry and hard: and then the whole muſt be again 'turned with the other ſide upwards, and the border of wax 'being replaced, the linnen cloth on the face of the painting 'muſt be deſtroyed by means of the corroding fluid, in the 'ſame manner as the canvas was before: but greater care muſt 'be taken with reſpect to the ſtrength of the corroding matter, 'and in the picking out the threads of the cloth; becauſe the 'face of the painting is defended only by the coat of glue which 'cemented the linnen cloth to it. The painting muſt then be 'freed from the glue, by waſhing it with hot water, ſpread and 'rubbed on the ſurface by a ſponge; which ſhould be cleanſed 'frequently during the operation, by dipping and ſqueezing it 'in clean water. The painting may afterwards be varniſhed 'as a new picture: and, if the operation be well conducted, it 'will be transferred to the new cloth in a perfect ſtate.

'When the painting is originally on wood, it muſt be firſt 'detached from the cieling or wainſcot where it was fixed; and 'the ſurface of it covered with a linnen cloth, cemented to it 'by means of glue, in the manner before directed for the paint-'ings on canvas. A proper table being then provided, and over-'ſpread with a blanket, or thinner woollen cloth, if laid ſeve-'ral doubles, the painting muſt be laid upon it with the face 'downwards, and fixed ſteady; and the boards or wood on 'which it was done muſt be plained away, till the ſhell re-'main as thin as it can be made, without damaging the paint 'under it. The proceedings muſt afterwards be the ſame as

'was

'was before practiſed in the caſe of the paintings on canvas, 'till that on the wood be in like manner transferred to a cloth 'or canvas.

'The whole of the above operation muſt be managed with 'the greateſt care, otherwiſe the painting will receive ſome da- 'mage; and ſo much nicety is required in the corroſion, and 'taking off the threads of the cloth, that it can ſcarcely be 'performed rightly, but by ſuch as have had ſome experience 'in the matter. It is proper, therefore, for any perſon who 'would practiſe it in the caſe of valuable paintings, to try it 'firſt with ſome old pictures of little value, till they find they 'have the right method of proceeding: and even then in ſome 'inſtances, where the coats of paint lie very thin on the cloth, 'it is ſcarcely practicable without miſcarriage. But, as in the 'caſe of pictures greatly decayed, or paintings on wood taken 'from buildings that do not admit of being commodiouſly re- 'placed elſewhere, there can be no great loſs if a failure ſhould 'happen; and a conſiderable advantage may accrue, if the ex- 'periment ſucceed; for which there is good chance, if the 'operation be properly conducted, and the ſubject favourable; 'it is very well worth while to make the trial.'

The Author intimates, in his preface to this ſecond volume, that 'the cenſure of a Writer of the Reviews fell on his firſt 'volume,'—from which cenſure he here juſtifies himſelf. We mention this only to remark, that as *our* account of the firſt volume did not appear till after the publication of the ſecond, he could not refer to any thing ſaid by the Authors of the Monthly Review.

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A Survey of the Search after Souls, by Dr. Coward, Dr. S. Clarke, Mr. Baxter, Dr. Sykes, Dr. Law, Mr. Peckard, and others. Wherein the principal arguments for and againſt the materiality are collected; and the diſtinction between the mechanical and moral ſyſtem ſtated. With an Eſſay, to aſcertain the condition of the Chriſtian, during the mediatorial kingdom of Jeſus: which neither admits of a ſleeping, nor ſuppoſes a ſeparate ſtate of the ſoul after death. By Caleb Fleming. 8vo. 4s. Henderſon, &c.

MR. Fleming's deſign in this work, is to combat the *material* or *mechanical* hypotheſis of the human ſoul. He calls it a *Survey of the Search after Souls*, becauſe Dr. Coward, he ſays, in his *Search after Souls*, ſeems to have furniſhed the ma-

terials made uſe of by later Writers, in ſupport of the ſcheme of mechaniſm.

Readers who have a taſte for abſtract and metaphyſical diſquiſitions, will, no doubt, read our ingenious Author's work with ſome degree of pleaſure; as they will find that he is well acquainted with his ſubject, and has made ſome acute and pertinent obſervations upon it: but as ſuch diſquiſitions are not calculated for the generality of Readers, we ſhall only take a general view of what is contained in Mr. Fleming's work.

His firſt chapter is a very ſhort one, and chiefly conſiſts of extracts from Dr. Clarke's letters to Dodwell, concerning the metaphyſical argument for the immateriality of the ſoul, drawn from its *conſciouſneſs*. The ſecond and third chapters contain remarks upon what Dr. Coward has advanced in ſupport of the materiality and mortality of the human ſoul. Thoſe who are diſpoſed to look into theſe chapters will ſee, that Mr. Fleming has pointed out many groſs abſurdities and inconſiſtencies in the Doctor's ſcheme.

He concludes his third chapter with ſome remarks on a paſſage in the Free Enquiry into the nature and origin of evil; this paſſage, with the remarks upon it, we ſhall lay before our Readers. —'The Author of a Free Enquiry into the nature and origin 'of Evil, in ſix letters, 1757 *, has treated the conſtitution of 'man, and the condition of his depravity, in his fourth letter 'on moral evil, with ſome reſemblance of Dr. Coward. He 'ſais, "our actions proceed from our wills, but our wills muſt "be derived from the natural diſpoſitions implanted in us by "the author of our Being.—That in the ſtrict philoſophical "ſenſe, we have certainly no free-will; that is, none indepen- "dent of our frame, our natures, and the author of them.— "What then could infinite wiſdom, juſtice, and goodneſs do in "this ſituation more conſiſtent with itſelf, than to call into Be- "ing creatures formed with ſuch depravity in their diſpoſitions, "as to induce many of them to act in ſuch a manner as to ren- "der themſelves proper ſubjects for ſuch neceſſary ſufferings, "and yet at the ſame time endued with ſuch a degree of reaſon "and free-will, as to put it in the power of every individual to "eſcape them by their good behaviour: ſuch a creature is man, "ſo corrupt, baſe, cruel, and wicked, as to convert unavoid- "able miſeries into juſt puniſhments, and at the ſame time ſo "ſenſible of his own depravity, and the fatal conſequences of "guilt, as to be well able to correct the one and to avoid the "other."

* See Review, Vol. XVI. p. 302.

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'There ſeems,' ſays Mr. Fleming, 'to be a great reſemblance 'in the aſſociation of complex ideas about man, in this Writer 'and in Dr. Coward. And what has been offered in the remarks 'on the Doctor, may ſerve as a confutation of this report made of 'human nature. There is much confuſion in the repreſentation; 'and it has been ſhewn, that neceſſity cannot poſſibly be the origin 'of moral evil. Neceſſity and Crime are incompatible ideas. No 'moral governor, or moral ſyſtem can affix guilt beyond the li-'mits of liberty or freedom. As well might the *ball* be charge-'able with crime, with which the aſſaſſin committed murder, 'from his piſtol being fired and diſcharged at the innocent man; 'as the action or rather motion be impeached with baſeneſs, 'guilt, or cruelty, that was impelled by neceſſity. The want of 'conſent will excuſe any inſtance of miſchief from crime that 'is capital: and if there was no culpable inattention, it will 'not claſs in the leaſt with moral evil. So that the general de-'pravity of mankind will wholly be aſcribed, in its origin, to 'the abuſe of liberty, and not at all to any impetus of neceſſity. 'Both theſe ingenious Writers alſo agree, in affixing the ſource 'of the general depravity in the firſt man. The Author of the 'Enquiry makes Omnipotence "obliged by the neceſſity of na-"tural evils to admit moral. Which previous neceſſity ſo con-"trouls Omnipotence, as to ſupport the doctrines of predeſti-"nation and grace."

'Theſe diſagreeable and diſmal ideas of fataliſm, do all va-'niſh upon the approach of light, where Liberty ſhews herſelf 'to be the ſovereign genius of humanity. No matter what are 'the circumſtances of man, he is no farther moral and ac-'countable than he is free. And the general depravity is in full 'evidence of that freedom. Adam was not poſſeſſed of more 'freedom, than are his moſt diſtant moral deſcendants. And 'not one individual of the human race can poſſibly be formed 'with depraved diſpoſitions, which ſhall neceſſarily make them 'ſubjects of miſery, unleſs God can be ſuppoſed the author of 'ſin. But there is an abſolute incongruity in ſuppoſing any 'one creature thus called into being, under this neceſſity; and 'yet, at the ſame time, endued with ſuch a degree of reaſon 'and free-will, as to have the power of eſcaping the neceſſary 'evil. The quantity of given power ſufficient for the purpoſe 'of overcoming the depravity, deſtroys the very idea of neceſ-'ſity, and inveſts the creature with liberty. We are led there-'fore to conclude, that liberty, and not neceſſity, is the origin 'of evil; ſince the abuſe of liberty, or the conſent given to 'the lure of temptation, from a negligence in not weighing the 'conſequences of the gratification, is the only ſource of ini-'quity. Hence St. James repreſents the feeling, the experience

of all men in theſe words, *Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own luſt and enticed. Then when luſt hath conceived, it bringeth forth ſin: and ſin, when it is finiſhed, bringeth forth death.* Jam. i. 13, 14, 15.

'That is a negation, not eaſily underſtood, *we have no* free-will, *in a ſtrict philoſophical ſenſe; that is, none independent of our frame, our natures, and the author of them.* May we not ſay in reply, that in ſuch ſenſe God himſelf has none? the difference between the *freedom* of our wills, and the *freedom of God*'s will, ſeems to be, that his is abſolutely dependent on his own nature, which is invariably perfect. Whereas our *freedom* will only have its perfection, as we fix on what is final: i. e. as creatures intended for the fruition of his favour, who created us, we only have freedom, or aſſert liberty in conſulting the deſign of our frame, our natures, and the pleaſure of the author of them. This conſtitutes the boundleſs liberty of man: and is contradiſtinguiſhed to thoſe elections and determinations of the mind, which have only conſulted the animal, or the ſenſitive gratification. Moral *liberty* and *ſlavery* in man, are thus eſtimated. And our ideas of them remain, diſtinct and determinate.—*Not my will, but thine be done*; was the higheſt expreſſion of free-will, in him who preferred the doing of the will of God to his neceſſary food: and was a liberty wholly independent on his ſenſible, animal frame.

In the fourth chapter Mr. Fleming examines Dr. Robinſon's (or Robertſon's) *Philoſophical and Scriptural Enquiries*, and takes ſome pains to confute that Writer's notions, though they certainly did not merit his notice *.

The fifth chapter conſiſts of extracts from Mr. Baxter's *Enquiry into the nature of the human ſoul*, after which our Author enters upon his *Eſſay to aſcertain the ſcripture-doctrine of the real Chriſtian's future exiſtence, during the mediatorial kingdom of Jeſus*, who muſt reign till death is wholly put under his feet, or until theſe mortal ſcenes of mankind have had their laſt revolution, and their utmoſt completion.

That we may with greater evidence form a judgment of the future ſtate of a good man's exiſtence, we ſhould, Mr. Fleming obſerves, religiouſly follow the guidance of revelation, and take care that our interpretations of ſcripture be rational, probable, and conſiſtent. Accordingly, in order to give his Readers a clear idea of the argument, he ſets before them, in the ſixth chapter, ſeveral *Lemmata*, or previous propoſitions, as affording

* See Review, Vol. XVIII. p. 498.

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ſome capital views of the goſpel-ſyſtem.—Theſe *Lemmata* are as follows.

'1. The diſpenſation of God's government and providence 'under Jeſus Chriſt, is repreſented in the New Teſtament by 'the phraſe, *kingdom of heaven.* A term, never once uſed in 'the Old Teſtament Writings; and is allowed to denote, the 'moſt exalted diſplay of truth and life to mankind.

'2. This kingdom of heaven is a conſtitution, at the head of 'which Jeſus does conſtantly preſide, as a reigning Prince and 'Lord, exerciſing an actual dominion; and will do ſo, until 'the reſtitution or conſummation of all things.

'3. During this mediatorial kingdom, the future condition 'of the Chriſtian may be conceived of as diſtinct, in ſome re-'ſpects, from that of the pious Jew, who died under the Mo-'ſaic conſtitution.

'4. The ſcriptures of the New Teſtament never teach any 'doctrine of the future vehicle or reſurrection-body, which 'would ſuppoſe it to be of the ſame conſtruction with this 'body; nay, they never once ſpeak of the reſurrection of the 'fleſh or of the body, but only declare the reſurrection of the 'dead.

'5. All good Chriſtians will undergo a *change*, but not all in 'the ſame manner, nor at the ſame time. Some by age, ſick-'neſs, or violence, in the running ages of time, undergo this 'change; others, inſtantaneouſly at the finiſhing of them.

'6. The *ſecond coming of Chriſt*, may properly be under-'ſtood, of the manifeſtation he makes of himſelf in the future 'ſtate of our exiſtence; ſince his *firſt coming* was, when he 'opened his commiſſion in Judea, as the promiſed Meſſiah; or 'as he *that ſhould come.* So that whenever any Chriſtians are 'called into his preſence, as the reſurrection and the life, and 'the final judge; that, to them, is his ſecond coming.

'7. In the condition of the finally impenitent, the future 'body will be ſuch as is ſuited to the complexion, or habitual 'diſpoſition of the depraved ſpirit.

'8. Eternal or everlaſting life, in the ſpirit of the New 'Teſtament doctrine, continues the idea of life without inter-'ruption; and gives energy to all the principles of ſpirituality 'and heavenly-mindedneſs, contempt of temporal evil, and re-'concilement to the loſs of this animal enjoyment.

'9. The beneficial tendency of this doctrine, which raiſeth 'the expectation of continued life, and an immediate introduc-

'tion into the preſence of Jeſus, is preferable to that of the dor-
'mant, the ſleeping, inconſcious ſcheme; for we are thus per-
'ſuaded, that he is actually and continually exerciſing and exe-
'cuting his commiſſion, as the Lord and Judge of all. Whereas,
'ſhould the province of his being the reſurrection and the life,
'and the final judge, be ſo remote, as the conſummation of the
'ages; we ſhould have our conceptions and apprehenſions
'weakened, in their energy and influence on our own faith,
'hope, and expectations.'

'The church ſenſe, and popular interpretation, continues
'our Author, on the contrary, ſuppoſeth an active conſciouſ-
'neſs without a reſurrection-body; and this, to be immediately
'the bleſſed condition of the pious. It alſo ſuppoſeth two
'judgments; one private, the other public.—To avoid theſe
'abſurdities, the ſleeping ſcheme has been adopted, by ſome,
'who ſeem rather to cut, than to untie the knot; and to avoid
'the blunders made in the intermediate ſeparate ſtate, have ex-
'tricated themſelves by one ſingle daſh, throwing over it an
'abſolutely dead inconſcious ſilence.

'They both diſſatisfy me: and though I have adventured
'upon ſomewhat of an untrodden path, yet am clearly of opi-
'nion, there is not a ſingle advantage propoſed in either hypo-
'theſis, but what is more effectually, or as fully ſecured, by an
'immediate return to the exerciſes of an active conſciouſneſs,
'in a well prepared new vehicle, the reſurrection body, which
'accommodates the departing ſpirit, unclothed of its mortal and
'corruptible one.

'Notwithſtanding theſe *Lemmata*; they are not propoſed as
'a ſtandard for any man; they only point out the *reaſon* of the
'hope that is in *me*. The public will allow me an equal right
'with any other Chriſtian, to communicate my ſentiments
'without reſerve, on ſuch an intereſting ſubject. I have as
'much concern in the doctrine of a future ſtate as any man;
'and nothing leſs than a deſire of contributing to the ſpread of
'truth, has reconciled me to this publication: for I know too
'much already of the efforts of *bigotry*, to expect an eſcape of
'its virulence. But it is enough, I can lodge an appeal, where
'no angry and injurious paſſion can have any influence.'

Our Author now proceeds to give us a collective view of Dr. Law's *Principia*, and makes a few remarks upon them; after which he goes on to his *eſſay*, concluding his ſixth chapter with the enſuing words.—'The following *eſſay* attempts to give
'the argument of a continued conſciouſneſs, its energy; which
'does ſuppoſe, the ſoul of man is of ſuch a nature, that if it

'ſhall

'ſhall exiſt at all in a future ſtate, that exiſtence muſt be abſo-
'lutely ſeparate from, and independent on this mortal body;
'though not ſeparate from a ſpiritual, even the reſurrection-
'body: which deſignation, neither any preſent experience,
'nor any preſent dependance on this organized body, can con-
'trovert, or render abſurd.'

In the ſeventh chapter, which contains our Author's *eſſay*, he gives us his arguments for *a future conſciouſneſs*, and conſiders what has been advanced by Mr. Peckard, and ſome modern advocates for the *ſleeping ſcheme*. As this chapter is a very long one, containing upwards of a hundred pages, we muſt not attempt to abridge it, but ſhall content ourſelves with laying before our Readers the argument, as ſumm'd up by Mr. Fleming himſelf.

'There is no reaſon aſſignable, ſays he, why the conſciouſ-
'neſs of man ſhould be ſuſpended for ages, waiting, or want-
'ing a new vehicle; ſince the preſent organized body cannot be
'poſſeſſed of any of that conſciouſneſs, or be at all eſſential to
'it; becauſe it is in the condition of a perpetual flux, change
'and alteration. The animal vital functions are likewiſe per-
'formed by the immediate impreſſion of God; to this preſence
'is owing the elaſtic force of the muſcular motion, and the vi-
'gorous circulation of the vital fluid: when once debarred this
'influence, it becomes a lump of inſenſible, corruptible and diſ-
'ſolved matter, unfit for the habitation of the intellectual powers
'of the ſoul. Now, as there is no conſciouſneſs eſſential to the
'body, ſo the body cannot ſleep in the duſt, but becomes com-
'mon duſt; and is no more fitted for, or capable of awaking
'and ariſing, than any other unrelated earthy particles are. On
'the other hand, if the reſurrection-body was to be of the earth,
'there might, perhaps, be ſome reaſon for the ſoul's waiting a
'diſtant period: but if it be an houſe from heaven, a ſpiritual
'body, and not of the earth, earthy; we have no manner of
'reaſon to expect it ſhould be the produce of any fermentations,
'or tranſmutations and refinements of groſs matter. We have
'conſidered the revelation, and do imagine, that our interpre-
'tation is natural, rational, and harmonious.

'Aſſuredly there is a petulancy of ſpirit, that has long hur-
'ried men into a ſtrange vehemency of imagination; by which
'they have been prompted to ſwallow, unmaſticated, *eſtabliſhed*
'*doctrines*; for no better reaſon, but becauſe they are myſterious
'and unintelligible; a ſort of enchantment is found in all the ſe-
'cret chambers of *churchiſm*. And the people are trained in a
'veneration of antiquity, and univerſality of opinion and ſenti-
'ment, without ſeeing the infinite importance of judging and

'determining, every man for himſelf, in all matters of faith 'and religion.'

Mr. Fleming concludes his work with ſome moral and divine inſtructions, ariſing from the views taken in the *Survey* of a *Search after the Soul.* And here, as through the whole performance, he ſhews an open, candid, and generous turn of mind; makes ſome very ſenſible obſervations; and appears to be a hearty friend to freedom of enquiry. The ſubjects of which he treats, however, are of leſs importance, in our opinion, than they ſeem to be in the judgment of the learned author; they ſerve indeed to ſhew the capacity of the Writer, and give him an opportunity of making nice and ſubtle diſtinctions, and ingenious conjectures, but they can add but little to our ſtock of uſeful knowlege. In regard to the *immateriality* of the ſoul, though it were capable of the ſtricteſt demonſtration, as we are far from thinking it is, we do not ſee what great advantage the doctrine of the *immortality* of the ſoul could poſſibly derive from it; for this muſt be proved by arguments drawn from the moral character of the Deity, and the nature of Man, conſidered as an accountable creature. As to our Author's *reſurrection-body*, the moſt that can be ſaid of it is, that it is no ill-fancied conjecture; but at the ſame time, we muſt obſerve, that of all the various opinions which have been entertained, concerning the condition of the ſoul in the *intermediate ſtate*, there is not one, we apprehend, that can give entire ſatisfaction to a rational enquirer.

R

Elements of the theory and practice of chemiſtry. Tranſlated from the French of M. Macquer, *member of the Royal Academy of Sciences, and profeſſor of medicine in the univerſity of Paris. Two volumes*, 8*vo.* 10 s. Millar *and* Nourſe.

IN our Review for June 1750, we gave an account (as a foreign book) of the firſt volume of this work, containing the elements of the theory of chemiſtry, which was then juſt publiſhed; but ſince that time the learned author has added a ſecond volume, in which he has delivered, in the ſame conſpicuous and rational manner, the elements of the practice of chemiſtry, containing the principal operations, as ſtandards or formulas for all the reſt, and to confirm the fundamental truths delivered in the theory.

M. Macquer, in conformity to the diſtribution of nature, has divided his elements of the practice of chemiſtry into three parts; the

the objects of the mineral kingdom are treated of in the first, those of the vegetable in the second, and those of the animal in the third.

In the first part the Author has given a variety of experiments, not to be met with in other books of chemistry; namely, the processes for extracting saline and metallic substances, from the minerals in which they are contained: And it is, doubtless, more methodical to describe the manner of decomposing or analysing every ore or mineral, before the saline or metallic substance it yields is considered. These operations are all such as may be conveniently performed in a laboratory, and are often something different from those used in extracting large quantities, the former being made with more care and accuracy.

The second part, which contains the operations on vegetables, is divided into two parts; the former including those tables in their natural state, or before they have undergone fermentation; and the latter, those only which have been fermented.

The third part is not subdivided; because animal substances are capable only of the last degree of fermentation, or putrefaction. Nor are the principles they yield any thing different, whether they are putrified or not, except with regard to their proportions, and the manner in which they are extracted.

But besides these processes for analysing bodies, M. Macquer has given a great variety of others. He has combined the elementary principles obtained by analyzation, in various manners, both with each other, and with different bodies, by which means the original mixt bodies are not only reproduced with all their properties; but also other compounds are formed, which never existed in nature.

It has been too much the custom in treatises of chemistry, to accumulate a great variety of processes, without attempting to explain the reason for the several phænomena that attend them: And perhaps, it is in a great measure owing to this confused and superficial manner of writing, that many, who call themselves chemists, are unable to give any satisfactory account of the various phænomena they every day observe in their laboratories, or to make any improvement in the art they profess. Such therefore would do well to read M. Macquer's treatise, as the reasons of every process are very plainly and intelligibly delivered, and the various phænomena accounted for, in a solid and philosophical manner.

In short, M. Macquer's treatise should be read by all, who are desirous of forming a true idea of the analyses and principles of mixt

mixt bodies, and of the various operations and proceſſes of chemiſtry.

As a ſpecimen of the manner in which this chemical treatiſe is executed, we have added the following proceſs, with which we ſhall conclude the article.

To combine Spirit of Wine with the Vitriolic Acid. This combination decompounded. Rabel's Water. Æther. Sweet Oil of Vitriol. Hoffman's Anodyne Mineral Liquor.

* Into an Engliſh glaſs retort put two pounds of Spirit of Wine perfectly dephlegmated, and pour on it at once two pounds of highly concentrated Oil of Vitriol: ſhake the retort gently ſeveral times, in order to mix the two liquors. This will produce an ebullition, and conſiderable heat; vapours will aſcend, with a pretty loud hiſſing noiſe, which will diffuſe a very aromatic ſmell, and the mixture will be of a deeper or lighter red colour, according as the Spirit of Wine was more or leſs oily. Set the retort on a ſand bath made nearly as hot as the liquor; lute on a tubulated ballon, and diſtill the mixture with a fire ſtrong enough to keep the liquor always boiling: a very aromatic Spirit of Wine will firſt come over into the ballon, after which the Æther will riſe. When about five or ſix ounces of it are come off, you will ſee in the upper concavity of the retort a vaſt number of little points in a veined form, which will appear fixed, and which are nevertheleſs ſo many little drops of Æther, rolling over one another, and trickling down into the receiver. Theſe little points continue to appear and ſucceed each other to the end of the operation. Keep up the ſame degree of fire, till upon opening the little hole in the ballon you perceive that the vapours, which inſtantly fill the receiver, have the ſuffocating ſmell of Volatile Spirit of Sulphur *.

Then unlute the ballon, pour the liquor it contains into a cryſtal bottle, and ſtop it cloſe: there will be about eighteen ounces of it. Lute on your receiver again, and continue the diſtillation with a greater degree of fire. There will come over an aqueous, acid liquor, ſmelling ſtrong of a ſulphureous ſpirit, which is not inflammable. It will be accompanied with undulating vapours; which being condenſed will form an oil, moſt commonly yellow, one part of which will float on the ſurface of the liquor, and another will ſink to the bottom.

* Theſe white vapours do not appear when the veſſels are perfectly cloſe. Mr. Hellot, to whom we owe the remark, having performed this operation in a cryſtal retort procured from London, the neck of which had been rubbed with emery in the mouth of its receiver, ſo that theſe two veſſels fitted each other exactly, ſaw the æthereal liquor diſtill pretty faſt, but without white vapours. He then looſened the receiver, by turning it a little upon the neck of the retort, ſo that the external air might get in; whereupon the white vapours appeared immediately. When the receiver was cloſe fitted on again, the vapours diſappeared. He repeated the ſame thing five times from half hour to half hour, and theſe vapours as often appeared and diſappeared.

Towards

Towards the end of the distillation of this acid liquor, and of the yellow oil of which it is the vehicle, that part of the mixture, which is left in the retort and grown black, will begin to rise in froth. Then suppress your fire at once: stop the distillation and change your receiver once more. When the vessels are grown pretty cool, finish your distillation with a lamp-heat kept up for twelve or fifteen days, which in all that time will raise but a very little sulphureous spirit. Then break your retort, in which you will find a black, solid mass, like a bitumen. It will have an acid taste, arising from a remainder of the acid imperfectly combined with oil.

This artificial bitumen may be freed from its redundant acid, by washing it in several waters. Then put it into a glass retort, and distill it with a strong reverberated fire. You will obtain a reddish oil that will swim on water, much like the oil obtained by distilling the natural bitumens. This oil also will be accompanied with an aqueous acid liquor. In the retort will be left a charred matter, which being put in an ignited crucible in the fire, burns for some time, and, when well calcined, leaves a white earth.

The liquors that rise first in this distillation, and which we directed to be kept by themselves, are a mixture consisting 1. of a highly dephlegmated spirit of wine, of a most fragrant smell; 2. of Æther, which the spirit of wine wherewith it is united renders miscible with water; 3. of a portion of oil, which commonly rises with the Æther towards the end of the operation; 4. and sometimes of a little sulphureous acid, if the receiver be not changed soon enough.

In order to separate the Æther from these other substances, put the whole into an English retort, with a little oil of tartar *per deliquium* to absorb the sulphureous acid, and distill very slowly in a sand-bath heated by a lamp, till near half the liquor be come over. Then cease distilling; put the liquor in the receiver into a phial with some water, and shake it; you will see it rise with rapidity to the upper part of the phial, and float on the surface of the water: this is the Æther.

OBSERVATIONS.

This operation is only a decomposition of spirit of wine by means of oil of vitriol. In the preceding process we saw that this spirit, which consists of three essential principles, viz. an oil, an acid, and water, cannot be deprived of one of them without being at the same time decomposed; the two others that remain having, by such separation, lost the bond of intimate union and connection that was between them. We saw also that spirit of wine, when mixed and digested with a very caustic fixed alkali, and several times distilled from it, deposits its acid in that salt: and hence it comes that the oil and the water, being deprived of the principle which was the bond of their union, separate from each other, and appear in their natural forms.

In the present experiment the vitriolic acid decomposes the spirit of wine in a different manner. We know that this acid acts powerfully on oils; and that, when it is highly concentrated, as the operation requires

quires it ſhould be, it ſeizes and attracts with ſurpriſing force the moiſture of all bodies that touch it. So that, when it is mixed with ſpirit of wine, it acts at the ſame time both on the aqueous and on the oily principle of that mixt. The rapidity and activity, wherewith it ruſhes into union with theſe ſubſtances, produce the heat, the ebullition, and the hiſſing noiſe, which we obſerve during the firſt moments after their mixture.

The red colour, which the two liquors confounded together acquire after ſome time, is owing to the combination of the acid with the oily part: for it is known that oils as colourleſs as ſpirit of wine, ſuch as the eſſential oil of turpentine, become of a browniſh red when diſſolved by a concentrated acid: and Kunckel obſerved, that, that the more oil there is in ſpirit of wine mixed with oil of vitriol, the deeper is the red colour it acquires on being ſo mixed. He even gives this experiment as the certain means of diſcovering whether ſpirit of wine be more or leſs oily; and he adds, that ſpirit of wine, which hath loſt part of its oil by being rectified with lime, acquires leſs redneſs than any other by being mixed with oil of vitriol.

When the mixture hath acquired this colour, and before it undergoes diſtillation, it appears like a homogeneous liquor. There is as yet no decompoſition; or at leaſt none that is perceptible; and the vitriolic acid is united at the ſame time with the oil, the acid, and the water of the ſpirit of wine; that is, with the whole ſpirit of wine in ſubſtance. This mixture, when made with three parts of ſpirit of wine to one of oil of vitriol, is an aſtringent remedy much uſed in hemorrhages, and known by the name of *Rabel's Water*.

The actual decompoſition of the ſpirit of wine is effected by the diſtillation. The firſt liquor, or the firſt portion of the liquor that riſes before the reſt, hath the ſmell and all the properties of ſpirit of wine. It is indeed part of the ſpirit of wine employed as an ingredient in the mixture; but, being abſtracted from a highly concentrated oil of vitriol, which, of all known ſubſtances, attracts moiſture with the greateſt power, it is perfectly freed from all its unneceſſary phlegm, and retains no more than what is a conſtituent part thereof, as one of its principles, without which it would not be ſpirit of wine.

The liquor that ſucceeds this firſt ſpirit of wine is of a different nature. It may be conſidered as an æther: for, though it be not a pure æther, it contains the whole of it: from this liquor only can it be obtained; it is no other than an æther mixed with ſome of the ſpirit of wine that comes over firſt, and a little of the acid liquor which comes afterward. Now the production of æther is the effect of a beginning decompoſition of the ſpirit of wine: it is ſpirit of wine degenerated, half-decompoſed; ſpirit of wine too highly dephlegmated; that is, ſpirit of wine which hath loſt a part of its eſſential phlegm, of that phlegm which as a neceſſary principle made it ſpirit of wine: it is a liquor ſtill compoſed of oily parts mixed with aqueous parts, and on that account muſt retain a reſemblance of ſpirit of wine; but ſuch that its oily parts, not being diſſolved and diffuſed among a ſufficient number of aqueous particles, are brought nearer to each other than they ſhould

ſhould be to conſtitute perfect ſpirit of wine; on which account it is not now miſcible with water, but is as much nearer to the nature of oil, as it is removed from the nature of ſpirit of wine; it is a liquor, in ſhort, which, being neither ſpirit of wine nor pure oil, yet poſſeſſes ſome properties in common with both, and is conſequently to be ranked in the middle between them.

This explanation of the nature of æther, which I imagine was never before given by any other, is the ſame that we propoſed in our Elements of the Theory of Chemiſtry, which may be conſulted on this occaſion.

An objection againſt this opinion may, perhaps, be drawn from an experiment well known in chemiſtry. It may be ſaid, that, if æther were nothing but depraved ſpirit of wine, which ceaſes to be miſcible with water, becauſe the loſs it hath ſuſtained of a portion of the water neceſſary to its conſtitution hath diſordered the proportion which ought to ſubſiſt between its aqueous and oily parts, from which proportion it derives that property, it would be very eaſy to change ſpirit of wine into æther by a method quite contrary to the uſual one; viz. by mixing ſpirit of wine with a ſufficient quantity of ſuperfluous oil: for it ſeems to be a matter of indifference whether the proportion, between the aqueous and the oily parts of ſpirit of wine, be changed by leſſening the quantity of the former, as in the common operation for æther, or by increaſing the quantity of the latter, as is here propoſed; and we can, by the laſt method, put theſe two principles together in what proportion we pleaſe. Now it is certain that, whatever quantity of oil be diſſolved in ſpirit of wine, it will ſtill remain miſcible with water; and that, if ſpirit of wine thus replete with oil be mixed with water, it will unite therewith as uſual, and quit the oil which it had diſſolved.

This objection, though ſeemingly a very ſpecious one, will be removed with the utmoſt eaſe, if we reflect but ever ſo little on ſome of the principles already laid down. We ſaid, and we gave ſome inſtances of it, that certain ſubſtances may be united together in ſundry different manners; ſo that from theſe combinations, though made in the ſame proportions, there ſhall reſult compounds of very diſſimilar properties. The combination we are now conſidering is another evidence of this truth. It is allowed that the proportion between the oily and the aqueous parts may be exactly the ſame in æther and in ſpirit of wine replete with oil; but it muſt alſo be owned that the manner in which the oil is combined in theſe two caſes is very different.

That oil, which at firſt is a conſtituting part of the ſpirit of wine, and afterwards becomes a part of the æther, is united with the other principles of theſe mixts, that is, with their acid and their water, by the means of fermentation, whereby it is much more attenuated, and much more cloſely combined, than that with which ſpirit of wine is impregnated by diſſolution only. And accordingly this adventitious oil is ſo ſlightly connected with ſpirit of wine, that it is eaſily ſeparable from it by barely diſtilling it, or even mixing it with water: whereas that which makes a part of ſpirit of wine, as one of its conſti-

tuent

tuent principles, is united therewith in such a manner as not to be separable from it by either of these methods, nor indeed without employing the most vigorous and powerful agents for that purpose. So that the chief differences between æther and oily spirit of wine must be ascribed to the different manner in which the oil is combined in these two mixts; and, if a sufficient quantity of superfluous oil could be united with spirit of wine, in such a manner that, without being soapy, it should not be separable therefrom by the affusion of water, I make no doubt but such a spirit of wine would be perfectly like æther, so far as not to be miscible with water.

But let us return to our distillation, and trace the decomposition of spirit of wine by the vitriolic acid. We have shewn that the acid begins with attracting part of the water which constitutes the spirit of wine, by which means it changes the nature of this compound, destroys its miscibility with water, and brings it as much nearer to the nature of an oil as it thereby removes it from the nature of spirit of wine.

According to the theory laid down it is evident, that, if the acid continue to act in the same manner on spirit of wine thus depraved and become æther; that is, if it continue to draw from it the small remaining quantity of the aqueous principle, to which it owes the properties it still retains in common with spirit of wine, this must produce a total decomposition thereof; so that the oily parts, being no longer dissolved and divided by the aqueous parts, will be collected together, unite, and appear under their natural form, with all their properties. Now this is exactly the case. The vitriolic acid rises in the distillation after the æther; but considerably changed, because it is loaded with the scattered remains of the decomposed spirit of wine. It is in a manner suffocated by the water it hath attracted from the spirit; which is the reason why it appears in the form of a very aqueous acid liquor. It carries up along with it the oil which it hath separated from that water; this is the oil we took notice of in the process; and it is consequently that very oily principle which actually constituted the spirit of wine. Lastly, by acting on this oil also, it takes up a portion of phlogiston, which renders it sulphureous.

What remains in the retort is also a portion of the oil, that was contained in the spirit of wine, now combined with some of the acid; which is the reason why it is black and thick. It is a compound much resembling a bitumen, and when analyzed yields the same principles we obtain from native bitumens, or from an essential oil thickened and half-burnt by combining it with concentrated oil of vitriol.

As to the acid of the spirit of wine, some of it remains combined with the æther: but there is great reason to think, that, when the vitriolic acid robs the spirit of wine of its aqueous part, it takes up at the same time most of its acid, which, being itself very aqueous, may be considered as pure water with respect to the concentrated oil of vitriol, by which it is attracted, and with which it is confounded.

The properties which characterize æther agree perfectly well with what we have said of its nature, and of the manner in which it is produced. It is one of the lightest liquors we know: it evaporates so suddenly

ſuddenly, that if a little of it be dropped on the palm of your hand, you will ſcarce perceive the part it touches to be wet by it; it is more volatile than ſpirit of wine; which is not at all ſurpriſing, ſeeing it differs therefrom only by containing leſs water, which is the heavieſt principle in ſpirit of wine.

Æther is more inflammable than ſpirit of wine; for if any flame be brought but near it, it immediately catches fire. The reaſon of this is, that the oily parts of which it conſiſts are not only as much attenuated, and as ſubtle, as thoſe of ſpirit of wine, but alſo in a greater proportion with regard to its aqueous parts. To the ſame cauſe muſt be attributed the facility with which it diſſolves any oily matters whatever.

Æther burns without ſmoke, as ſpirit of wine does, and without leaving any coal or earthy matter behind; becauſe the inflammable or oily parts contained in it are, in this reſpect, diſpoſed like thoſe of ſpirit of wine.

The properties of not being miſcible with water, and of taking up gold diſſolved in *aqua regis*, it poſſeſſes in common with eſſential oils; but the latter property it poſſeſſes in a much more ſenſible degree than any oil: for eſſential oils ſuſtain the gold they thus take up but a little while; whereas the æther never lets it fall. It ſeems the antient chemiſts were unacquainted with the æther; or at leaſt if they did know it, they made a myſtery of it, according to cuſtom, and ſpoke of it only in enigmatical terms. Amongſt the moderns, Frobenius a German chemiſt, ſeems to have been the firſt who brought it to perfection. Godfrey Hankwitz, alſo a German, but ſettled in England, made mention of it much about the ſame time in the Philoſophical Tranſactions. According to the latter, Mr. Boyle and Sir Iſaac Newton both knew the preparation of æther, for which they had each a different proceſs. But none of theſe chemiſts ever publiſhed an exact and circumſtantial account of the method by which this liquor might be prepared: ſo that Meſſ. Duhamel, Groſſe, and Hellot, who have ſince made ſeveral experiments for that purpoſe, and have diſcovered, and communicated to the Public, eaſy and certain methods of procuring æther, had no aſſiſtance in their labours, but from their own ſkill and ſagacity; which gives them a juſt title to the honour of the invention. Mr. Beaumé alſo, a very ingenious artiſt in Paris, who hath beſtowed a great deal of pains on this ſubject, lately communicated to the academy a memoir, which, among ſeveral very important obſervations, contains the commodious and expeditious proceſs above inſerted. As there are many experiments in Mr. Hellot's memoir, agreeing perfectly well with what hath been ſaid concerning the decompoſition of ſpirit of wine by the vitriolic acid, we think it will be proper to take notice of them here, and to examine them briefly at leaſt.

The quantity, the colour, and the weight of the oil, which riſes in the diſtillation at the ſame time with the aqueous acid liquor, are various, according to the different proportions of ſpirit of wine, and

and oil of vitriol, that are mixed together. Mr. Hellot obſerved, that by increaſing the quantity of the vitriolic acid, he obtained more of this oil, and leſs of the ardent ſpirit containing the æther. The reaſon is this: the more oil of vitriol you put in the mixture the more ſpirit of wine muſt be totally decompoſed, and conſequently the more of this oil will be obtained; which, as we have ſhewn, is one of the principles reſulting from the decompoſition of ſpirit of wine.

" This oil is alſo lighter or heavier, in proportion to the quantity of oil of vitriol poured on the ſpirit of wine. That which ariſes from mixing ſix, five, four, or even three parts of ſpirit of wine with one part of concentrated oil of vitriol, always floats on the water, and continues white. That which aſcends from two parts of ſpirit of wine, is yellow, and moſt commonly ſinks; and laſtly, that which is produced from equal parts of theſe two liquors, is greeniſh, and conſtantly falls to the bottom."

Mr. Hellot remarks, on this occaſion, that part of the acid, by the intervention of which this oil is ſeparated, unites therewith; and to the greater or ſmaller quantity of the acid thus combined with the oil, he imputes its being more or leſs ponderous: which is the more probable, as the heavieſt oil is always obtained from a mixture in which the acid bears the greateſt proportion; and *vice verſa*. Perhaps the different ſpecific gravity of eſſential oils, is wholly owing to the greater or ſmaller quantity of acid they contain.

Mr. Hoffman hath made ſeveral obſervations on this oil, which evidently prove, that it contains much acid. He ſays, that if it be kept for ſome time in a bottle, it grows red, and loſes its tranſparency; that its agreeable aromatic taſte becomes acid and corroſive; and that if you hold it over the fire in a ſilver ſpoon, it corrodes it, and leaves a black ſpot on it; and that it alſo corrodes mercury, when heated therewith in a matraſs. To this Mr. Pott adds, that it makes a very perceptible effervеſcence with fixed alkalis; and that being rectified by thoſe ſalts, it loſes all the acid properties obſerved by Mr. Hoffman.

Mr. Hellot obtained a ſtill more conſiderable quantity of this oil, by adding three or four ounces of a fat oil to the mixture of ſpirit of wine with the vitriolic acid. Now as the oil we are ſpeaking of hath the properties of eſſential oils, and is ſoluble in ſpirit of wine, Mr. Hellot obſerves, that oil of vitriol, by uniting with fat oils, converts them into eſſential oils: which agrees very well with our opinion concerning the cauſe of the ſolubility of oils in ſpirit of wine; which in the memoir already referred to on other occaſions, we attribute to an acid ſuperficially and ſlightly united with oils.

' The oil which thus riſes, in diſtilling ſpirit of wine mixed with the vitriolic acid, is known by the name of the Sweet Spirit of Vitriol. This name is very improper, becauſe it may ſuggeſt a notion, that this oil derives its origin from the vitriolic acid, as ſome chemiſts have erroneouſly thought; whereas it comes entirely from the ſpirit of wine, as we have ſhewn. If any reaſon can be aſſigned for keeping

ing up the name, it must be because of the considerable quantity of the vitriolic acid that remains in the combination, and is dulcified by its union with the spirit of wine.

This oil is an ingredient in Hoffman's famous Anodyne Mineral Liquor. That liquor is thought to be nothing but this very oil dissolved, and combined with the two liquors that rise first in the distillation, and immediately before the sulphureous acid phlegm. It dissolves very easily and quickly in those spirituous menstruums: so that if you intend to have it by itself, and to prevent its recombining with the liquors that came off before, (which should be prevented, because it hinders the separation of the æther) you must take great care to change the receiver as soon as the acid phlegm with which it rises, begins to appear.

We have seen that, by the methods which Mr. Hellot hath pointed out, this sweet oil of vitriol may be increased, both in weight and quantity. In that ingenious chemist's memoir, we also find some methods of preventing it from rising in the distillation. They consist wholly in the addition of some absorbent bodies, which, he tells us, divert the action of the vitriolic acid, at least in some measure, from the inflammable part of the spirit of wine. One of these methods is as follows:

"Put into spirit of wine as much soft soap as it can dissolve: filter it, and pour on it some of the heaviest and most concentrated oil of vitriol: shake the mixture. The soap will be instantly decompounded, and its oil will float on the surface; because the vitriolic acid robs it of the alkali, which renders it miscible with spirit of wine. Distil it, and you will obtain but a very little of Rabel's water; which moreover will have the disagreeable smell of a most rancid oil. There will afterwards ascend a great quantity of spirit of wine, having the same smell; then an aqueous, acid, and sulphureous liquor; but not a drop of yellow oil. Mean time there forms a bituminous fungus of some consistence, rising above the oil of the soap, which floats on the rest of the liquid."

Most of the vitriolic acid having been absorbed by the alkali of the soap, in this experiment, as Mr. Hellot observes, it is not surprising, that it should not act upon the spirit of wine with so much efficacy as to decompose it, and separate its oil. For the same reason but a little of Rabel's water comes over, and almost all the spirit of wine rises without undergoing any sensible alteration. The disagreeable smell of those liquors comes from the oil of the soap, which, being naturally heavy, remains behind in the retort, where it grows rancid, and is partly burnt.

The last experiment in Mr. Hellot's memoir, of which we shall take notice, is a peculiar process for preparing æther; by means whereof, with the help of an earthy medium, it is easy to distil the vinous acid spirit, containing the æther, without any sensible change of smell from the beginning to the end of the operation; without its being succeeded by an acid sulphureous liquor, oil, black scum, resin, or bitumen; and without the necessity of taking any great care about

the management of the fire, as the liquor may always be kept boiling in the retort, and diſtilled to dryneſs without any danger. This medium is common potter's earth. Mr. Hellot puts ſix ounces thereof, well dried and pulverized, into a large retort, with one pound of ſpirit of wine, and eight ounces of oil of vitriol. Theſe he digeſts together three or four days. The mixture acquires no ſenſible colour. He ſets the retort in a ſand-bath, and continues the diſtillation to dryneſs, with a moderate charcoal-fire. Excepting a few drops that riſe firſt, and which are pure ſpirit of wine, all the reſt of the liquor that diſtils hath conſtantly the ſmell of æther; which is even ſomewhat more penetrating than that of the vinous acid ſpirit obtained without the intervention of this earthy medium.

We have ſhewn, that the production of the æthereal liquor is owing to a ſemi-decompoſition of the ſpirit of wine, effected by the vitriolic acid during the diſtillation; that this acid continuing to act, produces a total decompoſition, or perfect ſeparation of the oil and phlegm of the ſpirit of wine from each other; and that the vitriolic acid, uniting with theſe two principles, forms the ſulphureous phlegm, the fluid oil, and the bituminous matter, all frequently mentioned above. Why then, in this experiment of Mr. Hellot's, do we obtain only a ſpirit of wine, replete with æther, while none of the other productions appear? The reaſon is a very natural one, and very clear. It is this: the potter's clay containing an earth of that kind which we called abſorbent, becauſe it poſſeſſes the property of uniting with acids, that earth joins with the vitriolic acid in the mixture, reduces it to a neutral ſalt, and thereby prevents its continuing to act upon the ſpirit of wine, as is neceſſary to the total decompoſition thereof.

Mr. Hellot ſays on this occaſion, "that part of the vitriolic acid turning its action on this ſoluble earth or bole, which it finds in the potter's clay, ceaſes to act on the inflammable principle of the ſpirit of wine; that, conſequently, as there is not an immediate and continuous combination of theſe two ſubſtances, neither a reſin nor a bitumen can reſult therefrom. This is ſo true, that a great part of the oil of vitriol may be afterwards recovered from the potter's clay as colourleſs as when it was firſt uſed."

Mr. Hellot makes uſe of the following method for procuring the æther from the acid vinous ſpirit obtained by this diſtillation. "You muſt, ſays he, put all this liquor into a glaſs body, made of one piece with its head: pour upon it, through the hole in the upper part of the head, twice or thrice as much well-water, the hardeſt to the taſte, and the moſt impregnated with gypſum, that can be got. Very pure water, he obſerves, produces much leſs æther.

"If the vinous acid ſpirit have ſuch a ſulphureous ſmell, as to occaſion a ſuſpicion, that it contains a little too much of a volatile vitriolic acid, you muſt add to the water two or three drachms of ſalt of pot-aſh, to abſorb that acid; and then diſtil with a lamp-heat.

"While any true æther remains in the mixture, you will ſee it aſcend like a white pillar iſſuing from the midſt of the liquor, and

con-

conſiſting of an infinite number of air bubbles, inexpreſſibly ſmall. Nothing ſeems to condenſe in the cavity of the head, which always remains clear, without any viſible humidity. The gutts which light on the ſides of the receiver, inſtead of forming a net-work thereon, as ſpirit of wine doth when it is a little aqueous, ſpread to the breadth of two inches or more, when they conſiſt of true æther.

" As ſoon as you perceive this track begin to grow conſiderably narrower, the fire muſt be put out: for what riſes afterwards will be mixed with water, and communicate that fault to the æther already collected in the receiver.

" Then pour this æthereal liquor into a long bottle, and add to it an equal quantity of well-water. Shake the bottle; the liquor will become milky, and the true æther will inſtantly ſeparate, float upon the water, and mix no more with it. Separate it then by a ſiphon, and keep it in a glaſs bottle, ſhut cloſe with a glaſs ſtopple."

B

A Treatiſe on the Medicinal Qualities of Bath-Waters, in three Parts, &c. By J. N. Stevens, *M. D. of Bath, and Fellow of the Royal Academy of Sciences.* 8vo. 3 s. 6 d. Hitch, &c.

AN extraordinary and unpermitted dedication of this performance to the Right Hon. Mr. Pitt, (in which the Author aſſures him, 'that it is not *to* the ſecretary of ſtate that 'this deſires to be accepted') is followed by as curious a preface, wherein this Fellow and Doctor repeats the titles of the three heads or diviſions of his work from his title-page; as preachers ſometimes repeat their texts, the deeper to imprint them on the attention and memory of their audience. He tells us, 'that if one gentleman, who has wrote a practical eſſay 'on the uſe of theſe waters, had been a little more given to 'writing, the world might have been ſomewhat the wiſer for 'the books that have been writ on this ſubject.' Which ſeems to charge this unnamed gentleman with not underſtanding, or not making his readers underſtand, the books wrote even by others on this ſubject, for want of being more given to writing himſelf. This propoſition, which ſurpaſſes our penetration a little, demonſtrates however to us, that a man may be ſufficiently *given* to writing, to whom writing, in a liberal ſenſe, is not given at all.

But as uſeful knowlege has undoubtedly an intrinſic value, independent of elegant writing, or expreſſion, we find our Author profeſſes to deal abundantly in it, by informing us, among many other recommendations of his work, 'that he has 'diſcovered the nature and qualities of theſe waters, from ex-

'periments made at the pump-head, and by their effects on the 'animal humours when in motion.' We imagined at firſt, from the latter part of this aſſertion, that this phyſician had either diſcovered ſome living and tranſparent ſubject to receive theſe waters, and thence to exhibit all the diverſities of conſiſtence, motion, and colour, that ſhould reſult to the animal humours from that commixture; or that he had applied the ingenious Mr. Rackſtrow's figure for exhibiting the circulation of the humours between the mother and the fœtus to this purpoſe: until we diſcerned, on a farther peruſal, that our Author only meant by this, what he is pleaſed to call his philoſophical account or explanation of the operation of theſe waters.

The preface goes on to lament the diſcouragement that men of merit meet with in theſe kingdoms; a deplorable caſe, indeed! in which the Doctor will be cordially joined by a few millions of aſſociates. He pathetically complains of the preference which a worthleſs perſon (who he affirms knows no more of his profeſſion, than a cuckow underſtands ſinging by note) ſhall find to the legitimate ſon of Æſculapius, with one of whom at leaſt our Author has contracted an inſeparable connection, though, as it ſeems, upon a ſuperficial intimacy. He adds, 'he 'is under no concern how this work, which has coſt him a 'great deal of trouble,' and us a little 'will be received by 'the generous part of mankind, as he has *done his beſt*,' (no immodeſt confeſſion) and concludes his preface by avowing the merit of his work, and aſſuring his readers, 'that if he was ever 'to be afflicted with any of the diſorders wherein he recom-'mends theſe waters, he would immediately comply with the 'directions he has laid down for uſing theſe waters; and ſhould 'not doubt of getting relief, both to his own advantage and re-'putation, as expeditiouſly as the nature of the diſtemper, and 'the neceſſity of concomitant circumſtances would permit.' To which, in our Author's behalf, we add, no unbenevolent, *Amen*; ſince, as this certainly evidences the Doctor's own conviction of the efficacy of his practice, it only remains, in order to demonſtrate the ſame to the world, for him to give himſelf ſucceſſively each of the diſeaſes * which he enumerates, as ſo great an adept ſurely may, (every ordinary Doctor being able to give a fever, when it is not wanted) and then to cure himſelf by the very practice he recommends, which muſt eſtabliſh it and him againſt all Doctors and Critics whatſoever. A phyſician is often judiciouſly preferred for having been afflicted with the patient's diſeaſe; and to give and remove one at pleaſure, muſt argue the agent not only a maſter, but even a proprietor of it,

* Or *Ails*, as he generally calls them.

and

and realize ſuch diſeaſes, in all ſubjects within his reach, into ſo many chattles and emoluments to himſelf.

The firſt part of this work profeſſes to treat of the nature and qualities, by which Dr. Stevens only means the contents of Bath-waters. Having ſpecified the effects of the infuſion of galls, and ſome of the uſual *criteria*, on the waters from the pump, and two days after they have been drawn; and of ſpirit of vitriol, and ſome other liquids, on the reſiduum after evaporation, he takes an opportunity of ſaying of Dr. Lucas, who ſeems to have lectured on theſe waters at Bath, 'That he ſhall 'always confeſs, that he (Dr. Lucas) has diſcovered more of 'the nature and qualities of theſe waters, than ever were known 'before,'—though our Author immediately adds,—'But this 'gentleman muſt not take it ill, if we correct him where he 'deviates from truth, and prove our aſſertions from reaſon and 'experience.' This correction, we find, he repeatedly adminiſters afterwards to his applauded Dr. Lucas, by ſaying, 'let 'Ephraim follow his idols, we will follow truth,' p. 31. 'I 'believe our Lecturer is miſtaken in this particular, or elſe he 'vainly imagined it,' p. 58, 59. 'We may reaſonably con-'clude, our late Lecturer is miſtaken in this particular, or per-'haps it was an overſight of his,' p. 67. Now if Dr. Stevens finds ſo many occaſions of reprehending *his* beſt inveſtigator of theſe waters before the preſent treatiſe appeared, it is eaſy to pronounce to whom Dr. Lucas's laurels muſt devolve, and who, of courſe, muſt be the unparalleled analyſer of Bath-water:—and yet it ſtill ſeems probable, that even this plain conſequence may diſpoſe different Readers to judge very differently of Dr. Stevens's ſufficience on this topic.—Finally, from his reſearches in this firſt part, he affirms, there is no ſulphur, nitre, nor alkaline ſalt, which ſome former analyſers have ſuppoſed, in theſe waters; but aſſerts them to conſiſt of, 1. A ſimple water heated about twenty-two degrees above the blood of a man in a healthful ſtate. 2. A volatile vitriolic ſteel, whoſe quantity is uncertain. 3. An abſorbent earth, about fourteen grains and an half to a quart. 4. A ſmall quantity of more fixed chalybeat particles, the quantity unknown. And laſtly, of ſea-ſalt, about fifteen grains and an half to a quart. We find, upon looking into the learned and accurate Dr. Rutty's methodical ſynopſis of mineral waters, that after his having digeſted the beſt Writers on Bath-waters, and moſt probably analyſed them himſelf, he makes their contents to be, 'a 'calcarious and marly earth; an ochre and marine ſalt; a little 'calcarious nitre; a gas vitrioli; a little bitumen, and ſome pit-'tance of ſulphur; though this laſt is not capable of being diſ-'tinctly exhibited, as in the waters of Aix-la-Chapelle, but

'only found adhering to the terreſtrial, ochreous, and ſaline 'parts,' p. 598. We have ſpecified the difference of theſe analyſes, that our Readers may preſer which they chuſe, according to their eſtimation of the different analyſers: obſerving, however, that if the experiments have been equally accurate, and all theſe principles have been found at different times, it will follow, that the contents of theſe waters may ſometimes vary in their qualities; as it is evident, from the accounts of different inveſtigators, they ſometimes do in their quantities, and in their proportions to each other. On which occaſion we muſt refer to the candid inference which Dr. Rutty makes, from the reſiduum of Nevil-Holt water's turning ſyrup of violets, in one ſpecimen red, and in another green; and from a few other diverſities occurring in repeated trials. His words are theſe: 'Hence Authors may learn to come to a better temper 'with one another, with regard to ſuch accounts of the reſult 'of the ſame experiments, as may appear to contradict each 'other; which may happen to be the caſe, not through inſin-'cerity, but from the diverſity that there may be in the ſubject 'on which they work.' Meth. Synop. p. 299. Neither is it difficult for any naturaliſt to conceive the contingence of different ſubterraneous cauſes, which may effect ſuch a variety in the temperature and craſis of any mineral waters.

The ſecond part of this performance profeſſes to treat 'of the 'various diſeaſes in which theſe waters may be ſucceſsfully uſed; 'the cauſes of thoſe diſeaſes; and the operation of theſe waters 'on the animal humours and fibres, philoſophically explained.' And here, as our Author not unreaſonably ſuppoſes that the Bath-waters, when cold, may be uſed in diſeaſes, wherein they might prove prejudicial, when juſt drawn from their ſource; as they are, by ſtanding, deprived of their heat and volatile ingredients (which, by the way, are perhaps not their leaſt efficacious principles); and as he ſuppoſes the waters of the hot and croſs baths may be uſed in various diſeaſes, in which that of the King's bath would be prejudicial,—therefore he propoſes, 1. To point out the diſeaſes in which the King's bath-water may be uſed internally, when juſt drawn from its ſource. 2. Thoſe in which it will be neceſſary to add bathing in it. 3. The diſeaſes that may be relieved by the internal uſe of the croſs and hot bath-waters. 4. Thoſe in which it will be neceſſary to add bathing to them. And, 5. The diſeaſes in which they may be uſed when cold. —Such precautions ſeem neceſſary, and are methodical enough.

The Doctor proceeds to give a detail of near thirty diſeaſes, to which theſe waters are applicable; his very general method of introducing each being.—'The next diſ-'caſe I ſhall point out----or deſcribe----treat of----or----take no-

tice

'tice of.' The reiteration of theſe ſet introductions of diſtempers, naturally reminded us of the formal and vociferous addreſs of a raree-ſhew, or puppet-ſhew man, to his auditors, on his bringing on any new figure or ſcene in his repreſentation. This perhaps was a very coarſe ſubſtitute to the antient chorus, and is comprized in ſuch a ſhort form of ſpeech, as a parrot, of leſs capacity than the famous one commemorated by Mr. Locke, might eaſily be taught.—The diſeaſes, having thus preſented their uſual titles to the Reader, are immediately attended by their definitions, as our regulating author terms them; which, inſtead of containing any thing eſſential or peculiar to each diſeaſe, conſiſts, very generally, in mentioning only its locality or limitation. Thus the definition of a loſs of appetite, which ſeems to manifeſt itſelf, is 'a diſeaſe very well known to the perſons that come 'from the very hot climates.' A weakneſs of digeſtion is defined —'to be very well known to the inhabitants of Great Britain 'and Ireland.'—The bilious cholic, 'a diſeaſe very well known 'to all the inhabitants of Europe.' What is the jaundice? Definition—'A diſeaſe very well known to all people on this part 'of the globe.' Irregularities and obſtructions of the *menſes*, and the hyſteric paſſion, are defined,—'to be very well known 'to moſt of the female ſex;' and ſterility, 'a diſeaſe very com-'mon to the females of this and the neighbouring kingdoms, par-'ticularly to thoſe of figure and quality.' Now as Dr. Stevens was defining here by limitation and particularity, he ought not to have omitted the peculiar frequency of this ſame diſeaſe to the moſt communicative part of the ſex, who think it no diſeaſe, but an advantage. And to have done with ſuch definitions, as he admits are known to moſt others as well as to himſelf, the leproſy is defined to be 'a diſeaſe well known in all places of the habita-'ble world that we have yet heard of.' We do not chuſe to indulge any ſarcaſtical reflection on this head, as it may be thought knowlege and candour in ſome to know, and to acknowlege in print, how much people in general are *not ignorant of*.

To the definition of diſeaſes ſucceed their cauſe or cauſes, often the more immediate ones; and theſe generally ſuch as have been ſuppoſed by many former medical authors, though ſome of them may have been controverted by others. But as this part may be conſidered, upon the whole, as collected from common medical reading, without any improvement, we ſhall ſay nothing further of it.

To the cauſes of diſeaſes, ſucceeds the author's treatment of them; and this is frequently blended with his theory, which will not always appear ſatisfactory to his medical Readers. Indeed, to be juſt to him, he modeſtly confeſſes, in one diſtemper (the hyſteric paſſion) he does not conceive it ſufficiently himſelf.

For, having aſſumed, that he had pointed out the cauſe of ſeveral of the moſt oppreſſive ſymptoms of this diſeaſe, he adds, 'We muſt now return to our ſubject propoſed, i. e. to explain 'the reaſons how and why the Machinulæ of the nerves are put 'upon theſe convulſive motions in all caſes where they ſuffer 'any obſtructions, relaxations, or are let down beneath their 'natural ſtandard: But now I am almoſt at my *ne plus ultra*, 'this opens to my view ſuch a perplexing ſcene, that I can ſcarce 'tell where to begin, or what *foundation* to build my ſtructure 'upon: [take care of a * *baſeleſs* one, dear Doctor] However, 'I will do my beſt to explain the thing propoſed, &c.' p. 106, 107: and indeed it would puzzle the wiſeſt of us to do more. Having ſoon after obſerved, 'that the brain is the index of 'the nerves, the ſame as the heart is of the arteries'—and having preſumed upon a great analogy between hyſteric paroxyſms and intermitting fevers, he obſerves of the laſt, 'that the *vicid* blood 'ſtagnating in any of the capillary veſſels of the body, or indeed 'in the larger veſſels, will increaſe the quantity of this fluid 'in thoſe that remain unobſtructed; upon which the heart will 'receive a greater quantity of this fluid than the arteries would 'charge upon it, under when the veſſels are all pervious, and 'the body in health.' 109, 110. Our Author continues to *do his beſt* with the hyſteric paſſion, by informing us, if it be information, that 'In this convulſive ſtruggle of the animal organs, 'the machinulæ of every fibre of the body are always drawn 'over each other, and conſequently greatly beyond their ſpheres 'of contact; which, upon their receſſion, fall not directly in 'their proper ſpaces, but are drawn down beyond their ſpheres 'of contact, in proportion to their elevation, according to the 'nature of all elaſtic bodies.' And further, 'That in theſe 'violent convulſive motions, which attend this dreadful diſeaſe, 'the machinulæ let go theſe contacts in which they ſtand during the convulſions in the ſtill fits, and are violently affected 'with divers retrogade motions, &c.' 111, 112, 113. Now to all this, and to a great deal very like it, (which this Author perhaps ſuppoſes deduced from the genuine laws of nature, or matter and motion, expreſſions of which he is deeply enamoured) though it is poſſible he may have affixed ſome conceptions and meaning of his own, we fear he will impart very little theoretical illumination or practical inference to his moſt intelligent readers; but appear to ſuch rather to *blunder about a meaning*, than to have attained any preciſe or uſeful one. The misfortune lies in Dr. Stevens's attempting to account for all the appearances of a ſurpriſing nervous affection, to the inveſtigation of which he was conſciouſly unequal. The ingenious and learn-

* Vide Review for *Auguſt*, p. 148.

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ed Dr. Willis was only entertainingly wild in his fanciful accounts of ſuch: the ingenuous Sydenham more judiciouſly acknowleged his ignorance of them.

It remains, in order to proceed ſomewhat analytically with this analyſer, to mention his practice in thoſe diſeaſes for which he recommends Bath-waters: and as this conſtitutes the moſt material part of his book, it is his felicity, that it ſeems by no means the moſt exceptionable. There is ſome communicativeneſs in his informing us, as clearly as he can, of all he knows; and ſome humility in exhibiting the limitation of it. His purging evacuants, in all the diſeaſes he enumerates, are but two or three at the moſt; his other preſcriptions conſiſt of ſuch ingredients as are generally deemed efficacious; and if the whole are few, though very often tranſcribed at length to extend this practical part, we are to conſider them but as preparatives or auxiliaries to his great ſtaple, Bath-water, which muſt be ſuppoſed as principally effecting the cure. But while we regard with candour, and even with ſome tenderneſs, this part of the Doctor's performance, on which his ſubſiſtence may conſiderably depend, our averſion to cavil ſhould not prevent us from noting a crudity, that may, ſome time or other, be of bad conſequence to a patient, or to himſelf; which is, his concluding, that it is impoſſible for any medicine to act efficaciouſly upon the human calculus, until it firſt deſtroys the texture of the blood and juices, and then diſſolves or ulcerates the kidnies; becauſe, forſooth, the ſtone is harder than any of theſe. This falſe concluſion muſt reſult from no ſmall ignorance in chemiſtry, and from never conſidering the relation of different menſtruums to different ſubſtances. Crude mercury and even ſallad oil will diſſolve lead, but never corrode the bladder containing them. His cenſure of his Nameſake's *lithonthriptic* on this occaſion, (eſpecially ſince the improvements of it by the late Doctors, Hartley, Jurin, and others) might have been omitted by him with great prudence and decency. That it may have been ſometimes abuſed or miſapplied is not improbable; but this is no juſt impeachment of it. Indeed this gentleman is too apt to indulge himſelf in being *amazed* at the miſconduct, as he judges it, of his regular brethren at Bath; and he ſhould, on that account, be particularly cautious of publiſhing any thing, that may intitle them to be amazed in their turn.

The third and laſt part of this book profeſſes to 'teach the 'method of preparing the body for the reception of theſe waters, 'and the method of uſing them internally and externally.' And as we may ſuppoſe this to be the ſame, or nearly the ſame, practice

tice with that of moſt phyſicians at Bath, we think it unneceſſary to make any citation from it.

Thus have we finiſhed with the matter, or medical part, of Dr. Stevens's treatiſe on Bath-waters, in which we obſerve, upon the whole, ſeveral wiſhful aimings at knowlege, and conſiderable induſtry ſtruggling with, if not againſt, nature: and there being ſome appearance of a liberal ambition in the contention, though it is up-hill, we wiſh the Doctor heartily ſucceſs, as the health of many ſhould concur to the eſtabliſhment of one. But as this gentleman ſeems, by his ſecond Eſſay, (ſo immediately after his treatiſe on the diſeaſes of the head and neck) to have determined on the profeſſion of an author, in one branch at leaſt; and ſince his manner, as ſuch, comes as fully within our cognizance as his matter, he will allow us to admoniſh him a little in regard to theſe prerequiſites which are expedient at leaſt, if not wholly indiſpenſable, to that inſtruction of others, to which he has manifeſted a great diſpoſition at leaſt. And this we attempt the rather, as he calls the preſent treatiſe his early labours; and as we muſt aſſent, in this reſpect, to the judgment of a modern writer, where he ſays; 'Though it is 'not really neceſſary for a phyſician to have all the flowers of an 'orator, nor the critical correctneſs of a philologiſt; yet, to ap'pear with the leaſt ſuitable dignity, he ſhould be qualified with 'ſufficient reaſon and erudition to write (if he muſt needs write) 'with perſpicuity at leaſt; and ſhould have ſuch an intimacy 'with his own language, eſpecially where he affects to meddle 'with Latin, as to make him grammatical and above contempt.' We have therefore the pleaſure of obſerving in the firſt place, that, as one prerequiſite to writing above contempt, our author's orthography in this work is, in ſome places, an amendment of that in his former; though he ſtill conſtantly inſiſts on *vicid* and *vicidity* in moſt pages of this book, which, to ſay no more on this head, is a moſt *vicious* ſpelling, or Kakography. We hope too, as a proof of his future progreſs in the rudiments of literature, that in his next public exerciſe, (for which he ſeems to reſerve the fruitful and diverting ſubject of ſterility, ſee p. 98.) he will ſhew himſelf a maſter of the firſt concord, or agreement of the nominative caſe and the verb in number and perſon, which he has failed to do in ſome of his preſent pages: in expectation of which amendment, we ſuppreſs ſeveral hundred inſtances of this great fault, or diſcord. And we have the greater reaſon to hope he will not forget this rule, as our adjectives having no different terminations for number or gender; and moſt of our ſubſtantives, except ſuch as ſerve to diſtinguiſh the ſexes, having either no gender, or being of the neuter, make it too difficult for him to offend, in Engliſh, againſt the concord

of

of the adjective and ſubſtantive; whence indeed he has luckily avoided it. He is not altogether ſo happy in a proper application of relatives to their antecedents, *which* generally referring to brutes and inanimate things, *who* to perſons; but we find 'perſons *which* bathe,' p. 74. 'hyſterical women *which* * labour,' p. 114. There occur beſides ſeveral other faults in the regimen of our language: we have hinted at one in the dedication: and we are told, p. 97. 'We ſhould not lay all the blame *for* this (i. e. ſterility) *to* the females.' We read, p. 74. of 'noxious 'humours hanging thereon,' (i. e. on the ſtomach) 'and we 'ſhould apprehend they would be apt to fall *thereoff*.'—of '*groſs* 'particles of *diſſolved* fluids thrown *thereon*,' (i. e. on the veſſels) p. 75. which can only ſtrictly correſpond to one veſſel, as *thereon* can point but to a ſingle object. Many other expreſſions occur too, that are quite unuſual in our language, depreſſing it below the moſt ruſtic idiom; and a phyſician in print ought to reflect, that the vehicle ſhould be as palatable as is conſiſtent with the efficacy of the doſe; and that a propriety of expreſſion adapted to the ſubject will reſemble thoſe vehicles, which are grateful auxiliaries to the remedy. Very ſeriouſly, people of the beſt reflection will find it difficult to conceive, that any perſon who, in a learned profeſſion, manifeſts an ignorance of his mother-tongue, in which he daily converſes, ſhould attain an eſſential knowlege of diſeaſes, and a certain method of curing or mitigating them, in their utmoſt complexity and extent. Theſe conſiderations, we hope, will induce this Author, (who ſeems to have nauſeated our friendly preſcription againſt publiſhing) to avail himſelf of theſe few ſtrictures, and to avoid all ſuch direct treaſon againſt the dignity of our language in his next Eſſay; ſince the utmoſt compliment we can honeſtly make him on the writing of this, is—*Quàm benè non ſcribis!* But ſhould he fail to amend by this preſcription, we can only adviſe him to apply himſelf to the diſcovery of ſome mineral water, that may prove as prevalent againſt a particular cacoethes, as he ſuppoſes Bath-waters in a cachexy: when, after having perfectly cured himſelf, as already hinted, we can conſcientiouſly recommend him a multitude of patients in the ſame way, to the preſervation of their own ſmall credit, to our particular peace, and to the public repoſe and emolument. And this we ſhall alſo gratefully do, in acknowlegement of his kindly referring us to Pope's eſſay on criticiſm, (which we have carefully conſulted) to qualify us the better for this ſurvey of his treatiſe on Bath-waters.

* 'Our Father *which* art, &c.' may poſſibly be referred to, in defence of this ſoleciſm; but we are conſidering what the preſent idiom of our language *is*, not what it *has been*.

The poſthumous Works of Dr. Thomas Parnell, *late archdeacon of Clogher; containing Poems moral and divine, and on various other ſubjects.* 8vo, 5s. Johnſton.

THESE works are introduced by a brief but ill-wrote preface, in which the Editor produces a receipt from Dean Swift to Benjamin Everard, Eſq; for four ſtitch'd volumes in MS. of the late Dr. Parnell's writings, to prove that theſe which he now publiſhes are the genuine productions of that ingenious Writer. However this may operate with the haſty Reader, thoſe who are curious and critical will ſoon diſcern, that the preſent collection contains a great number of verſes inferior in elegance, perſpicuity, and correctneſs to thoſe publiſhed by Dr. Parnell in his life-time. Nevertheleſs, as the faculties of ſome men differ conſiderably from themſelves, at different periods, and in different ſituations of life *, there are ſufficient remains as we ſay, of antiquated beauties, in this collection, to make it not very improbable, that Dr. Parnell might be the author, though it certainly contains many ſuch blemiſhes, (and even very groſs faults) as do not occur in his former writings. His advancing years, and his probable retirement from court, on the eſtabliſhment of the preſent illuſtrious family, might naturally concur to diſpoſe his muſe to the choice of ſcriptural and religious ſubjects, on which this volume is chiefly employed, making her prefer Wiſdom to Wit, Grace to the Graces to whom he formerly ſacrificed, and Piety to Brilliance. There flows, notwithſtanding, through the preſent collection a general facility and ſmoothneſs of verſification; though not without ſome reptile and even proſaic lines. Neither can we complain of the author's want of imagination, but rather of his indulging and ſpinning it out into ſuch ſubtle and evaneſcent films, as render him oftener obſcure, and conſequently unpleaſing, than readers of a tolerable conception could wiſh. His expreſſion, though eaſy upon the whole, and not ſeldom apt and beautiful, is nevertheleſs unequal; and ſometimes, in our apprehenſion, too humble for his ſubjects: though it is poſſible, that, to a particular frame of mind, a plainneſs, and even poverty of expreſſion, may aſſume the appearance of real ſublimity. However, inſtead of pretending to obtrude our judgment on our readers, we ſhall cite a few paſſages, and ſubmit a few reflexions on them, whence they may deduce their own.

In the poem called MOSES, after God has ſwore to that legiſlator, that ſuch and ſuch of the murmuring Iſraelites ſhould

* Boileau diſtinguiſhed Corneille, by his works, into the young, middle-aged, and the old; and preferred him in his middle-age.

never

never arrive at the promiſed land, the poet ſays, in his own perſon.

I'll think him [*Moſes*] now retir'd to public care,
While night in pitchy plumes ſlides ſoft in air,
I'll think him giving what the guilty ſleep,
To thoughts where ſorrow glides and numbers weep.
Sad thoughts of woes that reign where ſuch prevail,
And man's ſhort life, though not ſo ſhort as frail.
Within this circle for his inward eyes,
He bids the fading low creation riſe,
And ſtrait the train of mimick ſenſes brings
The duſky ſhapes of tranſitory things,
Thro' penſive ſhades the viſions ſeem to range,
They ſeem to flouriſh, and they ſeem to change;
A moon decreaſing runs the ſilent ſky,
And ſickly birds on moulting feathers fly,
Men walking count their days of bleſſing o'er,
The bleſſings vaniſh, and the tale's no more;
Still hours of nightly watches ſteal away,
Big waters roll, green blades of graſs decay;
Then all the penſive ſhades, by juſt degrees,
Grow faint in proſpect, and go off with theſe:
But while the affecting notions paſs along,
He chuſes ſuch as beſt adorn his ſong,———

Now, tho' *retir'd* to *publick care* is a very unuſual expreſſion, while *retir'd* from *it* is common and unexceptionable, let us ſuppoſe it for once pardonable, as we may ſay *retired to his ſtudies*, &c. yet what reader will comprehend at once (which indeed we did not) the meaning of the third and fourth lines of this paſſage, and what that *what* is, which *the guilty ſleep*, and Moſes *gives to thoughts where ſorrow glides?* &c. but when they have diſcovered that *what* to be *the hours*, which the guilty ſleep, who have cauſe, and have been imagined, to ſleep leſs than the guiltleſs, what is to be made of *this circle for his inward eyes*, l. 7. except it be the *ſad thoughts* and the *ſhort life of man* mentioned in the preceding lines? And when this is ſuppoſed, the readers, who can diſcover as much reaſon, or even intelligible imagery, as rhyme and metre in the whole paſſage, will have a ſuperior penetration to ours. We may conceive indeed in general, that our Author meant to ſignify the melancholy ruminations of Moſes, on the unhappy ſtate of his murmuring countrymen; and to delineate that humble frame of his mind, which diſpoſed him to contemplate only the weakneſs and miſery of human nature, preparatory to his deprecating the wrath of God on a diſobedient people, in his enſuing ſupplication. But by *the train of mimick ſenſes bringing the duſky ſhapes of tranſitory things*; by *the decreaſing moon*, *moulting birds*, &c; &c. we are rather induced to ſuppoſe

poſe Moſes dreaming than meditating: and though our Author's intention here might poſſibly be, to afford his readers ſome conception of the viſions of the prophets, and ſuch holy men as were occaſionally favoured with extraordinary revelations; yet even upon this ſuppoſition, or rather conjecture, his manner and expreſſion are too remote and obſcure: we read ænigmas inſtead of deſcription or ſentiment; and delving for treaſure, we diſcover but uncertain phantoms.

The ſongs of MOSES and DEBORAH are verſify'd in the ſecond and third poems of this work, which have their names prefixed; and here the Engliſh may of courſe be preſumed to riſe with the original: though it may be doubted whether Dr. Lowth, or any adept in Hebrew poetry, will find the verſion an improvement of the text.

The following verſes (though not compleatly filed) from HANNAH, the fourth poem, are much more intelligible than thoſe already cited. Piety and Reaſon walk hand in hand thro' them; and the illuſtrating image at the concluſion, though taken from a puerile amuſement, is pictureſque, apt, and moral.

Neglecting man, forgetful of thy ways,
Nor owns thy care, nor thinks of giving praiſe;
But from himſelf his happineſs derives,
And thanks his wiſdom, when by thine he thrives;
His limbs at eaſe in ſoft repoſe he ſpreads,
Bewitch'd with vain delights on flow'ry beds,
And while his ſenſe the fragrant breezes kiſs,
He meditates a waking dream of bliſs,
He thinks of kingdoms, and their crowns are near,
He thinks of glories, and their rays appear;
He thinks of BEAUTIES, and a lovely face
Serenely ſmiles in ev'ry taking grace;
He thinks of RICHES, and their heaps ariſe,
Diſplay their glittering forms and fix his eyes;
Thus drawn with pleaſures in a charming view,
Riſing he reaches and would fain purſue.
But ſtill the fleeting ſhadows mock his care,
And ſtill his fingers graſp at yielding air:
Whate'er our tempers, as their comforts, want,
It is not man's to take, but God's to grant.
If then, perſiſting in the vain deſign,
We look for bliſs without an help divine,
We ſtill may ſearch, and ſearch without relief,
Nor only want a bliſs, but find a grief.
That ſuch conviction may to ſight appear,
Sit down, ye ſons of men, ſpectators here,
Behold a ſcene upon your folly wrought,
And let this lively ſcene inſtruct the thought.

Boys

Boy, blow the pipe until the bubble riſe,
Then caſt it off to float upon the ſkies,
Still ſwell its ſides with breath.——O beauteous frame!
It grows, it ſhines, be now the World thy name,
Methinks creation forms itſelf within,
The men, the towns, the birds, the trees are ſeen,
The ſkies above preſent an azure ſhow,
And lovely verdure paints an earth below.
I'll wind myſelf in this delightful ſphere,
And live a thouſand years of pleaſure there,
Roll'd up in bliſſes, which around me cloſe,
And now regal'd with theſe, and now with thoſe.
Falſe hope, but falſer words of joy, farewell,
You've rent the lodging where I meant to dwell,
My bubble's burſt, my proſpects diſappear,
And leave behind a moral and a tear.

The poem entitled DAVID, affords the Engliſh bard many opportunities of varying his ſtyle, according to the different ſubject, and the different circumſtances of the divine and royal Poet, when he wrote his different pſalms. Herein are ſhort verſions of the 23d, and of the 104th pſalm, with cloſer contractions of many others. A great number, and even many ſeries of good verſes are included in this poem; and if Dr. Parnell had happily ſhifted his metre and rhyme in this long piece, as we may ſuppoſe David has done ſometimes in the book of pſalms, the variety muſt have been appoſite, as well as agreeable, by relieving us from the continual monotony of the Engliſh heroic, or long meaſure.

The following repreſentation of the hour of death, is not only affectingly moral and pictureſque, but more poetically finiſhed than many other paſſages in this performance.

There is an hour, ah! who that hour attends?
When man, the gilded vanity, deſcends,
When foreign force, or waſte of inward heat,
Conſtrain the ſoul to leave its antient ſeat;
When baniſh'd beauty from her empire flies,
And with a languiſh leaves the ſparkling eyes;
When ſoft'ning muſic, and perſuaſion fail,
And all the charms that in the tongue prevail;
When ſpirits ſtop their courſe, when nerves unbrace,
And outward action and perception ceaſe:
'Tis then the poor deform'd remains ſhall be,
That naked ſkeleton, we *ſeem'd* to ſee.

That is, in a preceding viſion or contemplation. And here we ſhall only obſerve, that *ſpirits* and *nerves*, without the definite particle, *the*, prefixed, appear to coincide leſs with the ſtyle of ſerious or ſublime poetry, and grave numbers, than with lighter ſubjects.

ſubjects, and Hudibraſtic verſe. Blemiſhes of this ſort are too frequently met with in theſe poems; they appear to us a conſiderable impropriety, and are very oppoſite to the terſeneſs and purity of the Author's former writings.

The foregoing extracts may ſuffice for a ſpecimen of theſe religious poems. With regard to the Doctor's political muſe, as he was an intimate of Pope's, and Swift's, and perhaps preferred by the miniſtry in the decline of Queen Anne's reign, we muſt not be ſurprized to find, that neither Marlborough nor Eugene are mentioned in his poem on the peace of Utrecht, in which Bolingbroke and his aſſociates are abundantly perfumed and white-waſhed. But Time, who leads in Truth to the conviction of the falſe Hiſtorian, is ſufficient alſo to manifeſt the infamous proſtitution of poetical talents. In compaſſion, however, to human frailty, we ſhall expoſe none of thoſe lines, which a judicious and friendly editor might have conſiſtently ſuppreſſed: and not to ſuffer our indignation to blind us to Dr Parnell's poetical merit, we muſt recommend his poem called Elyſium, as exquiſitely pretty, and quite worthy of him. The plan ſuppoſes all the fair claſſical victims of love to ſeize on Cupid in Elyſium, and to be ready to inflict on him the different puniſhments which had attended their own criminal or ill-fated paſſions. Even Venus joins them, reproaching him with her amours with Mars and with mortals; but while ſhe is ſcourging him with her roſy chaplet, all the pitying beauties relent, and tranſfer their crimes from him to fate.——The thought and execution, the diction and numbers, are happy, ſoft, and elegant: but as this piece is too long for our inſertion, we ſhall conclude this article (after obſerving, that the work is moſt incorrectly printed and pointed) with a pretty ode on Mrs. Ar. F—— leaving London. This was probably Mrs. Arabella Fermor, an acquaintance of Mr. Pope's, and the Heroine of the celebrated *Rape of the Lock.*

From town fair Arabella flies,
The beaux unpowder'd grieve,
The rivers play before her eyes,
The breezes ſoftly breathing riſe
The ſpring begins to live.

Her lovers ſwore they muſt expire
Yet quickly find their eaſe,
For as ſhe goes, their flames retire,
Love thrives before a nearer fire
Eſteem by diſtant rays.

Yet ſoon the fair one will return
When ſummer quits the plain.
Ye rivers pour the weeping urn,
Ye breezes ſadly ſighing mourn,
Ye lovers burn again.

'Tis conſtancy enough in love
That nature's fairly ſhewn.
To ſearch for more will fruitleſs prove,
Romances and the turtle dove
The virtue boaſt alone.

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*The Life of Eraſmus**. 4to. 15s. in boards. Whiſton *and* White.

THE utility and entertainment of biographical writing, is ſo univerſally felt and acknowleged, that perhaps no other literary productions whatever meet with more general encouragement and ſucceſs. Biography ſpeaks at once to men's boſoms, and ſeems to be the ſhorteſt and moſt effectual way of conveying amuſement with inſtruction. Whatever is *perſonal*, more immediately ſtrikes the bulk of mankind; and the examples of eminent characters have a ſtronger influence over their minds than all the precepts of the Learned and Wiſe. Men may endeavour to impoſe a *doctrine* upon others, which they do not believe themſelves; but their *lives* ſpeak a language, which is not ſo likely to deceive us.

The power of imitation is more predominant, than is generally ſuppoſed. Even thoſe who pay no regard to what others *ſay*, are, in ſome meaſure, governed by what others *do*. Thus we are all eager to pry into each other's actions: we know that the *ſentiments* of mankind have frequently no place but in the *head*; whereas, in viewing their *lives*, we ſeem to grow intimate with them, and to look into their *hearts*.

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* In the table of CONTENTS, we find the following enumeration:

Book I. The Life of ERASMUS.

Book II. Remarks upon the Works of ERASMUS.

Book III. Appendix, containing Extracts from ERASMUS, and other Writers.

All theſe contents, however, are not to be found in this volume, which, in truth, contains no more than the Life of ERASMUS above mentioned, as the contents of Book I.

As the buſineſs of biographical writing, however, conſiſts principally in the art of *compiling*, the ſeeming facility of the employment, has induced many laborious drones to commence biographers, who have neither been bleſt with genius, taſte, or learning. They have collected materials without diſcernment, put them together without order, and commented upon them without judgment.

Theſe induſtrious drudges, equal to any fatigue themſelves, ſeem to imagine that their readers can never be tired. Their writings are like old women's ſtories, in which we do not loſe a ſingle *How d'ye da?* They, no doubt, think it the office of a faithful hiſtorian, not to omit the moſt trivial anecdote; and they often inſult our patience with tedious relations, as unintereſting as if they were to acquaint us—That on ſuch an hour, of ſuch a day, in ſuch a year, the Hero of their endleſs tale ſat down, to pair his nails.

To ſuch heavy compilers, whoſe unwearied pains conſtitute all their merit, we would recommend an admirable reflection of *Monteſquieu's*. '*Il ne s'agit pas de faire lire*,' ſays he, '*mais de faire penſer*.' It ought not to be a Writer's concern to make us *read*, but to make us *reflect*.

But when we ſpeak of the Author of the work now before us, *Illum primum ex illorum excerpemus numero*. His abilities are certainly equal to the taſk he has undertaken; and the work, when complete, will, no doubt, be a valuable preſent to the Learned.

Several writers have been employed in collecting the particulars of the life of Eraſmus, ſuch as Rhenanus, Merula, Schriverius, Mercerus, &c. with others of later date, as Le Clerc, Bayle, Knight, &c. Eraſmus himſelf likewiſe, has obliged us with an account, probably the moſt authentick, in a letter to his dear friend *Conradus Goclenius:* but Le Clerc's is generally moſt eſteemed, and indeed contains the ſubſtance of the reſt. To this Writer, our Author acknowleges his obligations, with admirable candour and frankneſs.

'Le Clerc,' ſays he, 'whilſt he was concerned in publiſhing 'an edition of the Works of Eraſmus at Leyden, drew up his 'life, in French, collected principally from his letters, and in'ſerted it in the *Bibliotheque Choiſie*, and had the pleaſure to find 'that it was favourably received by the public. It is ſo per'formed, in the main, that I could not hope to do it in a bet'ter manner, and was not inclined to do it in another manner.'

Our Author confeſſes, that Le Clerc's account is the groundwork on which he has built; but he takes notice that he has made continual

continual additions, not only with relation to the hiſtory of thoſe days, but to the life of Eraſmus.

In the preface he likewiſe makes an apology to his Engliſh Readers, for the large quantity of Latin diſtributed up and down in the notes. 'As I have endeavoured,' ſays he, 'in the greater 'part of this book, to give my Engliſh Readers inſtruction and 'entertainment, they muſt alſo give me leave to have more 'extenſive views, and to write for the Learned, and for ſtu-'dents; who, if they carefully peruſe theſe citations, will have 'ſome obligation to me, and find their time and pains well em-'ployed.

The notes indeed contain abundance of curious matter for the entertainment of the Literati; who are greatly obliged to our Author for the pains he has taken in the collection: we muſt obſerve likewiſe, that the many corrections and emendations which he has made in the learned paſſages he has quoted, are inſtances of the ſtricteſt attention, and proofs of his critical knowlege of the Latin tongue.

But as the Author hath, in his notes, given ample teſtimony of his learning, he has likewiſe made his good ſenſe and judgment conſpicuous in the text, by the ſenſible and judicious reflections interſperſed throughout the body of the work; though, on this occaſion, we cannot help thinking, that he has been too ſparing of his comment, for want of which the narrative is, in many places, dry and tedious.

It is time however to make the Reader acquainted with our Author's account of Eraſmus, by ſome ſpecimens from the work itſelf.

'Eraſmus,' ſays he, 'was born at Roterdam, October 28, '1467. He took his denomination from this city, and always 'called himſelf *Roterodamus*; and ſhe made ſuitable returns of 'gratitude to a name by which ſhe was ſo much ennobled, and 'perpetuated her acknowledgments by inſcriptions, and medals, 'and a ſtatue placed near the principal church.

'His father, who was called Gerard, of the town of Tergou, 'made love to Margaret daughter of Peter, a phyſician of Se-'venbergen; by whom, after ſolemn promiſes to marry her, he 'had Eraſmus.

'Gerard was a man of gayety and wit; and his ſon took after 'him, and had the ſame lively diſpoſition.

'The relations of Gerard intended to make him an eccleſi-'aſtic, hoping to ſhare his patrimony among themſelves. By

'much ill uſage they forced him to leave his country. So he 'went to Rome, where he employed himſelf in tranſcribing 'ancient authors *. His friends, hearing where he was, and 'intending to fruſtrate his deſign of returning to Margaret, ſent 'him word that ſhe was dead. His grief upon this occaſion 'gave him a religious caſt of mind, and made him take orders. 'Upon his return to Holland, he found that he had been im-'poſed upon. He then lived ſeparate from his Margaret, and 'ſhe never would marry any other perſon. He took care of his 'child, and ſent him to ſchool, when he was four years of 'age.

'Soon after, the boy, having a pretty voice, was choſen 'choriſter in the cathedral church of Utrecht.

'A. D. MCCCCLXXVI. Ætat. IX.

'At nine years of age, he went to a ſchool at Daventer, 'where Alexander Hegius was his maſter, and Adrianus Flo-'rentius, afterwards Pope Adrian VI. was his ſchool-fellow, 'and continued to be his friend.

'Zinthius, viſiting that ſchool, and taking notice of the abi-'lities of young Eraſmus, is ſaid to have foretold the progreſs 'which he afterwards made in literature. It is reported of him, 'that he had then a great memory, and could repeat all Terence 'and Horace by heart.

'The affectionate mother of Eraſmus followed him to Da-'venter, to have an eye over her child; but died there of the 'plague, when her ſon was about thirteen. His father Gerard, 'much affected with the loſs, followed her ſoon after; and they 'both died aged a little more than forty years.

"The mother of Eraſmus might have ſaid, with Dido in "Virgil,

"*Huic uni forſan potui ſuccumbere culpæ.*

* In the Life of Eraſmus, written by himſelf, and prefixed to the Dublin edition of this Colloquies, this paſſage is explained by the addition of ſome circumſtances which we think our Author ſhould not have omitted. Eraſmus there tells us, that his father employed himſelf at Rome in tranſcribing antient authors to get his living: For, ſays he, he wrote an excellent hand, and the art of printing was not then in uſe.

He acquaints us further, that Rome, at that time, abounded with learned men: that his father was well ſkilled in Latin and Greek, and had made no ſmall proficiency in juriſprudence.

"This

"This fault of hers, very different from that of a common "proſtitute, produced ſo excellent a perſon, that if ſhe had "lived long enough to ſee the abilities and the merit of her ſon, "ſhe would have had more reaſon to have boaſted of her fail- "ings, than the mother of Peter Lombard, of Gratian, and of "Comeſtor, is ſaid to have done; for twenty ſuch authors put "together are not worth one half of Eraſmus." †

'A. D. MCCCCLXXX. Ætat. XIII.

'Gerard had left his ſon in the hands of three guardians, who, 'proved baſe and diſhoneſt men, and agreed together to devote 'the poor boy to a *religious* life, that they might the more eaſi- 'ly plunder his ſmall patrimony. They drove him into a con- 'vent of Friers, at Bolduc in Brabant.

'There he paſſed, or rather, as he ſays, loſt three years of 'his life, having a perfect averſion from the monaſtic ſtate, 'which ſtuck by him all his days. But, young as he was, he 'had the reſolution not to part with his liberty, not to admit 'himſelf as a Regular, and ſubmit to obſerve all their ſtupid and 'ridiculous ceremonies. He could diſcern even then, that reli- 'gion was the thing leaſt regarded in religious houſes.

'Then they tried him at another convent *, Sion, near 'Delft; and when that attempt would not do, they ſent him to 'a

† BAYLE, *Eraſme.* Not. B.

* In Eraſmus's own account of his life, he has related ſome particulars, regarding his reluctance to commencing a Regular, of which we wonder our Author has taken no notice.

Eraſmus tells us, that, while he was at the convent at Brabant, where the plague raged, he was ſeized with an ague and fever, which afflicted him above a year. In this languiſhing ſtate of health, he was continually ſollicited and importuned to become a Regular; but tho', as he obſerves, he had no averſion to religion, he had an averſion to a monaſtery; and therefore took time to conſider of it. In the mean while, he tells us, they removed him to the convent at Sion, and when the day came for him to declare his reſolution, he anſwered.— '*Se nondum, neque quid eſſet mundus ſcire, neque quid eſſet monaſterium, 'neque quid eſſet ipſe: proinde videri conſultius, ut adhuc annos aliquot in 'ſcholis ageret, donec ſibi notior eſſet.*' That is, 'That, as yet, he 'neither knew what the world was, or what a monaſtery was, or 'what himſelf was. Therefore he thought it adviſeable to ſpend a 'few years more in the ſchools, till he became better acquainted with 'himſelf.' This anſwer, which was certainly very acute for a boy, irritated his guardian to that degree, that he called him a knave, and renounced his guardianſhip over him, bidding him ſhift for himſelf: to which Eraſmus reſolutely replied, 'That he accepted of his renun- 'ciation, and that he was not of age to ſtand in need of a tutor.'

'a third, where at laſt he was conquered, and went through his 'year of probation, though with an unwilling mind.

'In his youth he took the name of Eraſmus, having before 'gone by that of Gerard, which in the German language ſigni-'fies *Amiable*. Following the faſhion of learned men of thoſe 'times, who affected to give their names a Latin or a Greek 'turn, he called himſelf *Deſiderius*, which in Latin, and *Eraſ-'mus*, which in Greek hath the ſame ſignification. Afterwards 'he was ſenſible that he ſhould rather have called himſelf *Eraſ-'mius*; and he gave this name to his godſon, Joannes Eraſmius 'Frobenius.

"The father of Eraſmus, ſays Du Pin, had two ſons by "Margaret, the elder who was called Peter, and our Eraſ-"mus. They were both ſent by their tutors to the monaſteries "above-mentioned, and both compelled to become monks.

"Eraſmus entered into the houſe of the Regular Canons of "Stein, near Gouda, where he was attracted by one Cantel, "his ſchool-fellow. He took the habit, aged ſeventeen, or "eighteen; and made his profeſſion in 1486, aged nineteen. "The brother of Eraſmus broke looſe from his confinement, "and led a profligate diſſolute life; whilſt Eraſmus, though he "quitted his monaſtic ſtate, to which he had no inward voca-"tion, applied himſelf cloſely to his ſtudies, and behaved him-"ſelf ſoberly and regularly. He was ordained prieſt by the "biſhop of Utrecht, A. 1492, aged twenty-five."

Our Author traces the ſteps of Eraſmus, till he arrived at the age of forty, and in the way takes particular notice of that learned Hollander's friends and patrons. About that time, he tells us, 'Eraſmus, when he went to Italy, and was croſſing the Alps, 'compoſed a poem, on horſeback, concerning the inconve-'niencies and infirmities of old age, addreſſed to William Cope, 'a phyſician; and complains that he already felt them, though 'he was not then quite forty years of age. From this time for-'wards he repreſents himſelf as an old man, being in this re-'ſpect quite the reverſe of Henr. Valeſius, who at ſeventy ima-'gined himſelf young, as his brother informs us. With an 'infirm conſtitution, and many diſtempers, and an uncommon 'application to literature, he lived on to a good old age; and 'is one of thoſe examples, which ſerve to ſhew that ſtudious

His perſecutors however did not decline their endeavours to draw him into a religious life. Some ſoothed him; others threatened him: till at length, partly from fear, partly from neceſſity, (for the fever continued to affect him, *Onerabar febri*, he ſays) he conſented to the ſacrifice.

'occu-

'occupations are not unwholſome, if they be accompanied with 'ſobriety and moderate exerciſe.'

We cannot however agree with the Doctor, that Eraſmus is a proper inſtance to ſhew that ſtudious occupations are not unwholſome; ſince, by his own account, he grew old before he was *forty*, and was, the greateſt part of his life, troubled with the gravel and ſtone, or afflicted with the gout. Had it been the fate of Eraſmus to have followed the plow, inſtead of dying at *ſixty-nine*, he would probably have reached a more advanced age, and have paſſed his life more free from pain and diſeaſe. There can be no doubt but that ſtudious occupations are prejudicial to health, though, by prudent management and ſtrength of conſtitution, many do not, till very late, feel the bad effects of learned application. But their example proves nothing. We might as well argue that ſtrong liquors are not unwholſome, from the inſtances of a few hard drinkers, who nevertheleſs enjoy health and long life; owing altogether to their uncommon ſtrength of conſtitution, which counteracts their pernicious practice: and there is good reaſon to conclude, that, under a more ſalutary regimen, ſuch men might arrive to a very uncommon age.

But if we diſagree with the ingenious writer in this particular, we freely ſubſcribe to the juſtice of his remarks on the following epiſtle. Eraſmus, in a letter to his friend Colet, had complained of his poverty. 'Colet had told him, that he would give him 'a ſmall matter, if he would beg with humility, and aſk without modeſty; had adviſed him to imitate Diogenes; and had 'hinted to him, that he was too querulous and greedy. It 'ſeems, they bantered him, becauſe he was frequently importuning his friends. Eraſmus in his anſwer tells him, that, in 'the opinion of Seneca, favours were dearly purchaſed, which 'were extorted by begging. Socrates, talking once with ſome 'friends, ſaid, I would have bought me a coat to-day, if I had 'had money. They, ſays Seneca, who gave him what he 'wanted, after he had made this ſpeech, ſhewed their liberality 'too late. Another ſeeing a friend, who was poor and ſick, 'and too modeſt to make his wants known, put ſome money 'under his pillow, whilſt he was aſleep.

'When I uſed to read this in the days of my youth, ſays 'Eraſmus, I was extremely ſtruck with the modeſty of the one, 'and the generoſity of the other. But, ſince you talk of begging without ſhame, who, I beſeech you, can be more ſubmiſſive and more ſhameleſs than myſelf, who live in England 'upon the foot of a public beggar? I have received ſo much 'from the Archbiſhop, that it would be ſcandalous to take any

'more of him, though he were to offer it. I aſked N. with 'ſufficient effrontery, and he refuſed me with ſtill greater im-'pudence. Even our good friend Linacer thinks me too bold, 'who knowing my poor ſtate of health, and that I was going 'from London with hardly ſix angels in my pocket, and that the 'winter was coming on, yet exhorted me moſt preſſingly to 'ſpare the Archbiſhop and lord Montjoy, and adviſed me to re-'trench, and learn to bear poverty with patience. A moſt 'friendly counſel! For this reaſon above all, I hate my hard 'fortune, becauſe ſhe will not ſuffer me to be modeſt. Whilſt I 'had health and ſtrength, I uſed to diſſemble my poverty: now I 'cannot, unleſs I would riſque my life. But I am not ſuch a beg-'gar neither, as to aſk all things from all perſons. To ſome I ſay 'nothing, becauſe I would not be refuſed; and I have no pre-'tence to ſolicit you, who do not ſuperabound in wealth. But, 'ſince you ſeem to approve of impudence, I will end my letter 'in the moſt impudent manner I can. I have not aſſurance 'enough to aſk you for any thing, and yet I am not ſo proud, 'as to reject a preſent, if a friend like you ſhould offer it to one 'in my circumſtances. Ep. 150.'

Upon this epiſtle our Author makes the following pertinent obſervations. 'One, who could talk at this rate, muſt have 'been reduced to hard neceſſity. Unleſs he were a bad mana-'ger, it is ſcarcely to be conceived, how a ſingle man, and a 'learned man, could have found it ſo difficult to maintain him-'ſelf *at that time* in England, partly by his pupils, and partly 'by the preſents which were made to him. However that be, 'there ſeems to be ſome reaſon to ſuſpect, that Eraſmus under-'ſtood not the important art of paying his court to the Great; 'and that there was ſomething in his manner, which diſguſted 'ſome of thoſe to whom he made his applications; ſo that he 'was more agreeable to them in his writings, than in his per-'ſon: and this might ſpoil his fortunes. Perhaps alſo he talked 'too freely, as he confeſſes in the character which he hath given 'of himſelf, in the *Compendium* of his life.

'Yet Eraſmus,' ſays our Author, 'though open and face-'tious, was good-tempered; and good temper is a natural po-'liteneſs, which, to all reaſonable perſons, is more acceptable, 'than that which is artificial: as, on the contrary, the polite-'neſs of an ill-natured man is ſhocking, for it is hypocriſy ſuper-'added to malignity.' This is a very juſt and ſhrewd reflection, conveyed with nervous expreſſion.

The Writer however has not only enriched his work with ſome accurate and judicious obſervations, but he has likewiſe embelliſhed it with ſome memorable hiſtorical paſſages, and entertaining

tertaining anecdotes. He relates, after Burnet, the following incident, greatly to the reputation of a worthy prelate of those days. The Bishops made great complaints of Tindal's translation of the New Testament: "But Tonstal, then Bishop of "London, being a man of invincible moderation, would do "no body hurt; yet endeavoured as he could, to get the books "of Tindal, and other reformers, into his hands. So being "at Antwerp, in the year 1529, as he returned from his em-"bassy, he sent for one Packington, an English merchant "there, and desired him to see how many New Testaments "of Tindal's translation he might have for money. Packing-"ton, who was a secret favourer of Tindal, told him what the "Bishop proposed. Tindal was very glad of it; for, being "convinced of some faults in his works, he was designing a "new and more correct edition: but he was poor, and the for-"mer impression not being sold off, he could not go about it: so "he gave Packington all the copies that lay in his hands; for "which the Bishop paid the price, and brought them over, "and burnt them publicly in Cheapside.—Next year, when the "second edition was finished, many more were brought over; "and one Constantine being taken in England, the Lord Chan-"cellor, in a private examination, promised him, that no hurt "should be done him, if he would reveal who encouraged and "supported them at Antwerp; which he accepted of, and told "them that the greatest encouragement they had was from the "Bishop of London, who had bought up half the impression. "This made all that heard of it laugh heartily, though more "judicious persons discerned the great temper of that learned "Bishop in it."—A rare instance of moderation, considering those times.

To those who are not well acquainted with the character of Luther, the following extract cannot fail to be acceptable; more especially as it includes a pleasant story of a Dominican.

'We will now,' says the Writer, 'select a few things from 'various Authors, which characterize Luther.

'Luther was rough in controversy, or rather scurrilous. His 'reply to Henry VIII. was disrespectful. His own friends blam-'ed him for it; and he condescended to write the king an hum-'ble letter, and to beg his pardon. But he had a very unfa-'vourable opinion of sovereign princes, and said, that they 'were little better than thieves and highwaymen, and that the 'greater prince, the greater robber *.

'He

* A certain *reading* Lady of distinction, we are to'd, upon perusing this passage in Dr. Jortin's book, smartly remarked, That however true

'He made a smart remark on the behaviour of Charles V. 'whom yet he hath commonly treated very courteously: "I "have seen, said he, a pretty dog at Lintz, in Austria, that "was taught to go with a hand-basket to the butcher's sham-"bles for meat. Now, when other dogs came about him, and "would take the meat out of the basket, he set it down, bit, "and fought lustily: but when he saw they would be too strong "for him, he himself would snatch out a piece of meat, lest "he should lose all. Even so doth our emperor Charles; who, "after he hath a long time defended the spiritual livings, and "seeth that every Prince taketh and raketh the monasteries un-"to themselves, doth now take possession of some bishopricks, "that he may get also *partem de tunica Christi.*"

'It is to be supposed, that, in Luther's opinion, a man con-'cerned in the administration of public affairs, who did not take 'due care of *one*, and help himself out of the *basket*, was a '*black swan*, or a *white crow*, or a *patriot* fetched from More's '*Utopia*.

'He used also to say, that the Pope and his partizans were 'such incorrigible reprobates, that they ought to be treated in 'the severest manner, and that Erasmus spoiled all by shewing 'them too much courtesy and respect.

'As he thus lashed the Papists, so he did not greatly spare 'his own brethren of the reformation, if they departed from 'any of his sentiments. He called Zuinglius an ass; and when 'Zuinglius and Oecolampadius died, he said hard things of 'them.

'He ascribed to the Devil an amazing power and activity, 'and imputed to him the wickedness that was in the world, and 'the resistance that was made to the reformation. He tells 'many strange stories of apparitions and of diabolical ope-'rations.

'He accounted matrimony to be not only lawful, but a 'duty incumbent upon all who were capable of entering into 'that state.

'His warmth against indulgences was very pardonable, con-'sidering that they were one of the most shocking insults upon 'common sense and Christianity, that ever appeared in the 'world.

true this might be, yet OLD HARRY might as justly have said (from his own experience of the men) 'The greater Priest, the greater 'Pick-pocket.'

'One

'One Tetzel, a Dominican, and a retailer of indulgences, had picked up a vaſt ſum at Leipſic. A gentleman of that city, who had no veneration for ſuch ſuperſtitions, went to Tetzel, and aſked him if he could ſell him an indulgence before-hand for a certain crime, which he would not ſpecify, and which he intended to commit. Tetzel ſaid, Yes, provided they could agree upon the price. The bargain was ſtruck, the money paid, and the abſolution delivered in due form. Soon after this, the gentleman knowing that Tetzel was going from Leipſic well loaded with caſh, way-layed him, robbed him, and cudgelled him; and told him at parting, that this was the crime for which he had purchaſed an abſolution. George Duke of Saxony, a zealous friend to the court of Rome, hearing of this robbery, at firſt was very angry; but being informed of the whole ſtory, he laughed heartily, and forgave the criminal.'

Such as are curious to know particulars relating to the conteſt between thoſe of the reformed and catholic religion, will find them amply related in this work, together with the characters of ſuch partizans as diſtinguiſhed themſelves on both ſides. Indeed the Doctor has uſed very great, and, in our opinion, too great freedom of digreſſion; ſo that his compilation may not improperly be termed an epitome of the lives of eminent men in the fifteenth century.

The Author having attended Eraſmus to his lateſt minutes, ſums up his character, and deſcribes his perſon in the following manner.

'Eraſmus,' ſays he, 'hath drawn his own character in his letters, from which we have principally collected this account of his life; and he hath performed it in ſo maſterly a manner, that we could not have wiſhed for better materials to work upon. He may be juſtly cenſured for one thing, for his weakneſs in flattering a party, whoſe ſentiments and conduct he in many things diſapproved; and in finding fault with thoſe, whom, upon the whole, he reſembled much more than he did their adverſaries. But if he deſerved ſome blame upon this account, they who compelled him to diſſemble in this manner, who hated the very name of a reformation, and who treated as vile heretics all thoſe who dared even to wiſh for ſome amendment, were beyond meaſure more blameable. There was the ſame difference between them and him, as between a tyrant and his poor ſubjects, who are obliged to humour him, that they may ſave their lives and effects, and to do what they would never have done, if violence had not conſtrained them. The overbearing maſter is the chief cauſe of

'of all the wrong ſteps which they take, and hath the heavier 'account to give for it hereafter. If Eraſmus was deficient in 'courage, they who took advantage of his infirmity, were far 'more deficient in honeſty and piety.'

'Beatus Rhenanus hath given us a deſcription of his perſon, 'temper, and behaviour: and tells us, that he was low of ſta-'ture, but not remarkably ſhort; that he was well ſhaped, of 'a fair complexion, with hair, in his youth, of a pale yellow, 'grey eyes, a chearful countenance, a low voice, an agreeable 'elocution; that he was neat and decent in his apparel; that 'he had a very tender and infirm conſtitution, and a vaſt me-'mory; that he was an agreeable companion, a very conſtant 'friend, generous and charitable, &c. Eraſmus hath declared 'of himſelf, that he was not fond of money, and appeals to 'every one who knew him.

'We have obſerved in many places that Eraſmus could not 'endure even the ſmell of fiſh, and had a moſt Lutheran 'ſtomach*.

'Bayle,' ſays our Author, 'hath obſerved of Eraſmus, that 'he had rather too much ſenſibility, when he was attacked by 'malicious and inconſiderable adverſaries, made too many com-'plaints of them, and was too ready to anſwer them. It is 'true. He wanted ſome friend to over-rule him, and ſay to 'him, "Let theſe men alone: they cannot live in their own 'writings; and why ſhould they live in yours?" Yet thus 'much may be obſerved, by way of excuſe, that he was fight-'ing for his honour, and for his life, being often accuſed of no-'thing leſs than heterodoxy, impiety, and blaſphemy, by men 'whoſe forehead was a rock, and whoſe tongue was a razor. 'To be miſrepreſented, as a pedant and a dunce, this is no 'great matter; for time and truth put folly to flight: to be ac-'cuſed of hereſy by bigots, hypocrites, politicians, and infidels, 'this is a ſerious affair; as they know too well, who have had 'the misfortune to feel the effects of it.

'The celebrated Peter Ramus never replied to the invectives 'of his numerous adverſaries; and the Writer of his life men-'tions it as an inſtance of his uncommon patience and pru-'dence.

'Le Clerc hath ſometimes obſerved, that Eraſmus was not 'recompenſed ſuitably to his deſerts; and that is true enough. 'But yet, if we conſider how many preſents, and invitations,

* Eraſmus uſed to ſay, that though his ſtomach was Lutheran, yet his heart was catholic.

'and favours he received, and how many he refuſed, and how 'little inclination he had for eccleſiaſtical preferments, more of 'which he might have obtained, we cannot well place him a-'mongſt the *infelices Literati*.'

With regard to the ſtile of Eraſmus, according to our Au-thor, it is that 'of a man who had a ſtrong memory, a 'natural eloquence, a lively fancy, and a ready invention, who 'compoſed with great facility and rapidity, and who did not 'care for the trouble of reviſing and correcting; who had ſpent 'all his days in reading, writing, and talking Latin; for he 'ſeems to have had no turn for modern languages, and perhaps 'he had almoſt forgotten his mother-tongue. His ſtyle there-'fore is always unaffected, eaſy, copious, fluent, and clear; 'but not always perfectly pure, and ſtrictly claſſical. He hath 'been cenſured as a dealer in barbariſms, by perſons who not 'only had not half of his abilities and erudition, but who did 'not even write Latin half ſo well as he.

'His verſes are plainly the compoſition of one who had much 'learning and good ſenſe, and who underſtood proſody, or the 'technical part of poetry; but who had not an equal elegance 'of taſte, and an ear for poetical numbers. So that, upon the 'whole, he is rather a verſifier than a poet, and is not to be 'ranked amongſt the Italian poets of thoſe days, Sannazarius, 'Fracaſtorius, Vida, &c. many of whom wrote better than 'any of the antients, except Lucretius, Virgil, Horace, and a 'few more.

'Eraſmus,' ſaith our Author, 'uſed to dine late, that he 'might have a long morning to ſtudy in. After dinner he 'would converſe chearfully with his friends about all ſorts of 'ſubjects, and deliver his opinions very freely upon men and 'things. So ſays Milichius, who was a ſtudent at Friburgh, 'and there had the pleaſure of being well acquainted with 'Eraſmus.

'Eraſmus, in the earlier part of his life, carefully ſtudied 'the Greek and Latin grammar, read lectures upon them, and 'tranſlated Greek books into Latin. This was laying a right 'foundation for criticiſm and philology; and it is much to be 'wiſhed, that our young ſtudents of promiſing abilities would, 'in ſome meaſure, follow his example. Be you ever ſo inge-'nious and induſtrious, yet if you neglect to cultivate and to 'preſerve this humble part of knowlege, you will be perpetual-'ly ſtumbling, when you tread on claſſic ground, when you 'attempt to explain, to tranſlate, or to correct antient Authors, 'or to diſcuſs any learned ſubject, or to compoſe a few pages 'of Latin in proſe or in verſe. Then beware of blunders;

'and

'and think not to make amends for them by inſulting and ridi-
'culing grammarians, ſcholiaſts, commentators, lexicographers,
'verbal critics, word-catchers, ſyllable-mongers, and poachers
'in Stobæus and Suidas.'

Theſe animadverſions are extremely pertinent and judicious. It ſeems to be the faſhion at preſent, to ridicule all accuracy of compoſition. A ſet of Literati have ſtarted up, who value themſelves upon writing with expedition, and laugh at all propriety and correctneſs of ſtile. But Eraſmus, as our Author elſewhere obſerves, had too much ſenſe to value himſelf for ſuch perfections, in which theſe literary ſlovens take pride.

With reſpect to the religion of Eraſmus, our Author is of opinion, that if he had poſſeſſed an abſolute power to eſtabliſh a form of religion in any country, he would have been a moderate man, and a Latitudinarian, as to the *credenda*. He would have compoſed, ſays he, a few articles of faith, and thoſe with a primitive ſimplicity.

This character of Eraſmus may be properly concluded with the following extract.

'In Eraſmus we behold a man, who in the days of his
'youth, lying under no ſmall diſadvantages of birth and edu-
'cation, depreſſed by poverty, friendleſs and unſupported, or
'very ſlenderly ſupported, made his way through all theſe ob-
'ſtacles, and, by the help of bright parts and conſtant applica-
'tion, became one of the moſt conſiderable ſcholars of the age,
'and acquired the favour and the protection of Princes, Nobles,
'and Prelates, of the greateſt names in church and ſtate.

'Every man of letters muſt not indulge the vain hope,
'though he ſhould be as learned, as ingenious, and as induſ-
'trious as Eraſmus, to be as much favoured and encouraged as
'he was.—But this is not a ſufficient cauſe to deter any perſon
'from a ſtudious life. Learning is in many reſpects its own
'reward; learning applied to uſeful purpoſes, and adorned with
'good manners. Without theſe, though it may be of ſome
'ſervice to the Public, it will be of ſmall comfort to the poſ-
'ſeſſor.

Theſe remarks are extremely judicious. Learning is, indeed, in a great degree, its own reward. But as far as our obſervation has extended, we have not found, notwithſtanding the complaints for want of encouragement, that any men of real merit and integrity have paſſed unregarded, who have had the ſpirit to make themſelves properly known. It cannot be expected, that the Great ſhould be acquainted with all the ſecret retreats of falſe modeſty, and take pains to drag forth men of parts,

parts, who murmur in a proud obſcurity. In ſhort, complaints for the want of patronage, are generally made by preſuming men, who over-rate their deſerts; or worthleſs ones, whoſe morals diſgrace their talents: and ſuch have no title to protection.

Towards the concluſion, the Author aſſures us, that he does not repent having paſſed his days in literary occupations, and he ſpeaks of the ſucceſs which has attended his labours with that modeſt caution and diſcreet reſerve, which is always obſervable in men of ſound learning and good manners.

Nevertheleſs, we cannot help obſerving, that the learned Writer is not always equal to himſelf. His judgment ſeems ſometimes to have forſaken him; and he now and then dwells upon circumſtances, too immaterial to have employed his pen. Thus, when we find a detached ſentence to inform us, that in ſuch a year Eraſmus talked of coming to England; or that in ſuch a year, he wrote to a friend at Baſil; without any additional incident whatever, to render ſuch paſſages intereſting; we cannot help being ſorry both for our Author's ſake and our own, to perceive him attentive to ſuch trifles, which afford us neither amuſement or inſtruction.

We think ourſelves obliged to take notice, likewiſe, of the want of perſpicuity in ſome parts, occaſioned by the digreſſions which the Author too frequently makes. The chain of connection is often broken in the text, and our attention confounded by the intervention of ſome diſtant anecdote, which, if worthy a place, the Doctor's better judgment would have directed him to inſert among the notes. This inaccuracy is obſervable in many places, but more particularly in the ſummary of Eraſmus's character, which our Author, in his deſultory rambles, has cantoned into ſcraps, which lie wide of each other. It would have been regular, no doubt, to have concluded one character, before he entered upon another; or at leaſt to have placed the intervening one in a note by itſelf. But theſe defects, perhaps, may be ranked among thoſe which *humana parum cavit natura*.

The admirers of the writings and character of Eraſmus, who are many, and of his preſent learned Biographer, who are many alſo, (which implies no ſlight compliment to the taſte of the times) will, no doubt, wait with impatience for the next volume; which, from the promiſed contents, will, to the Literati at leaſt, be more curious, and intereſting, than the firſt.

R—d

De

De Sectionibus Conicis. Tractatus Geometricus. In quo, ex natura, ipsius Coni, sectionum affectiones facillime deducuntur. Methodo novo. Auctore Hugone Hamilton, *A. M. Collegii S. Trinitatis Dublinii Socio.* 4to. 10s. 6d. Johnston.

WE have received great pleasure from the perusal of this performance; the properties of the Conic Sections being here deduced in a method equally new, beautiful, and conspicuous. The propositions are demonstrated after the manner of the antients, and with the same facility, elegance, and ease, with those in the Elements of Euclid. Mr. Hamilton's treatise will therefore prove an easy introduction to this important part of Geometry; the uses of which, in natural philosophy, astronomy, gunnery, mechanics, &c. are so well known, that to enumerate them here, would be superfluous.

In the preface to this performance, Mr. Hamilton observes, that the properties of two of the Conic Sections, namely, the Triangle and Circle, are easily deduced from their description on a plane; but, that those of the other three sections cannot be deduced with equal facility by this method*. And in this he is certainly right; for though Professor Simson and others have from hence deduced their properties, yet they have not done this with the same ease and perspicuity as they have deduced those of the Circle and Triangle.

The following letter, which we have received from an unknown Correspondent, will give the Reader a sufficient, and a just, idea of this ingenious treatise.

To the AUTHORS *of the* MONTHLY REVIEW.

Gentlemen!

AS you have undertaken a work which I am convinced must be of great use to the Public, by engaging their attention to such books as are really worth reading, and preventing people from throwing away their money and time, on such as are either hurtful or useless; I think it the duty of every man to con-

* *In Elementis Geometriæ affectiones duarum Sectionum Conicarum,* sciz. *trianguli & circuli, ex ipsarum in plano descriptionibus facillime eliciuntur. Quoniam vero tres reliquas sectiones, de quibus tractare statuimus, nequaquam in plano ita describere licet, ut earum affectiones ex ipsis scriptionibus facile deducantur,* &c. We have added the Latin of this passage, because it has been said, that Mr. Hamilton has given it as his opinion, that the properties of three of the Conic Sections cannot be investigated from their description on a plane; but with what justice, we leave the mathematical Reader to determine.

tribute, as far as he can, towards carrying on ſo laudable an undertaking: and though I believe you want no foreign aſſiſtance, yet have I endeavoured to throw in my mite, by venturing to ſend you ſome remarks on Mr. Hamilton's Treatiſe of Conic Sections, which, no doubt, has before this time fallen into your hands.

I have for ſome years paſt applied myſelf very much to the ſtudy of mathematics, particularly to conic ſections, on which ſubject I have read moſt of the good treatiſes to be met with; and muſt ſay, I found the methods of thoſe Writers ſo very diſagreeable and imperfect, that I was much pleaſed to hear of an Author, who promiſed to uſe a new one. I purchaſed his book as ſoon as it was publiſhed, and, having thoſe things very freſh in my memory, read it all over very carefully in leſs than three weeks, and many parts of it more than once. I am well pleaſed with the pains I have taken to make myſelf maſter of it, as this gentleman has ſhewn me clearly the reaſon why this ſubject has hitherto been ſo unſucceſsfully handled, and convinced me that he has hit on the true foundation, from whence we can moſt eaſily deduce the properties of theſe curves. Other Writers, you know, begin always with demonſtrating the particular properties of each ſection ſeparately, and thence at length arrive at the general properties which agree to them all; by which means many Readers are tired of the ſubject before they have attained a ſlight knowlege of it. But our Author has avoided the tedioufneſs of this method, by obſerving, that the moſt general and important properties of the ſections might very eaſily be demonſtrated from the properties of the conic ſuperfices, which he has accordingly done in the eleventh, twelfth, thirteenth, and fourteenth propoſitions of his firſt book; and the properties contained in theſe, he has transferred to the ſections in the eighteenth, nineteenth, twentieth, and twenty-firſt propoſitions, meerly by the help of this obvious conſideration, that every line which meets one of theſe ſections, muſt, in the ſame manner, and in the ſame points, meet the conic ſurface on which the ſection may be ſuppoſed to be placed.

I think it may not be amiſs to give here ſome account of the contents of theſe propoſitions, and of the uſe he makes of them. The eighteenth propoſition demonſtrates, That the ſquares of any two tangents, or the rectangles under the ſegments of two ſecants, (that meet each other, and any conic ſection) have all a given proportion to each other, while theſe ſecants or tangents are parallel to the ſame lines. Hence evidently appears the proportion that the ſquares of ordinates of any diameter of the ellipſe or hyperbola have to each other. In prop. 19. he proves, that the rectangles contained under the ſegments of parallel lines,

which cut a parabola, and meet any diameter, are to one another as the abſciſſæ of that diameter, whether the lines are ordinates or not; ſo that theſe two propoſitions, among other things, contain what are called the equations of the conic ſections, which the Author mentions in their proper places. By the help of the 20th, or rather the 13th propoſition, he has contrived to give us a very clear and ſatisfactory account of the nature and properties of the aſymtotes of the hyperbola; and by means of the 21ſt, demonſtrated in one propoſition, that every diameter of a conic ſection biſects all lines terminated by the ſection, and parallel to the tangent drawn through its vertex; which is the fundamental property of a diameter, and which has never yet been demonſtrated in ſo conciſe and univerſal a manner: and I will venture to ſay, he has given us a much more ingenious account, as well as a more methodical one, of centers and diameters, of the ſections and their ordinates, than is to be met with in the work of any other writer.

Having diſpatched this material part of his work, he proceeds to explain the nature of the aſymptotes (as I have mentioned above) and of the conjugate hyperbolas; and in the latter part of this book, treats of a great many very uſeful and general properties of the ſections.

In the beginning of the ſecond book, he defines the parameters, and demonſtrates, in the uſual method, thoſe properties from whence Apollonius gave the ſections the names they now bear; then inveſtigates the axes, and defines the foci and directrices of the ſections; and I think, from the 8th to the 32d propoſition of this book, gives us the beſt collection of all the properties relating to thoſe particulars, and demonſtrates them in the eaſieſt and moſt connected manner I ever met with. He has alſo repreſented, in the ſtrongeſt light, the great reſemblance there is between the properties of the three ſections.

Towards the end of this book, he treats of the common mechanical methods of deſcribing the ſections, from whence ſome authors have taken their definitions of thoſe curves, and deduced all their properties. To theſe he has added the method of deſcribing an ellipſe by the elliptic compaſſes; and alſo ſhewn, that the inſtrument by which a parabola is deſcribed, will, in the ſame manner, deſcribe an hyperbola, if its ſides be inclined to each other: and that, if, in the beginning of the deſcription, the peg be at the ſame diſtance from the focus, the principal parameter of the parabola and hyperbola will be the ſame. Tho' the demonſtration of the laſt propoſition is ſomewhat tedious, I read it over twice with pleaſure, as the property it contains is, I think, the moſt curious in the whole book. It is well known,

that a line, drawn from any point in a conic ſection to the focus, bears a given proportion to the perpendicular drawn to its directrix; which in the parabola is a ratio of equality. In the ellipſe, the line drawn to the focus is leſs, and in the hyperbola greater, than the perpendicular to the directrix: but our Author ſhews in this propoſition, that (when the ſections are placed on the ſurface of a cone) a line drawn from a point in any of the ſections to its focus, is equal to the ſide of the cone, between that point and a certain circle on the ſame ſurface, which is, as it were, the conical directrix. I do not remember, that any author before has conſidered the properties of the foci, when the ſections are placed on the ſurface of the cone.

In the third book (which contains ſuch properties of the parabola as are unlike thoſe of the other ſections) I do not find any thing particularly worth obſerving, except the third propoſition, wherein he conſiders the parameters of the parabola's diameter in a new light, and thence ſhews, in a corollary, that they are to each other in a duplicate ratio of the ſines of the angles, which they make with their ordinates. By means of this propoſition, he has demonſtrated ſome others, in a much ſhorter manner than has hitherto been done. His method of ſquaring the parabola ſeems borrowed from de la Hire; but what is there a very imperfect ſketch, our Author has made a very full and geometrical demonſtration. To this he has added two corollaries, which ſhew in general the proportion of parabolic ſegments to each other, in an eaſier way than de la Hire has proved, that thoſe ſegments are equal when the abſciſſæ of their diameters are ſo.

He has, very judiciouſly, thrown together, in the fourth book, thoſe properties which agree both to the ellipſe and hyperbola, and has contrived to give generally the ſame demonſtration for both ſections. I believe you will think his method of finding conjugate diameters, which may contain given angles, very ingenious; and I wiſh he had fully ſhewn the method of finding the interſection of an ellipſe, or hyperbola, with an arch of a circle deſcribed on any diameter, as well as the axis, which, he ſays, (page 151) may be done. It has been long ſince proved, that parallelograms, deſcribed about conjugate diameters of the ellipſe, or the hyperbola, are all equal; but this propoſition he has made much more general, by ſhewing how they may be deſcribed about any diameters, ſo as to be always of the ſame magnitude.

The two firſt propoſitions of the fifth book (with their corollaries) ſeem to contain almoſt every thing material in the doctrine of ſimilar ſections, which is delivered in the ſixth book of

De la Hire: but here I muſt obſerve, that our Author has neglected to conſider the nature of thoſe kind of ſections on the cone, and to ſhew, that all thoſe will be ſimilar, whoſe planes are parallel; which might have been added here very properly; and which he ought the rather to have done, as he profeſſes to deduce every thing material from the nature of the cone, if poſſible. From hence, to the 11th propoſition, he treats of thoſe properties of the ſections, which depend on the nature of a line cut harmonically: and his account of theſe matters ſeems to be much fuller, clearer, and better digeſted, than that given us by Mr. Simſon, in the firſt part of his fifth book. His account of the maxima and minima is but imperfect, as he ſhews how to draw thoſe lines only from points in the axis: indeed he ſeems ſenſible of this, by including the ſubject in corollaries. You will, doubtleſs, approve of his giving a definition for the circles of curvature, (which is the firſt I have ſeen) as by the help of this, and ſome propoſitions premiſed, he has made this part of his ſubject much eaſier and clearer than it has hitherto been. The propoſitions and problems which conclude this work, he tells us, are deſigned to demonſtrate, more fully and ſtrictly, thoſe propoſitions in Newton's Principia, which relate to the deſcription of thoſe curves through given points, and tangent lines given in poſition *.

The laſt propoſition and its corollaries, which are very ingenious, are copied from Mr. Simſon, to whoſe work the Author refers us. As to the ſcholia which are inſerted in ſome parts of this work, and relate to what are called geometric loci, I cannot pretend to ſay any thing, being at preſent unacquainted with that part of the mathematicks, and therefore cannot tell whether they may be worth your notice †.

If I may venture to give my opinion of the work now before me, I muſt ſay, it ſeems to me, by much the beſt treatiſe that has yet appeared on this ſubject; as it contains almoſt all the uſeful pro-

* Our correſpondent has, we think, paſſed over theſe propoſitions in too ſuperficial a manner. He takes no notice of their great uſe in illuſtrating that ſublime treatiſe of mathematical philoſophy. Indeed thoſe who are deſirous of reading the Principia of Sir Iſaac Newton, will find Mr Hamilton's work an elegant introduction to it; and on that account alone, excluſive of its merit in other reſpects, it may be conſidered as a valuable acquiſition to the republic of letters.

† If we are not miſtaken in gueſſing at our anonymous correſpondent, he is no ſtranger to the doctrine of geometric Loci. But be that as it may, the Scholia here referred to, are equal to the other parts of the treatiſe, and worth the peruſal of thoſe who have made ſome progreſs in that branch of the mathematics.

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perties of the ſections demonſtrated in a much more natural and eaſy manner, than they have before been, and more new propoſitions, worth notice, than the work of any modern writer I am acquainted with. Others may, doubtleſs, add a great deal to what Mr. Hamilton has done on this ſubject; but I deſpair of their finding a better method of treating it; and indeed, his diſcovering this method, ſeems one of the moſt ingenious things that has appeared in geometry for a long time. Let me farther add, that our Author has made a good uſe of the advantage his ſetting out on ſuch general principles has given him over other writers, in diſpoſing his propoſitions in a much more natural order than they were able to do, and by this means he has rendered this doctrine of conic ſections plainer, more agreeable to his readers, and much eaſier to be remembered.

I am ſenſible, that, after taking a great deal of pains, I have been able to give you but a very imperfect ſketch of this ingenious performance. However, I ſhall not repent the trouble I have taken, if I find that theſe hints prove of any uſe to you, and that I have the good fortune to agree with your ſentiments of this work: being

Gentlemen,
Your conſtant Reader,
Sep. 20. And much your Admirer,
J—— B——.

We ſhall conclude this article, with recommending Mr. Hamilton's treatiſe to our mathematical Readers, as one of the neateſt and moſt ingenious performances, of the kind, that we have met with; and for the ſake of ſuch as do not underſtand Latin, we ſhould be glad to ſee a good tranſlation of it into Engliſh.

B

MONTHLY CATALOGUE,

For OCTOBER, 1758.

MISCELLANEOUS.

Art. 1. *An impartial narrative of the laſt Expedition to the coaſt of France. By an Eye-witneſs.* 8vo. 6d. Wilkie.

WE believe the Author of this pamphlet was really an eye-witneſs of what he relates; but as to the juſtneſs of his *ſevere reflections* on the management of thoſe who had the conduct of that unfortunate at-

tempt, we are not qualified to give any judgment. With regard to the particulars, or *incidents*, his narrative agrees pretty nearly with what had been before communicated to us by the Author of 'The *authentic account*,' &c. See our laſt, p. 311, *art.* 25.

Art 2. *Reflexions on the conduct of General Bligh, and Commodore Lord How, &c.* 8vo. 6d. Pridden.

There is very little connexion between this pamphlet and its title-page. Had the Writer ſtiled it *Reflexions concerning General Paoli and the Corſicans*, it had been more to the purpoſe, as he has ſpilt moſt of his ink upon *them*. Probably, he wrote his title firſt; after which, forgetting what he had engaged for there, his thoughts took a ramble up the Mediterranean, and back again to England; where, after a ſurvey of what has been done in the country with regard to the militia, he ſeems to have recollected ſomething of his firſt deſign. But then finding himſelf too late, and that he had already ſpun out his ſix-penny-worth of words, he was obliged to drop the pen; after firſt ſqueezing out of it a dark hint or two (thrown into his two laſt pages, to make both ends of his pamphlet correſpond a little) about treachery, or ſome miſchief or other, no body knows what, done by ſome vile traitors, no body knows who, on purpoſe to bring a ſtur on the miniſtry, and a diſgrace upon general Bligh: and doubtleſs, both the miniſtry and the general are very happy in having the good opinion of ſuch a Writer,—but 'tis pity ſo zealous an advocate has not a better memory.

Art. 3. *A letter to his E——y L——t G——l B——h.* 8vo. 6d. A. Henderſon, Weſtminſter-hall.

G——l B——h's correſpondent very freely charges him with having, by his incapacity, or neglect, occaſioned the diſgrace and loſs which lately befel our troops at the bay of St. Cas. It is a notable, bold, and ſpirited letter. The Writer (who alſo reflects with equal freedom on the miniſtry, for employing a *ſuperannuated gentleman*, as he expreſſes himſelf) ſeems inclined to ſpare no body, and to fear no conſequences.

Art. 4. *Humorous Ethics; or, an attempt to cure the vices and follies, by a method entirely new. In five plays, as they are now acting to the life, at the Great Theatre, by his Majeſty's company of comedians.* 8vo. 6s. bound. Owen.

Three of theſe five plays, as they are called, have been already noticed in the Review, viz. The *Taxes*, Vol. XVI. p. 84.—The *Occuliſt*, Vol XVII. p. 88. and the *Trial of the Time-killers*, *ibid.* p. 604. The additional ones are entitled, 1ſt. *The Moral Quack*, in which our Author profeſſes to 'expoſe, cenſure, and preſcribe *comicoſe ious* remedies for ſoppery—luſt—drunkenneſs—envy—covetouſneſs—ambition—anger—idleneſs—and pride.' 2. *The Inſignificants*, in which 'all the triflers upon whom the wholeſome preſcriptions given in the preceding ſatires have not had their wiſh'd-for effect, are conſidered as *dead perſons*, and proper care is taken to provide for their

'their funerals.'——The plan of this laſt is confeſſedly taken from the *Tatler*, numb. 96. Upon the whole, theſe performances all appear to be well intended, nor are they deſtitute of humour; tho' it is by no means probable, that any of them would have ſucceeded on the ſtage. Indeed we cannot ſuppoſe the Author intended theſe compoſitions for theatrical repreſentation, notwithſtanding his having caſt them into the dramatic form.

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Art. 5. *Jus Ducem Eligendi Perilluſt Statibus Curlandiæ et Semigalliæ competens. Extincta quoque ſtirpe maſcul. Kettleri. Auctore L. B. de Klopman. Soc. Liter. Teut. et Lat. Jenens Coll. honor.* 12mo. 2s. Millar.

It is now between ſeventeen and eighteen years ſince the Duke of Courland was baniſhed into Siberia. The deſign of this well-written performance, is to ſhew the reaſonableneſs of recalling the old Duke, or allowing the Courlanders to chuſe another.

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POETICAL.

Art. 6. *Poems on ſeveral Occaſions. By* William Vernon, *a private Soldier in the Old Buffs.* 12mo. 3s. Reeve.

It is with pleaſure we ſee theſe efforts of unaffiſted genius favoured with ſo liberal a ſubſcription, and particularly that our military Poet has been ſo handſomely countenanced by his officers. In a modeſt advertiſement prefixed to his Poems, he thus apologizes for their imperfections.—'I am not inſenſible, that a want of education will be 'very diſcernible through the whole performance; for I muſt inform 'my Reader, that by my circumſtances in life, I was only taught to 'read and write Engliſh, and underſtand nothing of any other lan'guage. The Imitations of Horace I took from a proſe tranſlation 'of Mr. Smart's*; which gave me great inſight into Horace's mean'ing, and particular pleaſure in the reading.'—

Under ſuch circumſtances, ſevere criticiſm would be cruelty: let the candid Reader judge of Mr. Vernon's poetical merit by the following extract, which is not choſen as the beſt.

* See Review, vol. XVI. p. 32.

Horace, Book II. *Ode* XIV. *imitated from an Engliſh Tranſlation. Inſcribed to Joſeph the Miller, at Toll-free Mill.*

Dear Joe, the years whirl on apace,
Nor can we ſtay their mad-cap race,
Whatever tricks we play;
Time prints thy brow with wrinkles deep,
Death haſtens with his ſcythe to ſweep
Each mother's child away.

He meets us with a ſcornful grin,
And marches on through thick and thin,
In ſpite of all our pow'r:
The king, the miller, and the ſlave,
Are doom'd alike to fill the grave,
And find a fatal hour.

What tho' we ſhun the ſickly fogs,
That riſe among the lowland bogs,
Nor venture out to ſea?
What tho' where ſhouting troops engage,
And death appears in tenfold rage,
The coward runs away?
Still, ſtill, the foe is at his back,
And hunts him through the winding track,
Where'er he trembling flies;
And where his coming leaſt he fears,
Among the ſtraw, o'er head and ears,
The ragamuffin dies.
Muſt we then leave theſe joys behind?
My duſty friend no longer grind,
And whiſtle in his mill?
To loving wife and prattling bearns,
And all our family concerns,
Alas! a long farewel.
A graſſy turf, with oſiers bound,
Shall be our only portion found,
Of all that here we have;
And as we into duſt decay,
Our ſpendthrift heirs ſhall dance the hay,
And gambol o'er our grave.

MEDICAL.

Art. 7. *An Account of Inoculation, preſented to the Moſt Noble Governor of the Princes, Privy Counſellor and Knight of his Majeſty's Order of Knighthood; and to the Honourable and Royal Commiſſioners of Health in the Kingdom of Sweden. By* David Schultz, *M. D. who attended the Small-Pox Hoſpital in London near a twelve-month. Tranſlated from the Swediſh Original.* 8vo. 2s. Linde.

We have no doubt but the original of this tranſlation was well received in the kingdom where it was publiſhed, and for whoſe information and benefit it was deſigned; as it contains ſufficient proofs of the Author's aſſiduous care and fidelity to acquit himſelf of the ſalutary commiſſion intruſted to him. But the expedience of tranſlating it into Engliſh, with regard to the emolument of the Public here, is not equally clear to us: ſince the much greater part of the materials compoſing it, is cited from our own Authors on the ſubject, who are certainly the moſt ſignificant ones, from their much greater experience of it. We are further apprehenſive, that neither Dr. Schultz nor his Tranſlator (in whichſoever the defect may lie) will be credited with a thorough underſtanding of our language, or a competent acquaintance with its idiom, from this performance. If the Tranſlator has ſtrictly adhered to the Swediſh, a few inſtances occur of the Doctor's miſtaking the ſenſe of ſome of the Authors he has cited: If the Doctor really cited and underſtood them exactly, the Tranſlator has miſtaken him.

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For example, Dr. Schultz, p. 19, refers to the Analyſis of Inoculation, p. 137, as affirming, that ſome have been ſucceſsfully inoculated under ſymptoms of the venereal diſeaſe, which they concealed. On conſulting that treatiſe, we find no ſuch affirmation, but obſerve it ſays, p. 140. A young lady was inoculated by an apothecary, with matter taken from a man who had, at the ſame time, a venereal bubo, of which the apothecary was ignorant.—This is certainly a different circumſtance; and what makes the miſtake the more ſurpriſing is, that Dr. Schultz cites this caſe very juſtly afterwards.—The ſame treatiſe is cited as ſaying, that a young gentleman had been nearly reduced to an amputation of his arm, from having a tendon wounded by inoculating. On examining the page referred to, we find not the leaſt mention of a wounded tendon, or any tendon; but only obſerve, that Dr. Kirkpatrick is cautioning againſt wounding the leaſt membranous or fleſhy fibre of a muſcle, by the inciſion, as the ſtimulating matter admitted there might erode the *aponeuroſis* and ſubſtance of the muſcles, and ſo produce a ſinuous ulcer.—In the arguments for and againſt Inoculation, annexed to this account, the preface of the ſame treatiſe is referred to, as ſaying,—It is the old cuſtom to mix heaven and earth, and even hell in the diſputes, and when they have quoted theſe terrible things, then they believe they have given conviction.—The real paſſage is—This is the old device of mixing heaven and earth, and, indeed, hell too in the quarrel, and to cite it appears its ſufficient refutation:—the laſt member of which period contains a very different ſenſe from that of the former. It is not improbable, that the Doctor, or his Tranſlator, may have ſimilarly erred in ſome of their quotations from other Authors: but we have contented ourſelves with theſe few inſtances from one of the laſt, and the largeſt treatiſe on Inoculation, which, for that reaſon, may be in many hands.

Nevertheleſs, upon the whole, the general matter of Dr. Schultz's book is, uſeful, and practical; though a little more method in the arrangement of his different heads, would have rendered it ſtill more advantageous to his countrymen. The moſt acceptable parts of it to an Engliſh Reader, will be the information, p. 132, that the practice has had a happy beginning in Sweden (where ſeven or eight are mentioned in the notes as ſucceſsfully oculated) and the juſt compliments of a foreign phyſician to the Engliſh, for the perfection to which they have carried the practice.

We ſhall decline making any particular obſervations on the language of a medical book, rendered from the Swediſh, by a Tranſlator who, to ſay the leaſt, is a ſtranger to the elegancies of our tongue, and perhaps no phyſician. But we are conſiderably ſurprized, that the Engliſh phyſician, who has, in an introductory letter, acknowleged his having ſeen the tranſlation, (doubtleſs in manuſcript) and has atteſted the aſſiduity of the Author in attending on this practice; we are ſurprized, we ſay, to obſerve that he did not, for the honour of his diſciple, and the credit of a work whoſe merit he has certified, correct at leaſt the many errors in grammar which occur in it; and which we cannot juſtly charge to Dr. Schultz, who, we apprehend, was not his own Tranſlator, and who probably never ſaw the tranſlation before it was printed off. Beſides which, the book ſhould have had

had a conſiderable liſt of typographical errata, which it has not, annexed to it, as ſome of the errors are really material ones. K

Art. 8. *The Nature and Qualities of Briſtol Water. Illuſtrated by experiments and obſervations, with practical reflections on Bath-Waters, occaſionally interſperſed. By* A. Sutherland, *M. D. of Bath.* 8vo. 2s. 6d. Owen.

This pamphlet is addreſſed to 'the Doctors and Profeſſors of Medicine in the Univerſity of Edinburgh, as a teſtimony of—*Academical Gratitude.*' However, it may be doubted, whether that truly learned body will think themſelves much honoured by the compliment; or rather, whether their well-known candour will not be apt to take offence at the following almoſt indiſcriminate reflections on the faculty.

'Few,' ſays A. Sutherland, M. D. 'underſtand the powers of the 'medicines which they preſcribe; infinite volumes are ſtuffed with the 'Materia Medica, infinitely combined, whoſe Authors launch out 'into the encomiums of the virtues of medicines, which, upon trial, 'are found to have none.'

In the profuſion of his *academical gratitude* he thus proceeds: '*Moſt Phyſicians*, antient as well as modern, are ignorant of the principles of chemical philoſophy: they preſcribe medicines without 'a previous knowlege of their virtues: deſtitute of a ſure foundation, they crowd compoſitions on compoſitions in ſuch a manner, 'that if the patient has the good luck to recover, the phyſician is ſo 'much at a loſs to know to which of the remedies the cure was due, 'that upon a like occaſion he knows not how to employ the ſame.'

So unlimitted, and ſo ſevere a cenſure muſt, we apprehend, appear to every candid Reader, not leſs indecent than undeſerved; the Author might, indeed, think it neceſſary to ſet forth the importance of his own labours, in which we find he had Dr. Baylies * for his coadjutor. To the ſame gentleman our Author ſeems to be indebted for the plan of his performance; concerning which we ſhall add no more, than that it contains very little that can contribute to the information of the phyſician, or that promiſes to be of uſe to the patient.

* See this gentleman's practical Reflections on Bath-waters, Review, Vol. XVII. p. 164, ſeq.

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Art. 9. *A ſerious Addreſs to the Public, concerning the moſt probable means of avoiding the dangers of Inoculation. Very neceſſary to be read by parents and guardians, who deſign to inoculate their children, &c. as well as by adults who chuſe to be inoculated.* 8vo. 6d. Cooper.

'I was formerly,' ſays the Writer of this pamphlet, 'of the faculty, but kind fortune happened to ſmile on me, and by one good-'natured act of hers, raiſed me up to that pitch of circumſtance, that 'I am not obliged to drudge on in the practice of phyſic; yet I 'cannot forbear loving the art which for ſome time I induſtriouſly applied to, I am concerned for its honour, this cannot fail to be

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' impeached, if inoculation is ſuffered to be abuſed, and to loſe its ' credit, which muſt depart, if it is not performed under the inſpec- ' tion of ſuch, who are moſt likely to be well acquainted with the ' ſmall-pox both natural and artificial.' Such is the account this favourite of fortune has been pleaſed to give of himſelf; which he might poſſibly think the more neceſſary, to ſhew both his fitneſs for his ſubject, and the diſintereſtedneſs of his labours.

That, in ſome inſtances, Inoculation has been undertaken with too little knowlege, or with too much temerity, will ſcarce be denied. The profeſſed deſign of this performance is to caution againſt ſuch injudicious or raſh attempts; to which purpoſe our Author contends, that this branch of practice is the proper province of the phyſician, or at leaſt that it ſhould not be performed without his ſuperintendance. The above quotation may ſuffice to ſhew, that our Author's excellence does not conſiſt in elegance of expreſſion, nor ſhall we give ourſelves the trouble of entering into the rectitude of his ſentiments. Such as are inclined to ſee this queſtion ably diſcuſſed, are referred to the laſt ſection of Dr. Kirkpatrick's Analyſis of Inoculation †.

† See Review, Vol. X. p. 125.

Art. 10. *Obſervations anatomical and phyſiological. Wherein Dr. Hunter's claim to ſome Diſcoveries is examined. With figures. By* Alexander Monro, *junior. M. D. Profeſſor of Medicine, and of Anatomy, in the Univerſity of Edinburgh.* 8vo. 1s. 6d. Edinburgh, Hamilton and C°. and ſold by Wilſon and Durham in London.

In this performance, Dr. Monro, by a long deduction of facts and circumſtances, endeavours to aſcertain his right to two Diſcoveries; namely, that of tracing more clearly than had been hitherto done, the ſeminal ducts, and ſhewing the manner of communication between the body of the *teſtis*, and the convoluted tube, which forms the *epidydimis*. And ſecondly, that of the lymphatic veins being a ſyſtem of abſorbing veſſels, taking their riſe from the cavities of the cellular membrane, and other ſurfaces of the body; the honour of which has been publicly claimed by Dr. Hunter, who accuſes Dr. Monro of having learnt them at ſecond hand from him, and of having afterwards publiſhed them as his own.

We ſhall not try the patience of our Readers, by entering into the particulars of this controverſy; or, by comparing the force of their ſeveral allegations, attempt to determine the validity of the pretenſions on either ſide. We ſhall only take the liberty to offer the following impartial remarks.

In the firſt place, Dr. Monro ſeems extremely reprehenſible for writing with an indecent warmth, and for treating a Gentleman of Dr. Hunter's abilities, and eminence, with a degree of unpoliteneſs which, among men of ſcience, eſpecially, can never be juſtified. In regard, however, to the firſt point in debate, we apprehend, that even ſuppoſing Dr. Monro had ſeen Dr. Garrow's letter to his brother, intimating, that Dr. Hunter had filled the epidydimis with mercury,

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and puſhed his injection ſtill further into the body of the *teſtis*, ſcarce any material information could be derived from it, as the particular ſtructure and connection of theſe *tubuli* ſtill remained to be inveſtigated. We will further venture to affirm, from the experiments of ſome very accurate anatomiſts, that in nine out of ten *teſtes* ſo prepared, on examination, the quickſilver will be found to be extravaſated: it is therefore probable Dr. Monro could learn nothing of what he ſo particularly deſcribes, from the mere intelligence that Dr. Hunter had made ſuch a preparation. But be that as it may, every man who cultivates the ſtudy of anatomy, is doubtleſs obliged to Dr. Monro, for his induſtry in diſſecting, exactneſs in delineating, and readineſs in communicating this, whether really his own or an aſſumed, Diſcovery.

As to the other ſubject in diſpute, if Dr. Hunter can make it appear, that he publicly, in his lectures, before he read Dr. Monro's inaugural diſſertation, mentioned his not being able to fill the lymphatic veins by injections thrown into the arteries; and that, upon effuſion, the injected liquor was readily abſorbed by the lymphatic veins; he ought not certainly to be denied the honour of firſt diſcovering, that they are a ſyſtem of abſorbing veſſels. Theſe two experiments, however, are ſtrenuouſly claimed by Dr. Monro as his, and he further challenges Dr. Hunter to produce any authentic vouchers of his having ever attempted them before the publication of the above-mentioned inaugural diſſertation. On this point chiefly, we imagine, the merit of the cauſe ſeems to reſt; for as to the other reaſons which Dr. Hunter enumerates, and which, as he informs us, induced him to believe that the lymphatics were a ſyſtem of abſorbing veſſels, they cannot alone be deemed of ſufficient weight to counter-balance the ſeveral experiments that ſeemed to render the received doctrine probable; and are all of them, as Dr. Monro obſerves, mentioned by Nuck, Cowper, and thoſe very Authors who eſtabliſhed the opinion of the lymphatic veins being continuations from arteries of the ſame kind. From theſe therefore to conclude, that the lymphatics were the only ſyſtem of abſorbing veſſels, Dr. Monro aſſerts, was to draw an inference without premiſes.

The pamphlet is concluded with an account of our Author's having ſhewn the ducts of the lachrymal gland, the exiſtence of which, from their extreme ſmallneſs, has been ſometimes doubted. To render this demonſtration plainer, Dr. Monro has annexed a plate with figures, repreſenting the gland, and its ducts, with briſtles introduced into their cavities.

Whoever deſires farther information in regard to this, perhaps not very intereſting, diſpute, is referred to the pamphlet itſelf; in which he will find more knowlege than delicacy, and more ſpirit than correctneſs.

Art. 11. *Notes on the Poſtſcript to a pamphlet intitled,* ‘ *Obſervations Anatomical and Phiſiological, &c. by* Alexander Monro, *junior, M. D. Profeſſor of Anatomy, &c. Edinburgh, Auguſt,* 1758. 8vo. 6d. Dodſley.

In the foregoing pamphlet, Dr. Monro took notice of ſome inaccuracies in a paper publiſhed in the *Philoſophical Tranſactions*, for 1757, written

written by Dr. Akenſide, on the origin and uſe of the lymphatic veſſels of animals.

In theſe notes on that poſtſcript, Dr. Akenſide animadverts pretty ſmartly, and indeed with ſeeming juſtice, on Dr. Monro, for affirming, that he only *hinted, as a conjecture*, in the Gulſtonian lectures, what, in fact, from premiſes ſupported by argument and experiment, himſelf aſſures us, he *deſcribed as the very next thing to a phyſical certainty*; and likewiſe for inſinuating, that Dr. Akenſide's paper owed its appearance to Dr. Monro's Treatiſe *de Glandulis Lymphaticis* *.

Our Author next endeavours to evince, that Dr. Monro, in moſt of his remarks upon his paper, has either miſunderſtood or miſrepreſented his meaning. In the reply to Dr. Monro's objection, that the lymphatics are not called veins on account of their valvular ſtructure, *but becauſe the fluid in them moves from the ſmaller to the larger branches, and towards the heart*. Dr. Akenſide obſerves, that they could not be called veins on this account, becauſe *at that rate the pancreatic and biliary ducts might have been called veins alſo*. Here however our Author ſeems to have forgot, that the fluid in the pancreatic duct moves not towards the heart, but into the *ductus communis*, and thence into the *duodenum*. He has however invalidated the force of ſeveral of Dr. Monro's objections, particularly that of inconſiſtence, with which he is charged, in admitting a communication between the blood veſſels and lymphatics: He ſhews, that he did not ſuppoſe, that ſuch a communication ſubſiſted between the arteries and the naſcent extremities of the lymphatics, but at the places of their termination into the veins. The probability of which he confirms from experiments mentioned by Cowper. Upon the whole, though the Author of this pamphlet plainly diſcovers that he is offended with Dr. Monro's criticiſms, yet he writes like a gentleman, as well as a man of ſcience. He concludes with the following paragraph.

'And ſuch at laſt are thoſe ſlips, as Dr. Monro ſtyles them, which 'he is pleaſed to own may *perhaps* be thought *venial* in one who does 'not make anatomy his particular ſtudy. In return for which equi-'table conceſſion, he may (not perhaps, but certainly) be aſſured 'that Dr. Akenſide has ſo much partiality to a liberal ambition in 'thoſe who are entering upon the world of letters and ſcience, that 'into whatever *ſlips*, or forward diſputes, or overweening concluſions they may be drawn by it in aſſerting their own pretenſions to 'any thing praiſe-worthy; he ſhall think them all venial, *except want 'of candour*: nor would he have troubled himſelf or any one elſe with 'a word in anſwer to Dr. Monro's treatiſe, but for the paſſage quoted 'from it in the firſt of theſe notes.'

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* See Review, Vol. XVII. p. 249.

RELIGIOUS *and* CONTROVERSIAL.

Art. 12. *A* ſecond *courſe of* letters *on* Baptiſm, *to the right reverend Author of* A plain account of the nature and end of the Sacrament of the Lord's Supper. 8vo. 6d. Ward.

In

In the former letters upon this ſubject, (of which we gave an account in the fourteenth volume of our *Review*, p. 591.) our Author enquired into the *manner* of this rite, and endeavoured to ſhew, that, by the ſacramental baptiſm of water, the *New Teſtament* means, preciſely and only, *immerſion* in water. He now proceeds to enquire into the *nature* and *end* of chriſtian baptiſm, and endeavours to make it appear, that there is no poſitive proof that it was deſigned for children; and if it is allowed that there is no poſitive evidence, this, he thinks, is allowing that there is no proof at all: for nothing, he obſerves, of a poſitive and ritual nature, can be proved a duty, or a command of God, merely by our own *reaſonings*, and by arguments drawn from ſuppoſed *fitneſs*. If once we admit, as *divine appointments*, practices grounded on our own notions of *fitneſs*, *expediency*, *uſefulneſs*, &c. there is no knowing where to ſtop; for at this rate a thouſand ceremonies may be introduced into the church, though not one of them can ſtand the queſtion, *Who hath required this at your hands?*

The manner in which he proceeds is this: he conſiders our Saviour's commiſſion to his apoſtles, *Go ye therefore, and teach all nations*, &c. then enquires into the *practice* of the *apoſtles* and *firſt teachers*, as being the beſt and moſt authentic comment on their maſter's law; and, laſtly, examines the ſeveral paſſages of ſcripture, which are commonly thought to countenance infant-baptiſm. From examining the inſtructions of Chriſt, and his apoſtles, he is of opinion, that the two poſitive inſtitutions of the goſpel ſhould go hand in hand, and be received about the ſame time; and none baptized, till, like St. *Peter*'s audience, *they gladly receive the word*, and are qualified for chriſtian *fellowſhip*, and *breaking of bread*, Acts ii. 41, 42.

The original deſign of baptiſm was, he tells us, that the perſons baptized ſhould therein teſtify for themſelves, and as their perſonal act, their acknowledgment and belief of Jeſus Chriſt to be the Meſſiah, and Son of God; and their obligation and purpoſe of obedience to him. Their baptiſm, at the very time of receiving it, was a ſolemn declaration of their being *believers*, and of the obligation they, *knowingly*, and of *choice*, took upon themſelves, to *walk worthy of the Lord*. But now, he obſerves, inſtead of the perſon baptized chuſing for himſelf, and promiſing for himſelf, he is a mere paſſive creature; of an age that knows nothing; incapable of choice; but promiſes, by *proxy*, that he will, if he lives long enough, be a good chriſtian.

Without pretending to determine whether this Author's notions of the nature and deſign of *baptiſm* are juſt or not, we ſhall only obſerve, that he writes with candour, and in a very ſenſible manner; and that there are no marks, in his letters, of that intemperate heat, and violent party-ſpirit, with which the writers in this controverſy, more perhaps than in any other, have generally diſgraced both themſelves, and their ſubject.

R

Art. 13. *The Creed of the Apoſtle Paul*, as laid down in the fourth chapter of the Epiſtle to the Epheſians, verſes 4, 5, 6. conſidered, and

and practically improved. Addreſſed to the Chriſtian Laity, 12mo. 3d. Griffiths.

Intended to aſſert the rights of private judgment, and to promote freedom of inquiry, in matters of religion.

SERMONS, *ſince* Auguſt.

1. PREACHED at Croſby-ſquare, Sept. 18, 1758; on the death of Benjamin Groſvenor, D. D. By John Barker. 8vo. 6d. Buckland, &c.

2. *God, the unerring leader of his people, to a city of habitation.*—On the death of Mr. Joſeph Mayor, who departed this life Auguſt 3, 1758. By John Stephens. 8vo. 6d. Keith.

3. At the viſitation of the biſhop of Durham, at Durham, July 27, 1758. By Robert Lowth, D. D. prebendary of Durham. 4to. 6d. Dodſley.

In this diſcourſe, the learned Dr. Lowth traces the riſe and progreſs of the chriſtian religion, which he vindicates againſt the impoſitions of popery on the one hand, and the miſtaken zeal of narrow-minded proteſtants on the other. His own ſentiments, indeed, ſhew that he is himſelf as entirely influenced by the true ſpirit of chriſtianity, as he is ably qualified to defend its doctrines; and the following proof of his juſt reſpect for that ſacred TRUTH and LIBERTY wherewith CHRIST hath made us FREE, affords alſo a noble diſplay of the rectitude of his judgment: the reſt of his excellent diſcourſe, at the ſame time, fully indicating the benevolence of his heart.

The only means, he obſerves, by which religious knowledge can be advanced, is *freedom of inquiry*.

'Chriſtianity itſelf,' ſays he, 'was publiſhed to the world in the 'moſt enlightened age; it invited and challenged the examination of 'the ableſt judges, and ſtood the teſt of the ſevereſt ſcrutiny: the 'more it is brought to the light, to the greater advantage will it ap'pear. When on the other hand the dark ages of barbariſm came 'on, as every art and ſcience was almoſt extinguiſhed, ſo was chriſ'tianity in proportion oppreſſed and overwhelmed by error and ſu'perſtition: and they that pretended to defend it from the aſſaults of 'its enemies, *by prohibiting examination and free enquiry, took the ſureſt 'method of cutting off all hopes of its recovery.* Again, when letters 'revived, and reaſon regained her liberty; when a ſpirit of inquiry 'began to prevail, and was kept up and promoted by a happy inven'tion, by which the communication of knowlege was wonderfully 'facilitated; chriſtianity immediately emerged out of darkneſs, and 'was in a manner republiſhed to the world in its native ſimplicity. *It 'has always flouriſhed or decayed together with learning and liberty: it 'will ever ſtand or fall with them.* It is therefore of the utmoſt im'portance to the cauſe of true religion, that it be *ſubmitted to an open 'and impartial examination*; that *every diſquiſition concerning it be al-*

'*lowed*

'*lowed its free courſe*; that even the *malice of its enemies ſhould have* '*its full ſcope, and try its utmoſt ſtrength of argument againſt it*. Let 'no man be alarmed at the attempts of atheiſts or infidels: LET 'THEM PRODUCE THEIR CAUSE; let them bring forth their ſtrong 'reaſons, *to their own* CONFUSION: afford them not the *advantage* 'of *reſtraint*, the only advantage which their cauſe admits of; let 'them not boaſt the falſe credit of ſuppoſed arguments and pretended 'demonſtrations, which they are *forced* to *ſuppreſs*. What has been 'the conſequence of all that licentious contradiction, with which the 'goſpel has been received in theſe our times and in this nation? hath 'it not given birth to ſuch irreſtragable apologies and convincing illuſ-'trations of our moſt holy religion, as no other age or nation ever 'produced? *What in particular has been the effect of unreſtrained oppo-'ſition in a very recent inſtance, prepared with much labour and ſtudy, 'and ſupported with all the art and eloquence of a late celebrated genius? 'hath not the very weakneſs and impotence of the aſſault given the moſt 'ſignal and deciſive* VICTORY *to the cauſe of* TRUTH? and do not 'the arms of this mighty champion of infidelity ſtand as a trophy 'erected by himſelf to diſplay and to perpetuate the triumph? Let no 'one lightly entertain ſuſpicions of any ſerious propoſal for the ad-'vancement of religious knowledge; nor out of unreaſonable preju-'dice endeavour to obſtruct *any inquiry, that profeſſes to aim at the 'farther illuſtration of the great ſcheme of the Goſpel in general*, or the 'removal of error in any part, in faith, in doctrine, in practice, or 'in worſhip. An opinion is not therefore *falſe*, becauſe it contradicts '*received notions*: but *whether true or falſe, let it be ſubmitted to a 'fair examination*; TRUTH *muſt in the end be a* GAINER *by it*, and 'appear with the greater evidence. Where freedom of enquiry is 'maintained and exerciſed under the direction of the ſincere word of 'God, falſehood may perhaps triumph for a day, but to-morrow 'truth will certainly prevail, and every ſucceeding day will confirm 'her ſuperiority.'

We have taken the liberty to diſtinguiſh a few expreſſions by print-ing them in a different character, as we think they deſerve peculiar regard, and cannot fail of deriving the higheſt honour to their moſt ingenuous, candid, and worthy Author

4. *Britons invited to rejoice, and to thank God for national bleſſings:* Preached at Exeter, Auguſt 27, 1758, on the Lord's Day after receiving the account of taking Cape Breton, &c. By Mic. Towgood. 8vo. 6d. Noon, Henderſon, &c.

5. *Benevolence, the genuine characteriſtic of chriſtianity.*—At the anniverſary-meeting of the governors, &c. of the Devon and Exeter hoſpital, at St. Peter's, Exon, Auguſt 25, 1758. By James Carrington, M. A. Chancellor of the dioceſe, and Prebendary of the church of Exeter. 6d. Davy and Law.

THE MONTHLY REVIEW,

For NOVEMBER, 1758.

Concluſion of the account of the Divine Legation of Moſes. In Nine Books. The Third Edition, corrected and enlarged. By W. Warburton, D. D. Dean of Briſtol. The Second Volume, in Two Parts. 8vo. 10s. bound. Millar.

THE ſecond part * of this volume is introduced with a new preface, of forty pages, wherein our Author treats Dr. Taylor, chancellor of Lincoln, in a very extraordinary manner.

What has Dr. Taylor done, the Reader may aſk, to provoke the Dean? Has he attacked the Divine Legation? No ſuch matter: it does not even appear that he ever read the Divine Legation. What offence then has he given? Why, in a diſſertation annexed to his *Elements of the civil Law* †, he has ſaid, that the *primitive chriſtians did not hold their aſſemblies in the night-time, to avoid the interruptions of the civil power, but that they met with moleſtations from that quarter, becauſe their aſſemblies were nocturnal.* Is this all? This is all; and a great deal too, be it known. For Dr. Warbuton (*Div. Leg. Vol.* I. *B.* 2. *Sect.* 6.) had endeavoured to ſhew, that the primitive Chriſtians were perſecuted, for not having gods in common with the reſt of the world;—and to differ in opinion from Dr. WARBURTON, is an offence of a very heinous nature, and whoever is guilty of it, muſt expect to be ſeverely chaſtiſed.

It is curious to obſerve the coherence of our Author's principles with his practice, in the inſtance now before us; for he introduces this very preface, wherein he ſeverely perſecutes poor

* See our Laſt, for an account of the firſt part.

† Vid. Review, Vol. XIII. p. 388.

Dr. Taylor, with telling us, that *perſecution for opinions* is the opprobrium of our common nature. But to be conſiſtent with himſelf, or with the principles of candour, and we had almoſt ſaid good manners, is what, indeed, we muſt not always expect from the DEAN OF BRISTOL.

Whether the primitive Chriſtians were perſecuted, becauſe they met in the night, or whether they met in the night, becauſe they were perſecuted, is a queſtion, which, probably, few of our Readers will deem a very important one. As it may occaſion a controverſy, however, between the two learned doctors, we ſhall give a ſhort account of what our Author has advanced upon it.

The Dean ſets out with endeavouring to prove, from the teſtimonies of Pliny, Aurelius, Tacitus, &c. that the primitive Chriſtians were perſecuted, *for refuſing to worſhip the gods of the Gentiles*; after which he gives a brief account of the aſſemblies of the infant-church, as they are occaſionally mentioned in the hiſtory of the *Acts of the Apoſtles*. From this hiſtory, he ſays, we learn, that in times of perſecution, the church aſſembled by ſtealth, and in the night: but whenever they had a breathing time, and were at liberty to worſhip God according to their conſcience, they always met together openly, and in the face of day. Thus when Paul came firſt to Rome, (where the Chriſtians ſhared in the general toleration of foreign worſhip, till the magiſtrate underſtood that they condemned the great principle of *intercommunity*) we find, that he freely diſcharged the office of his miniſtry *from morning to night*, *Acts* xxviii. 23. And the ſacred Writer, as if on purpoſe to inſinuate, that, when the church had reſt from perſecution, it never crept into holes and corners, ends his narrative in this manner:—*And Paul dwelt two whole years in his own houſe, and* RECEIVED ALL *that came in unto him; preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt, with all confidence,* NO MAN FORBIDDING HIM. *Acts* xxviii. 30, 31.

'Had our learned Critic, ſays the Dean, conſulted what 'philoſophers, and not what philologiſts, call *humanity*, that is, 'the workings of our common nature, he had never fallen into 'ſo abſurd a conceit, as that the inſpired propagators of a revelation from heaven ſhould, without any reaſonable cauſe, and 'only in imitation of pagan worſhip, affect clandeſtine and 'nocturnal meetings. For he might have ſeen, that ſo ſtrange a conduct had not only been in contempt of their divine maſter's example, who, at his arraignment before the high-prieſt, 'ſaid, *I ſpake openly to the world, and in ſecret have I ſaid nothing*,

'*thing*, but likewiſe in defiance of his injunction, when he 'ſent them to propagate the faith,—*what I tell you in darkneſs, that ſhall you ſpeak in the light: and what ye hear in the ear, that preach ye upon the houſe tops.* Had our Critic, I ſay, paid 'that attention to human nature and to the courſe of the moral 'world, which he has miſapplied upon an old mouldy braſs, 'and a ſet of ſtrolling bacchanals, of the ſize and dignity of our 'modern gypſies, he might have underſtood, that the firſt 'Chriſtians, under the habitual guidance of the Holy Spirit, 'could never have recourſe to nocturnal or clandeſtine conven-'ticles, till driven to them by the violence of perſecution: he 'might have underſtood, that the free choice of ſuch aſſemblies 'muſt needs be an after-practice, when church-men had de-'baſed the truth and purity of religion by human inventions 'and ſordid ſuperſtitions; when an emulous affectation of MYS-'TERY, and a miſtaken zeal for the tombs of the MARTYRS, 'had made a hierarchy of that, which at firſt was only a goſ-'pel-miniſtry.'

After a little low cavilling at Dr. Taylor's language, and an illiberal ſneer or two, the Dean proceeds to obſerve, that by the *moleſtations the Chriſtians met with*, we muſt needs underſtand the *firſt* moleſtations; all other being nothing to the purpoſe: for when perſecution was once on foot, the Dean makes no doubt but the *nocturnal aſſemblies*, to which perſecution had driven them, gave freſh umbrage to the civil power; it being of the nature of a perſecuting ſpirit to take offence at the very endeavours to evade its tyranny. The queſtion between the Doctor and the Dean then is, what gave birth to the *firſt*, and continued to be the *general* cauſe of perſecution? The Doctor ſays, it aroſe from *nocturnal and clandeſtine aſſemblies*; the Dean, that it was occaſioned by the *atheiſtic* renunciation of the gods of paganiſm.

Now our Author thinks it a violent prejudice againſt the Doctor's ſyſtem, that no one of theſe perſecutors ever aſſigned *nocturnal aſſemblies* as the *firſt* or *general* cauſe of perſecution; and equally favourable for his own opinion, that they all concur in giving another cauſe; namely, the unhoſpitable temper of the Chriſtians, in refuſing to have gods in common with the reſt of mankind. *Marcus Aurelius* and *Julian* were vigilant and active; well inſtructed in the rights of ſociety, and not a little jealous of the intereſts of the magiſtrate. Yet neither of theſe princes ever accuſe the Chriſtians of running to nocturnal aſſemblies unprovoked, or of perſiſting in the practice againſt imperial edicts. What a field was here for Aurelius, who deſpiſed them, to urge his charge of *brutal obſtinacy*; and for Julian, who feared them, to cry aloud of *danger to the ſtate!* the

two favourite topics againſt theſe enemies of their religion and philoſophy.

The Dean goes on to ſhew in what light the perſecutors of the Apoſtles conſidered this matter; and whether *nocturnal aſſemblies*, when any ſuch were held, either gave advantage to their jewiſh accuſers, or umbrage to the pagan magiſtrate, before whom the propagators of the goſpel were convened. The perſecutions recorded in the hiſtory of the *Acts*, we are told, were almoſt all of them raiſed, or at leaſt fomented by the Jews. Their ſeveral accuſations againſt thoſe they called apoſtate brethren, are minutely recorded: and yet the crime of aſſembling by night is never brought into the account. In the mean time, their point was to make the unwilling magiſtrate the inſtrument of their malice: for this reaſon they omitted nothing which might tend to alarm the jealouſy of the ſtate; as when they accuſed the Chriſtians of ſetting up another king againſt Cæſar. Had their nocturnal aſſemblies therefore been held out of *choice*, they would not have neglected this advantage, ſince nothing could more alarm the civil magiſtrate than ſuch aſſemblies. The truth is, the Jews could not be ignorant of the advantage this would afford them: but conſcience and humanity are not to be overcome at once. To accuſe thoſe they hated, of what they themſelves had occaſioned, requires a hardineſs in vice which comes only by degrees; and after a long habit of abuſing civil juſtice and the common rights of mankind.

After advancing a good deal more upon this ſubject, which we ſhall not take the pains to abridge, the Dean tells us, with his uſual candour and good breeding, that Dr. Taylor, whether we call him a critic or civilian, ſeems much better fitted to manage the intrigues of the Greek and Roman alphabets, (whoſe revolutions make ſo ſhining a figure in his ſplendid diſſertation on the *Bacchanals*) than to develope the policy of empires, or to adjuſt the rights of civil and religious ſocieties. He then goes on in the following manner.

'But it is now time to ſhew, that his (Dr. Taylor's) hypo-
'theſis has as little ſupport from *reaſon* as from *fact*: and that
'*nocturnal aſſemblies* neither DID, nor, on our Critic's own
'principles, poſſibly COULD, give birth to perſecution, even
'though thoſe aſſemblies had preceded all *interruptions of the*
'*civil power*.—While the common opinion remained undiſ-
'puted, that nocturnal aſſemblies were held to avoid perſecu-
'tion, all men ſaw a ſufficient reaſon for their practice. But
'ſince we are told, that they *preceded* perſecution, and were
'the *cauſe* of it, we are utterly at a loſs to account for ſo ex-
'traordinary

'traordinary a mode of worſhip in the immediate followers of 'Chriſt. For the original of *nocturnal aſſemblies* being now 'CHOICE, not NECESSITY, they muſt be reſolved into one or 'other of theſe cauſes.—1. Either becauſe *true chriſtianity* hath 'myſterious rites, proper to be celebrated in the night-time, 'like the pagan myſteries: 2. Or that the *firſt propagators* of 'the faith affected to imitate the dark and enigmatic genius of 'paganiſm: 3. Or that *their followers* were a ſet of gloomy 'fanatics, who delighted in the horrors of a midnight ſeaſon; '4. Or laſtly, that, like the BACCHANALS, (whoſe ſtory gave 'birth to this new hypotheſis) they had ſome very debauched 'and licentious practices to conceal, whoſe celebration was 'only adapted to the obſcenities of night and darkneſs.

'Now, of all theſe cauſes, our learned Critic, as a diſpenſer 'of the doctrine, and a miniſter of the diſcipline of the church, 'can admit only the *ſecond*. He is too well inſtructed in the 'nature of chriſtian religion to allow the *firſt*; and he has too 'great a regard for the honour of its early profeſſors, to ſuppoſe 'it poſſible to be the *third* or *fourth*. He muſt needs conclude, 'therefore, that the primitive Chriſtians went voluntarily into 'this practice, in imitation of the myſterious rites of paganiſm.'

After this the Dean proceeds to conſider, briefly, the ſtate and condition of *nocturnal aſſemblies* in the pagan world; and endeavours to ſhew, that no perſecution could ariſe, or at leaſt, could continue, from the *ſecond* of the above-mentioned cauſes. In order to do Dr. Taylor's ſyſtem full juſtice, he then goes on to conſider the conſequences which will ariſe from it, upon the ſuppoſition of its being founded upon truth. He declares that he ſeriouſly believes it would be doing the Doctor great injuſtice, to ſuppoſe he had any other view in what he has advanced upon this ſubject, than to do honour to the chriſtian name; much leſs ſhould we ſuſpect, he ſays, that he had formed any deſign of traducing it. Yet it is very certain, we are told, that neither Collins nor Tindal could have formed a project more injurious to the reputation of primitive chriſtianity, than to prove, that *the firſt Chriſtians were perſecuted for holding their aſſemblies in the night-time*: for it inevitably follows, that theſe early profeſſors of the faith were either wild *fanatics* or abandoned *libertines:* and conſequently, that the pagan magiſtrate did but his duty in inforcing what the church has been ſo long accuſtomed to call, *a cruel and unjuſt perſecution.*

Our Author concludes his preface in the following manner.— 'The length of theſe animadverſions hindered them from find-'ing a place in the body of this volume, amongſt other things of 'the like ſort. Except for this he had no claim to be diſtin-

'guiſhed from his fellows. I had a large choice before me? 'for who has not ſignalized himſelf againſt the DIVINE LE-'GATION? Bigots, Hutchinſonians, Methodiſts, Anſwerers, 'Freethinkers, and Fanatics, have in their turns been all up 'in arms againſt it. The ſcene was opened by a falſe zealot, 'and at preſent ſeems likely to be cloſed by a Behmeniſt. A 'natural and eaſy progreſs, from folly to madneſs! It was now 'time to ſettle my accounts with them. To this end I applied 'to a *learned perſon*, who, in conſideration of our friendſhip, 'has been prevailed upon to undergo the *drudgery* of turning 'over this *dirty heap*, and marking what he imagined would in 'the leaſt deſerve, or could juſtify any notice: for I would not 'have the Reader conceive ſo miſerably of ME as to think, I 'was ever diſpoſed to look into them MYSELF. He will find, 'as he goes along, both in the text and the notes, what was 'thought leaſt unworthy of an anſwer. Nor let it give him 'too much ſcandal that in a work which I have now put into as 'good a condition for him as I was able, I have revived the me-'mory of the numerous and groſs abſurdities of theſe writers, 'part of whom are dead, and the reſt forgotten; for he will 'conſider that it may prove an uſeful barrier to the return of 'the like follies, in after-times, againſt more ſucceſsful enqui-'rers into truth. The ſeeds of folly, as well as wit, are con-'nate with the mind: and when, at any time, the teeming in-'tellect gives promiſe of an unexpected harveſt, this traſh ſtarts 'up with it, and is ever forward to wind itſelf about riſing 'truth, and hinder its progreſs to maturity.'

WARBURTONIAN throughout! What arrogance! What inſolence! What a haughty air this COLOSSUS puts on! Is it at all ſurpriſing, that he ſhould treat his adverſaries with ſuch ſovereign contempt, when even his friends are employed by him in ſuch *dirty* buſineſs! Who this learned friend is, that has the honour of being his *ſcavenger*, we know not. Poſſibly it may be the *Eſtimator*. If ſo, 'tis pity the Dean does not keep him to his proper buſineſs, of *turning over dirty heaps*, and raking in kennels, at home; and not ſuffer him to ramble over his majeſty's dominions, bedaubing every one he meets, with his filthy paws.

We ſhall now proceed to give an account of the additions and improvements that are to be met with in the fifth and ſixth books of this edition of the *Divine Legation*. In the ſecond ſection of the fifth book, then, we find an addition of four or five pages againſt the late Dr. Foſter, whom the Dean treats in a very contemptuous manner, for what he has advanced in the third volume of his Sermons, in defence of the Hebrew law which puniſhed idolatry with death. The Dean tells us, that

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the Doctor (whom in a ſcornful manner he calls—*this great advocate of religious liberty, this decider on government and laws, &c.*) has done his beſt, though without deſign, to ſupport the moſt plauſible principle which perſecutors for opinions can lay hold on, to juſtify their iniquitous practice; namely, *that civil government was ordained for the procuring the good of all kinds, which it is even accidentally capable of advancing.* The obſervations our Author has made upon the ſubject are but trivial. They ſeem to have been made, indeed, chiefly with a view of having a fling at the deceaſed Doctor, who muſt, naturally, have been the object of the Dean's averſion, as he was not only one of the moſt ingenious, but one of the worthieſt and moſt BENEVOLENT of mankind.

In the ſame ſection we find an addition of ſixteen pages, in anſwer to the charge of impoſture brought by lord Bolingbroke againſt the Jewiſh lawgiver, founded upon the inability of the law to prevent the Iſraelites from falling frequently into idolatry. The ſum of his lordſhip's reaſoning amounts to this, that the Jewiſh law being ordained for a certain end, it betrays its impoſture by its never being able to attain that end. For, firſt, if *infinite wiſdom* framed it, it muſt be moſt perfect, and it is eſſential to the perfection of a mean that it attain its end. Secondly, if *infinite power* adminiſtred it, that power muſt have rendered even the moſt imperfect ſyſtem effectual to its purpoſe.

Our Author, in conſidering his lordſhip's argument, firſt examines his concluſions from the circumſtance of *infinite wiſdom's framing the law.* Admitting for a moment, that his lordſhip's repreſentation of the *end* of the law is exact, and that his aſſertion of its never gaining its end, is true; the Dean anſwers, that this objection to the divine original of the Jewiſh law holds equally againſt the divine original of that law of nature, called the moral law. Now his lordſhip pretends to believe, that the moral law came from God: nay, he holds, that it was ſo entirely and peculiarly God's own law, that if he had ſo pleaſed, he might have made it eſſentially different from what it is. But yet the experience of all ages has ſhewn, that this law prevailed ſtill leſs *againſt accidents and conjunctures* than the Moſaic. For if the Jews were always tranſgreſſing their law till the captivity, yet after that diſaſter, they as ſcrupulouſly adhered to it, and in that attachment have continued ever ſince: whereas, *the leaſt accident was ſufficient to interrupt the courſe* of the moral law, and to *defeat the deſigns of it*, from the day it was firſt given to the preſent hour. How happened it therefore that this acknowledged law of God did *not govern and direct accidents, inſtead of lying at the mercy of them?* Was it leſs *perfect* in its kind than the Moſaic? Who will pretend to ſay that, who believes

lieves the moral law came directly from God, and was delivered intimately to man, for the ſervice of the whole ſpecies; while the Jewiſh law came leſs directly from him, as being conveyed through the miniſtry of Moſes, for the ſole uſe of the Jewiſh people.

The admirable proviſion made by the Jewiſh law for preventing idolatry, the Dean ſays, may be ſeen in the following inſtances. 1. That each ſpecific rite had a natural tendency to oppoſe, or to elude, the ſtrong propenſity to idolatrous worſhip, by turning certain pagan obſervances, with which the people were beſotted, upon a proper object.—Hence that conformity between Jewiſh and Pagan ceremonies, which ſo vainly alarms, and ſo vainly flatters, both the friends and enemies of revelation.

2. That by their multiplicity, and frequent returns of their celebration, they kept the people conſtantly buſied and employed, ſo as to afford ſmall time or leiſure for their running into the forbidden ſuperſtitions of paganiſm. 3. That the immediate benefits which followed the punctual obſervance of the law had a natural tendency to keep them attached to it. 4. But laſtly, and above all, that the admirable coincidency betwen the *inſtitute of law* and the *adminiſtration of government*, (whereby the magiſtrate was enabled to puniſh idolatry with death, without violating the rights of mankind) went as far towards the actual prevention of idolatrous worſhip, as, according to human conception, *civil law*, whether of human or divine original, could poſſibly go. And reſting the matter here, our Author thinks, one might ſafely defy his lordſhip, with all his legiſlative talents, *to form any general notions of a law more perfect*. But this reaſoning on the natural efficacy of the Moſaic law, by its innate virtue, to prevent and to reſtrain idolatry, which it did not at all times, in fact, prevent and reſtrain, will be further ſupported, he ſays, by this conſideration: that the circumſtance which, from time to time, occaſioned a defection from the law, was neither an indiſpoſition to its eſtabliſhment; nor any incoherence in its general form and conſtitution; nor averſion to any particular part; nor yet a debility or weakneſs in its ſanctions. The ſole cauſe of the defection, was an inveterate prejudice, exterior and foreign to the law. The Iſraelites, in their houſe of bondage, had been brought up in the principles of *local and tutelar deities* and *intercommunity of worſhip*: in theſe principles they ſaw the whole race of mankind agree; and, from the practice of them, in the worſhip of tutelar deities, they thought they ſaw a world of good ready to ariſe. But not only the hope of good, but the fear of evil, drew them more ſtrongly into this road of folly. Their Egyptian education had early impreſſed

impreſſed that bug-bear notion of a ſet of *local* deities, who expected their dues of all who came to inhabit the country which they had honoured with their protection; and ſeverely reſented the neglect of payment on all new comers.

This, the Dean thinks, will eaſily account for the frequent defections of the Iſraelites in the divided ſervice of the gods of Canaan. But it is difficult, he ſays, for men tied down to the impreſſions of modern manners, to let themſelves into diſtant times; or to feel the force of motives, whoſe operations they have never experienced: therefore, to convince ſuch men that the early Jewiſh defections were not owing to any want of force or virtue in the law, but to the exterior violence of an univerſal prejudice; it may be proper to obſerve, that, from the Babylonian captivity to this very time, the Jews have been as averſe to idolatry, under every form and faſhion of it, as before they were propenſe unto it. If it be aſked, what it was that occaſioned ſo mighty a change? Our Author anſwers, it was partly the ſeverity of that puniſhment; and in part, the abatement of the fooliſh prejudice in favour of *intercommunity of worſhip*, which, though ſtill as general as ever in the pagan world, yet loſt greatly of its force amongſt the Jews, after they became acquainted with the principles of Gentile philoſophy; the ſounder parts of which being found conformable to the *reaſonable* doctrines of their religion, they applied them to the uſe of explaining the law. A circumſtance which never happened to this philoſophy in the place of its birth, on account of the *abſurdities* of pagan worſhip; which kept the principles of philoſophy and the practices of religion at too great a diſtance to have any influence on one another.

This, we are told, was the advantage the followers of the Jewiſh law reaped from the Greek philoſophy: an advantage peculiar to them; and which made ſome amends for the many ſuperſtitions of another kind, which the mixing philoſophy with religion introduced into the practice of the law: ſuperſtitions which depraved, and at length totally deſtroy'd the whole ſimplicity of its nature and genius.

Having conſidered the force of his lordſhip's concluſion from the circumſtance—*of infinite wiſdom's framing the law*; our Author comes next to the other circumſtance, namely, *infinite power's adminiſtring the law.* 'Let it be remembred' (ſays his lordſhip, vol. III. p. 292, &c. 4to edit.) 'that God himſelf is 'ſaid to have been their King during ſeveral ages, that his pre'ſence remained amongſt them, even after they had depoſed 'him; and that the high-prieſt conſulted him, on any emer'gency, by the Urim and Thummim. OCCASIONAL MIRA-

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'CLES were wrought to inforce the law; but this was a ſtand-
'ing miracle that might ſerve both to explain and inforce it, by
'the wiſdom and authority of the legiſlator, as often as imme-
'diate recourſe to him was neceſſary. *Can it be denied that the*
'*moſt imperfect ſyſtem of human laws would have been rendered*
'*effectual by ſuch means as theſe.*'

In anſwer to this our Author obſerves, that God, in giving laws to his choſen people, was pleaſed, *more humano*, to aſſume the title of King, and to adminiſter their civil affairs by a theocratic mode of government. Every ſtep in this eſtabliſhment, we are told, evinces, that it was his purpoſe to interfere no otherwiſe than in conformity to that political aſſumption. He proceeded on the moſt equitable grounds of civil government: he became their *King* by free choice. It muſt needs therefore be his purpoſe to confine himſelf to ſuch *powers of legiſlation*, as human governors are able to exert; though he extended the *powers of adminiſtration* far beyond the limits of humanity. His lordſhip's ignorance of ſo reaſonable a diſtinction, the Dean ſays, occaſioned all this pompous fallacy. He found in the Moſaic diſpenſation *occaſional miracles* pretended: and he imagined that, conſiſtently with this pretence, *miracles* ought to operate throughout; rather than that the end of the law ſhould be defeated. But, our Author preſumes, God could not, conformably to his purpoſe of erecting a *theocracy*, and adminiſtering it *more humano*, exert miraculous powers in *legiſlating*, though he very well might, and actually did exert them, in *governing*: becauſe, in legiſlation, a miracle, that is, a ſupernatural force added to the laws, to make them conſtantly obeyed, could not be employed without putting a force upon the will; by which God's laws would indeed *produce their effect*, but it would be by the deſtruction of the ſubject of them. The caſe was different in adminiſtring the laws made: here God was to act *miraculouſly*; often out of wiſe choice, to manifeſt the nature of the government, and the reality of his *regal* character; ſometimes out of neceſſity, for the carrying on of that government on the ſanctions by which it was to be diſpenſed; and all this he might do without the leaſt force upon the will.

This our Author thinks ſufficient to expoſe the futility of his lordſhip's concluſion from the circumſtance of *infinite power's adminiſtring the law*; it being eſſential to the law, that infinite power adminiſtring it, ſhould reſtrain itſelf within ſuch bounds, as left the will perfectly free. But infinite power, reſtrained within ſuch bounds, might ſometimes meet with unſurmountable obſtructions in the courſe of its direction, under a theocracy adminiſtred *more humano*.

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The Doctor goes on to obſerve, that his lordſhip all along argues on a falſe fact, which his ignorance of the nature of the Jewiſh ſeparation hindered him from ſeeing. He underſtood, we are told, that this extraordinary œconomy had, for its *primary end*, ſomething very different from all other civil policies; and that which was the firſt, (indeed the only end) in others, was but the ſecondary end in this. Yet this primary end he ſaw ſo obſcurely, as not to be able to make it out. He ſuppoſed it was *to keep the Iſraelites from idolatry*; whereas it was *to preſerve the memory of the one God in an idolatrous world*, till the coming of Chriſt: *to keep the Iſraelites from idolatry*, the Dean ſays, was but the *means* to this end; and the miſtake is the more groſs, as the notion that the ultimate end was *to keep the Iſraelites from idolatry*, is founded in that vain fancy of Jewiſh pride, that their fathers were ſelected as the favorites of God, out of his fondneſs for the race of Abraham.

Under this idea our Author proceeds to conſider the truth of his Lordſhip's aſſertion, That no law ever operated ſo weak and uncertain an effect as the law of Moſes did: far from prevailing againſt accidents and conjunctures, the leaſt was ſufficient to interrupt the courſe, and to defeat the deſigns of it. Now if we keep the true end of the law in view, the Doctor ſays, we ſhall ſee, on the contrary, that it prevailed conſtantly and uniformly, without the leaſt interruption, againſt the moſt violent accidents, and in the moſt unfavourable conjunctures; thoſe, he means, which happened when their propenſity to the practice of idolatry, and their prejudice for the principle of intercommunity were at the height: for amidſt all the diſorders conſequent thereto, they ſtill preſerved the knowlege of the true God, and performed the rites ordained by the law. Which ſhews, that the law ſtill operated its effect, ſtrongly and conſtantly; and ſtill prevailed againſt aocidents and conjunctures, which it governed and directed, inſtead of lying at the mercy of them. But as it is very probable that the frequent tranſgreſſions, which thoſe accidents and conjunctures occaſioned, would in time have defeated the end of the law, the tranſgreſſors were puniſhed by a ſeventy-years captivity; which was ſo ſeverely felt, that they had an utter averſion and abhorrence of idolatry, or the worſhip of falſe gods, ever after. So that from thence to the coming of Chriſt, a courſe of many ages, they adhered, though tributary, and perſecuted, and (what has ſtill greater force than perſecution, if not thoroughly adminiſtred) deſpiſed and ridiculed by the two greateſt empires of the world, the Greek and Roman; and though ſurrounded with the pomp and ſplendour of pagan idolatries, recommended by the faſhion of courts, and the plauſible gloſſes of philoſophers, they adhered ſtrictly, and even ſuperſtitiouſly,

perſtitiouſly, to the letter of that law, which allowed of no other Gods beſides the God of Iſrael. Now if this was not gaining its end, we muſt ſeek, the Dean ſays, for other modes of ſpeech, and other conceptions of things, when we reaſon upon government and laws.

Yet this was not all, we are told: for the law not only gained its end in delivering down the religion of the true God, into the hands of the Redeemer of mankind, who ſoon ſpread it throughout the Roman empire; but even after it had done its deſtined work, the vigor of the Moſaic revelation ſtill working at the root, enabled a bold impoſtor to extend the principle of the *unity* ſtill wider, till it had embraced the remoteſt regions of the old world: ſo that at this day, almoſt all the inhabitants of the vaſt tracts of Higher Aſia, whether Gentiles, Chriſtians, or Mahometans, are the profeſſed worſhippers of the one only God. How much the extenſion of the principle of the Unity has been owing to this cauſe, under the permiſſion of that Providence which is ever producing good out of evil, is known to all who are acquainted with the preſent ſtate of the eaſtern world.

The reaſon why our Author aſcribes ſo much of this good to the laſting efficacy of the Moſaic law, is this; Mahomet was brought up an idolater, and inhabited an idolatrous country; ſo that had he ſeen no more of true religion than in the ſuperſtitious practice of the Greek church, at that time over-run with ſaint and image worſhip, it was odds but that, when he ſet up for a prophet, he might have made idolatry the baſis of his new religion. But getting acquainted with the Jews, and their ſcriptures, he came to underſtand the folly of Gentiliſm and the corruptions of Chriſtianity; and by this means was enabled to preach up the doctrine of the one God in its purity and integrity. It is further remarkable, our Author obſerves, that to guard and ſecure this doctrine, which he made the fundamental principle of Iſhmaelitiſm, he brought into his impoſture many of thoſe proviſions which the Jews had put in practice to prevent the contagion of idolatry.—We thought it neceſſary to give a pretty full account of this *addition*, as the ſubject is of importance, and our Author has made ſome ſenſible and ingenious obſervations upon it.

In the third ſection we find an addition of about twenty pages, in regard to the famous prophecy of Jacob—*The ſceptre ſhall not depart from Judah, nor a law-giver from between his feet, until Shiloh come*; that is, according to our Author, the Theocracy ſhall continue over the Jews until Chriſt come to take poſſeſſion of his father's kingdom; for there was never any law-giver in Judah,

Judah, but God by the miniſtry of Moſes, until the coming of his ſon.

Jeſus the Meſſiah, the beſt interpreter of the oracles of God, of which he himſelf is the capital ſubject, and for whoſe ſake the chain of prophecies was ſo early drawn out, and extended to ſuch a length, ſeems, the Dean ſays, to have paraphraſed and explained the words of Jacob concerning the departure of the ſceptre from Judah, by his declaration recorded in St. Matthew —*the prophets and the law propheſied till John*, that is, the Moſaic law, and the Theocratic government by which it was diſpenſed, continued in being till the approach of this harbinger of Chriſt, John the Baptiſt; but was then ſuperſeded by the promulgation of a new law, and the eſtabliſhment of a new kingdom.

As this interpretation of the prophecy is ſo different from the common, which underſtands it to foretell, that the Jewiſh nation ſhould not be bereft of ſovereign power, by falling under a foreign yoke, till the advent of the Meſſiah, the Dean thinks it neceſſary to enlarge a little on ſo important a queſtion. The common notion of the ſceptre of Judah, he tells us, is explained three different ways, each of which has its particular followers: 1. Some ſuppoſe the ſcepter of Judah to ſignify the ſovereignty of the Jewiſh nation at large. 2. Others again ſuppoſe it to ſignify the ſovereignty of the tribe of Judah. 3. And a third ſort contend that it ſignifies not a ſovereign or regal, but a tribal ſceptre only.

In the ſenſe of a ſovereignty in the Jewiſh people at large, which is the moſt general interpretation, and, in our Author's opinion, the moſt natural of the three, (as the whole people were long denominated from that tribe) the pretended prophecy, we are told, was not only never fulfill'd, but has been directly falſified: becauſe long before the coming of Shilo, or of Chriſt, the ſceptre or ſovereignty in the Jewiſh people was departed. During the Babylonian and Perſian captivity, and while afterwards they continued in a tributary dependence on the Greeks, they could, in no reaſonable ſenſe, be ſaid to have retained their ſceptre, their ſovereignty, or independent rule.

But it may be replied, that the prophecy by *departure*, meant a final departure, and in theſe inſtances it was but temporary: for Cyrus reſtored the ſceptre to them, and when it was again loſt in the Grecian empire, the Maccabei recovered it for them. Though this be allowed, yet it muſt ſtill be confeſſed, our Author ſays, that the Romans, who, under Pompey, reduced Judea to a dependent province, effectually overthrew the prophecy. Pompey took Jeruſalem, and left to Hyrcanus the laſt of the

the Aſmonean family, only the office of high-prieſt. From this time to the birth of Chriſt it was ever in dependence on the Romans, who diſpoſed of all things at their pleaſure. The ſenate gave the government of Judea to Antipater, and then to Herod his ſon, under the title of King. And Archelaus, on the death of his father, did not dare to take poſſeſſion of this ſubject-kingdom, till he had obtained leave of Auguſtus: who afterwards, on complaint of the Jews againſt him, baniſhed him into the Weſt, where he died. Now the precarious rule of a dependent monarch could no more be called a ſceptre (which in the figurative mode of all languages, ſignifies *ſovereignty*) than the condition of the Jews could be ſaid to be ſovereign, when this Archelaus was depoſed, and Coponius, a Roman knight, made a Procurator of Judæa, at that time which the ſupporters of this interpretation fix for the *departure of the ſceptre*.

The ſecond branch of the common interpretation, the Dean thinks, has ſtill leſs of ſtability than the other. It ſuppoſes that the ſceptre, or the ſupreme rule of the Jewiſh people, remained in perſons of that tribe, from the time of David to the coming of Chriſt. But Petavius has ſhewn, that, from the giving of the prophecy to the time of David, (a ſpace of above ſix hundred years) there was but one or two rulers deſcended from the tribe of Judah: and that from the death of Sedecias to the birth of Chriſt (a ſpace of near the ſame number of years) all the rulers of the Jewiſh people were of other tribes; the Aſmonean Princes, particularly, being all of the tribe of Levi.

Theſe two ſenſes, (by one or other of which the common interpretation has been long ſupported) being found on a ſtricter ſcrutiny, to be untenable, men caſt about, the Dean ſays, for a third: and a happy one it was thought to be, which contrived, that *ſceptre* ſhould ſignify a *domeſtic* not a *civil* rule; a *tribal*, not a *ſovereign ſceptre*; and of which, they ſay, Judah, at the giving of the prophecy, was already poſſeſſed. This expedient, the learned Dr. Sherlock, Biſhop of London, has honoured with his ſupport; and as it would be want of reſpect to ſo eminent a perſon, to paſs over with a ſlight notice what he has advanced in ſupport of his opinion, the Dean conſiders the Biſhop's reaſoning at large.—We ſhall only give a ſhort view of what he has ſaid.

His Lordſhip's firſt argument in ſupport of a *tribal ſceptre* is—that the ſceptre's not departing from Judah ſhews plainly, that Judah had a ſceptre when the prophecy was given —'Is there any ſenſe,' (ſays his Lordſhip *) 'in ſaying 'that a thing ſhall not *depart*, which never was yet in '*poſſeſſion?* The prophecy is not a *grant* of the ſceptre, but a 'con-

* *Uſe and Intent of Prophecy.*

'*confirmation* of it. Now a confirmation of nothing, is nothing: 'and, to make it ſomething, the *poſſeſſion* of the thing *confirmed* 'muſt be ſuppoſed. I know not by what rules of language or 'grammar, theſe words can be conſtrued into a *grant* of the 'ſceptre. And though ſo many Writers and Interpreters have 'followed this ſenſe, yet I do not remember to have ſeen one 'paſſage or parallel expreſſion from the Scripture, or any other 'Author, produced to juſtify the interpretation.'

Is there any ſenſe, ſays his Lordſhip, in ſaying a thing ſhall not depart which never was yet in poſſeſſion? Yes, certainly, replies the Dean, a very good one, where the ſubject is not of a preſent, but of a future poſſeſſion. The ſubject is a *ſceptre*, which could in no ſenſe, not even in the ſenſe of a *tribal ſceptre*, be in poſſeſſion of Judah, before he became a *tribe*. His Lordſhip, indeed, ſuppoſes he became a tribe immediately after the death of Jacob. This power, ſays he, in the hands of the tribes took place immediately upon the death of Jacob. But if it did, was not that acceſſion, ſays the Dean, as properly *future*, as if it had been a thouſand years after? Judah then, at the time of this prophecy, not being in poſſeſſion of his ſceptre, a confirmation of nothing, is nothing, &c. ſo that all the abſurdities here imagined, ſtick to his Lordſhip's æra of the ſceptre, as well as to the common one.

The prophecy, ſays the Biſhop, is not a grant of a ſceptre, but a confirmation. The prophecy itſelf, ſays the Dean, plainly intimates the contrary. Jacob having told his ſons, that he would inform them of what ſhould befall them in the laſt days, when he comes to Judah he ſays, *Thy father's children ſhall bow down before thee.* This, if it was any thing, was the promiſe of a future ſceptre; and conſequently it was the *grant*. The Biſhop goes on—Now a confirmation of nothing is nothing. Without doubt. But the Biſhop ſuppoſes, what I (the Dean) have proved to be a miſtake, that there was no *grant*. If there were a grant, then the confirmation of it was the confirmation of *ſomething*. The Biſhop ſeems to be apprehenſive of ſo obvious an anſwer, for he immediately adds—I know not by what rules of language or grammar theſe words can be conſtrued into a grant of the ſceptre. By the plaineſt rule in the world, ſays the Dean; that of common ſenſe, the firſt and capital rule in every ſcience: for if Jacob made a declaration concerning ſome future prerogative, as the words—*thy father's children ſhall bow down before thee*—ſhew he did; and that this was the firſt time that Judah heard of it, as the words, *I will tell you what ſhall befall you in the laſt days*—ſhew it was; what can this prophecy be but *the grant of a ſceptre?*

After conſidering his Lordſhip's proofs, our Author proceeds to his objections, and concludes thus.—'Now, from what hath 'been ſaid it appears, that of all the three branches into which 'the common interpretation ſpreads, though they be equally 'weak, the laſt betrays its weakneſs moſt. But, what is of 'principal conſideration, it is, of all the three, the leaſt ſuitable 'to the *dignity of prophecy*; the whole body of which has a per-'petual reference to one or other of the three great parts of the 'diſpenſation of grace. Now the firſt branch refers with ſuit-'able dignity to a whole people at large: the ſecond to the ſame 'people under the government of one certain line; while the 'third concerns only the fortunes of a ſingle tribe, and under a 'family idea.

'The common interpretation therefore being ſhewn ſo very 'exceptionable in all its branches, what remains for us to con-'clude, but that the true and real meaning of the *ſceptre of 'Judah* is that theocratic government which God, by the vice-'gerency of judges, kings, and rulers, exerciſed over the Jewiſh 'nation? We have ſhewn, from various conſiderations of 'weight, that this theocracy, which was inſtituted by the mi-'niſtry of Moſes, continued over that people till the coming of 'Shiloh, or Chriſt; that *prophet like unto Moſes*, whom God had 'promiſed to *raiſe up*. And to ſupport what hath been urged 'from reaſon, to illuſtrate this important truth, we have here 'a prophetic declaration enouncing the ſame thing,—*the ſceptre 'ſhall not depart from Judah till Shiloh come*. Shiloh is Chriſt: 'now Chriſt is not the ſucceſſor of thoſe vicegerents of the Jewiſh 'ſtate, but of God himſelf, the King of the Jews. The ſceptre 'therefore which deſcends to him, through the hands of thoſe 'vicegerents, is not merely a civil, but a theocratic ſceptre. 'This, at the ſame time, explains the evangelic doctrine of 'Chriſt's kingdom, ariſing out of the theocracy or kingdom of 'God. Hence the diſtinction of Chriſt's kingdom not being 'of this world: the theocracy which was adminiſtred over the 'Jews only, and in a carnal manner, was a kingdom of this 'world: but when transferred to Shiloh, and extended over all 'mankind, and adminiſtred in a ſpiritual manner, it became a 'kingdom not of this world. And the making the ſceptre of 'Judah neither tribal, nor merely civil, but properly theocratic, 'clears the prophecy from thoſe inſuperable difficulties which 'render all the other interpretations hurtful or diſhonourable to 'the prophetic ſyſtem in general.

'Theſe are the ſuperior advantages of the ſenſe I have here 'endeavoured to eſtabliſh. Nor are theſe all. The prophecy 'is ſeen to embrace a much nobler object than was imagined. 'It was ſuppoſed to relate only to the fortunes of the Jewiſh

'œconomy, and we find it extends itſelf to the whole diſpenſa-
'tion of grace. It was conſidered but as a ſimple PROPHECY,
'while it had the dignity of a REVELATION. It was miſtaken
'for the *ſpecies*, when it is, indeed, of the *genus*.'

But it may be ſaid, that as the theocracy is admitted to be a kingdom of this world, the ſame objection will lie as well againſt the continuance or duration of a theocratic ſceptre as of a mere civil one.—But here, the Dean ſays, we muſt diſtinguiſh. The theocracy was, indeed, carnal in its adminiſtration, but in its original it was divine. Therefore, as where the ſubject is of the continuance of a mere civil ſceptre, we cannot but underſtand the continuance of its adminiſtration, becauſe the adminiſtration is inſeparable from the exiſtence; ſo where the ſubject is of the continuance of a theocratic ſceptre, we muſt underſtand that continuance to conſiſt in its remaining unrevoked, ſince what is of divine original exiſts independently of its being actually adminiſtred; it exiſts till it be formally revoked. This difference is evident from the nature of things. Forms of government ordained by men ceaſe when men no longer adminiſter them: becauſe, in the non-adminiſtration of them, they are naturally ſuppoſed to revoke what they had ordained; but mens ceaſing to adminiſter (whether by choice or force) a form of government given by God, does not (on any rules of logic or ideas of nature) imply God's revocation of that form of government.

Again, we muſt remember, the Dean ſays, what has been ſaid of the effect and conſequence of a theocracy. It not only united, but incorporated, the two ſocieties, civil and religious, into one. And this incorporated body of the Jewiſh ſtate went by the name of THE LAW. Now under that part of the law which more intimately regarded religion, the Jews always lived free, till the publication of the goſpel; though the other part of it, regarding the ſovereign adminiſtration of civil policy and juſtice, they had loſt from the time of Pompey. For a power precariouſly enjoyed, and ready to be aboliſhed at the nod of a conqueror, can never be called ſovereign (which implies the being free and independent) without the worſt abuſe of words, which is the quibbling upon them. So that a ſovereignty in this theocracy was ſtill adminiſtered to the laſt, though in part. However this partial exerciſe was conſentaneous to the ſyſtem on which this theocracy was diſpenſed; its adminiſtration being ordained to have a gradual decline. The Jews, for their tranſgreſſions, being firſt of all deprived of that natural effect of theocratic rule, the *extraordinary providence*: and then for their incorrigible manners, further puniſhed by an infringement of their civil ſovereignty: but ſtill the theocracy, as to that more

eſſential, the religious part, remained unhurt till the coming of Chriſt; and let it be obſerved, ſays our Author, that it was this part in particular which was to be aſſigned over to him from the Father. Thus, we are told, this is not ſo properly a *prediction* of human events, as a *revelation* concerning the courſe of God's diſpenſation.

It has likewiſe been objected, that according to this ſenſe put upon the ſceptre, it ſhould have been ſaid, The ſceptre ſhall not depart from Jehovah, inſtead of Judah. But ſuch objectors do not advert, the Dean ſays, that the theocracy was adminiſtered by vicegerents: and this likewiſe will account, we are told, for the expreſſion of a *lawgiver between his feet.*

Laſtly, it may be ſaid, that by this interpretation of the *ſceptre of Judah*, the prophecy is deprived of one principal part of the information it was ſuppoſed to give, namely, the time of Chriſt's advent, which the common interpretation is ſuppoſed to fix exactly. To this our Author anſwers, that religion loſes nothing by this change, ſince there are ſo many other prophecies which point out the *time* with infinitely more preciſion. On the other hand, religion gains much by it, in evading a number of objections which had ſtigmatized the ſuppoſed prediction with apparent marks of falſehood.—This being one of the moſt conſiderable *additions* in the volume now before us, we thought it incumbent upon us to give our Readers a clear and diſtinct account of it.

In the fourth ſection of the fifth book we find, that our Author has left out of the preſent edition, what he had formerly advanced, to ſhew that Joſephus was a zealous follower of the law, and a ſincere believer of its *miraculous* eſtabliſhment.

In the ſecond ſection of the ſixth book we find a long note, entirely new, wherein our Author conſiders what has been objected by ſome modern Writers, in regard to the *grand queſtion* ſaid to be handled in the book of Job.

The Dean likewiſe, in this ſection, endeavours briefly to account for a ſtrange contrariety in the manners of antient and modern times. In the ſimplicity of the early ages, he ſays, while men were at their eaſe, that general opinion, ſo congenial to the human mind, *of a God and his moral government*, was ſo ſtrong as never to be brought in queſtion. It was when they found themſelves in diſtreſs and miſerable, whether in public or in private life, that they began to complain; to queſtion the juſtice, or to deny the exiſtence of Providence. While, juſt on the contrary, in theſe modern ages, diſaſtrous times are the ſeaſons of reflection, repentance, and reliance on the Deity.

It is affluence and abundance which give birth to a wanton ſufficiency, never thoroughly gratified till it has thrown off all the reſtraints of religion.

The Dean thus endeavours to account for this contrariety.—In the antient world, the belief of a moral Providence was amongſt their moſt inconteſted principles. But concerning the nature and extent of this Providence, they had, indeed, very inadequate conceptions; being miſled by the *extraordinary* manner in which the firſt exertions of it were manifeſted, to expect more inſtant and immediate protection than the nature of the *diſpenſation* afforded. So that theſe men being, in their own opinion, the moſt worthy object of the concern of Providence, whenever they became preſſed by civil or domeſtic diſtreſſes, ſuppoſed all to be loſt, and the world without a governor.

But in theſe modern ages of vice and refinement, when every bleſſing is abuſed, and, amongſt the firſt, that greateſt of all, LIBERTY, each improvement of the mind, as well as each accommodation of the body, is perverted into a ſpecies of luxury; exerciſed and employed for amuſement, to gratify the fancy or the appetites, as each, in their turn, happens to influence the will. Hence even the FIRST PHILOSOPHY, the ſcience of nature itſelf, bows to this general abuſe; it is made to act againſt its own ordinances, and to ſupport thoſe impieties it was authoriſed to ſuppreſs.—But now, when calamity, diſtreſs, and all the evils of thoſe abuſed bleſſings, have, by their ſevere but wholeſome diſcipline, reſtored recollection and vigor to the relaxed and diſſipated mind, the dictates of nature are again attended to; the impious principles of falſe ſcience, and the falſe concluſions of the true, are ſhaken off as a hideous dream, and the mind flies for refuge to that aſylum of humanity, RELIGION.

In the ſixth ſection of the ſixth book we find an addition of five or ſix pages, in regard to prophecies with a double ſenſe; but for this inveſtigation, we refer to the work itſelf.

We have now given an account of the moſt material additions and alterations in this new edition of the ſecond volume of the Divine Legation, which we have carefully compared with the former editions, and have extended the article to an unuſual length, principally, though not altogether, with a view of gratifying ſuch of our Readers as had purchaſed any of the former editions. There are a great many new notes, in anſwer to the objections of Rutherforth, Sykes, Stebbing, Gray, &c. which we have paſſed over, and ſhall now cloſe this article with

the following paſſage, with which the Dean likewiſe concludes his ſecond volume.

'In theſe two volumes,' ſays he, 'the *premiſes* have been 'proved with all the detail which their importance required, 'and with all the evidence which a moral ſubject will admit. 'And conſequently the concluſion, namely, that *the miſſion of 'Moſes was divine*, is eſtabliſhed with all the conviction which 'logic is able to inforce. Yet ſo capital a truth can never be 'too ſtrongly fortified. I have therefore deemed it for the in-'tereſt of religion to compoſe another volume, ſolely conſecrat-'ed to theſe purpoſes,—*to remove all conceivable objections againſt 'the* CONCLUSION, *and to throw in every collateral light upon the* 'PREMISES. So that the laſt volume does not conſiſt, as has 'been abſurdly ſuppoſed, in the continuation and concluſion of 'an unfiniſhed argument, but in the ſupport and illuſtration 'of one already compleated.

'It is contained in three books, like each of the preceding 'volumes. In the *firſt* is carried on the religious hiſtory of the 'Jews, from the ceaſing of *prophecy* to the time that a *future 'ſtate* was become a popular doctrine among them. In the '*ſecond* is conſidered the perſonal character of Moſes, and the 'genius of the *law* given by his miniſtry, ſo far as it concerns, or 'has a relation to, that character. And in the *third*, the na-'ture and genius of the *Chriſtian diſpenſation* is explained at 'large: which, beſides the immediate end of ſuch an expla-'nation, the ſupporting and illuſtrating the argument here con-'cluded and completed, will ſerve another purpoſe I had in view 'in the general diſpoſition of the whole work; which was, to 'explain and diſcriminate the diſtinct and various natures of 'the *Pagan*, the *Jewiſh*, and the *Chriſtian* religions: the *Pa-'gan* having been conſidered in the firſt volume, and the *Jewiſh* 'in the ſecond; the *Chriſtian* is reſerved for the third and laſt.'

R.

Impartial Remarks upon the Preface of the Rev. Dr. Warburton, wherein that Author has taken ſome uncommon liberties with the character of the Rev. Dr. Taylor, Chancellor of Lincoln. Together with a fair Review of the Queſtion, and ſome Obſervations occaſioned by the additional part of the Divine Legation. 8vo. 1 s. Cooper.

THESE Remarks are introduced with the following anecdote.—'It is ſaid ſome officious perſon whiſpered to Dr. 'Warburton, that the Chancellor of Lincoln ſaid, he was no 'ſcho-

'ſcholar; that Dr. Warburton, with a freedom peculiar to him-'ſelf, aſked that gentleman whether it were true; and that Dr. 'Taylor anſwered, he did not remember he had ever ſaid Dr. 'Warburton was no ſcholar—but that he always THOUGHT SO.' —The Remarker does not know, whether there be any truth in this; if there is, it accounts for the inſolent and contemptuous manner wherewith the Dean has treated the Doctor.

As to the Remarks, they are written with more ſpirit than judgment, or learning. The Author does not endeavour to ſupport what Dr. Taylor has advanced in regard to the primitive Chriſtians, but contents himſelf with ſome general obſervations on what the Dean has ſaid, and his manner of ſaying it, eſpecially on his pertneſs of expreſſion, and diſreſpectful way of mentioning ſacred things.

As perſecution, ſays Dr. Warburton, was not, according to Dr. Taylor's principles, the occaſion of the nocturnal aſſemblies of the early Chriſtians, thoſe meetings muſt have been by choice, and they muſt have had one of theſe four cauſes: 1. Either becauſe Chriſtianity had myſterious rites, proper to be celebrated in the night time, like the Pagan myſteries. 2. Or that the firſt propagators of the faith affected to imitate the dark and enigmatic genius of Paganiſm. 3. Or that their followers were a ſet of gloomy fanatics, who delighted in the horrors of a midnight ſeaſon. 4. Or laſtly, that, like the Bacchanals, they had ſome very debauched and licentious practices to conceal, whoſe celebration was only adapted to the obſcenities of night and darkneſs. Now the Author of theſe remarks offers a fifth reaſon, namely, *convenience*. The early Chriſtians, he ſays, allotted certain hours to the ſolemnization of the holy offices of their religion, to prayer and praiſe of the Almighty; and to a pious converſation with one another upon the ſubjects of their religion; to comfort each other under affliction, and ſtrengthen themſelves in their new faith. It was proper to employ certain hours to theſe purpoſes, but what hours they ſhould be, was in itſelf indifferent. They choſe the midnight for its awful ſilence, and for the opportunity of performing their worſhip without interruption: and it was reaſonable they ſhould believe this would paſs without cenſure, in countries where the ſolemnities of other religions were often celebrated at the ſame hour.

As the time when the meetings were held, was in itſelf indifferent, it was natural that it ſhould be appointed by *convenience*. And if Dr. Warburton will condeſcend to enquire who and what, the early Chriſtians were in their private capacities, he will find this argument greatly ſtrengthened by thoſe circumſtances. The primitive Chriſtians were a plain and humble ſet

of men, the far greater part of whom were to live by labour; the employments of their lives, and often their dependence upon others, who were not Chriſtians, rendered it impoſſible for them to command their time during the period of labour and attendance. The hours of reſt were the private property of all, and what they choſe to abridge from that refreſhment, they had a right to beſtow on religion. They could beſtow theſe hours upon it undiſturbed; and there was merit in the ſacrifice they made of natural reſt, to the purpoſes of devotion.

'This was the plain occaſion,' continues our Author, 'this 'the honourable origin of the midnight worſhip of the early 'Chriſtians: this is ſo evident to reaſon, that it cannot be 'diſputed when propoſed; and it is ſo natural, that it is im-'poſſible the Author of the Preface could have overlooked it 'through any cauſe but one.—This is an occaſion of midnight 'meetings that does honour to the zeal and piety of the early 'Chriſtians; and might have done honour alſo to Dr. War-'burton, if rejecting his own vain opinions, he had propoſed 'it. It is natural, and would therefore have done credit to his 'judgment; and it is pious. Would it not better have become 'a Chriſtian Divine to have given this, even though it con-'tradicted his particular ſyſtem, than to have propoſed four 'cauſes, all of them ſcandalous, and to have affirmed in ſo 'many words, that it muſt have been for one of thoſe they 'met, if it was not as he eſtabliſhed the matter?

'The firſt Chriſtians, very unlike thoſe of later times, were 'humble and devout; their practice, in this reſpect, was con-'formable to, and perfectly conſiſtent with, their character; 'and there was no reaſon to ſuppoſe it would be made, even 'by Heathens, a cauſe of perſecution, becauſe thoſe very 'Heathens had alſo nightly meetings for the purpoſes of what 'they called religion; as alſo becauſe it was in the courſe of 'their practice to indulge all.---And now, what ſays the Au-'thor of the preface to all this? It is not evidence, for the 'diſtant time admits of none. He muſt allow it to be reaſon: 'and in a caſe like this, there is little leſs authority in the 'one than in the other. Will he not allow, that the firſt 'Chriſtians might meet by night, from plain and honeſt rea-'ſons, even though the fear of perſecution was not one? 'That this might be one of the reaſons afterwards, all muſt 'allow; but it is evident they might have theſe meetings 'without that cauſe, and yet not ſtand fairly accuſed of fana-'ticiſm, or pagan ſuperſtition, of indecencies, or myſterious 'rites, like thoſe of the Heathen worſhip. He will own he 'has treated the reverend names of the firſt Chriſtians with an 'unworthy harſhneſs; and he will ſee now, though he ſhould

'not

'not own it, that there might be a fifth reaſon which he 'ſhould have added to the four; or which, being true, and 'the moſt honourable, it would have become him to have 'placed in the ſtead of all.'

The Author goes on to make ſome further obſervations in regard to the character of the firſt Chriſtians, for which we refer our Readers to his pamphlet.

R

An Account of Ruſſia, as it was in the year 1710. *By* Charles Lord Whitworth. Small octavo, 3s. 6d. bound. Printed at Strawberry-hill, and ſold by J. Graham, in the Strand.

LORD Whitworth*, as we find by the Editor's prefatory advertiſement, was, in the year 1710, ſent Embaſſador Extraordinary from the court of London to that of Peterſburgh. He was ſent, indeed, on an extraordinary occaſion, which we ſhall relate in the ingenious Editor's own words.

'M. de Matueof, the Czar's miniſter at London, had been 'arreſted in the public ſtreet by two bailiffs, at the ſuit of 'ſome tradeſmen to whom he was in debt. This affront had 'like to have been attended with very ſerious conſequences. 'The Czar, who had been abſolute enough to civilize ſava-'ges, had no idea, could conceive none, of the privileges of 'a nation civilized in the only rational manner, by laws and 'liberties. He demanded immediate and ſevere puniſhment of 'the offenders: he demanded it of a princeſs, whom he thought 'intereſted to aſſert the ſacredneſs of the perſons of monarchs, 'even in their repreſentatives; and he demanded it with threats 'of wreaking his vengeance on all Engliſh merchants and 'ſubjects eſtabliſhed in his dominions. In this light the me-'nace was formidable—otherwiſe, happily the rights of a whole 'people were more ſacred here than the perſons of foreign 'miniſters. The Czar's memorials urged the Queen with the 'ſatisfaction which ſhe had extorted herſelf, when only the 'boat and ſervants of the Earl of Mancheſter had been inſulted 'at Venice. That ſtate had broken through their fundamen-'tal laws, to content the Queen of Great Britain. How noble 'a picture of government, when a monarch that can force 'another nation to infringe its conſtitution, dare not violate 'his own! One may imagine with what difficulties our ſecre-'taries of ſtate muſt have laboured through all the ambages 'of phraſe in Engliſh, French, German, and Ruſs, to explain 'to Muſcovite ears, and Muſcovite underſtandings, the mean-

* Our Author was ſon to Richard Whitworth, Eſq; of Blowerpipe, in Staffordſhire: who, about the time of the Revolution ſettled at Adbaſton.

'ing of indictments, pleadings, precedents, juries, and ver-
'dicts; and how impatiently Peter muſt have liſtened to pro-
'miſes of a hearing next term! With what aſtoniſhment muſt
'he have beheld a great Queen, engaging to endeavour to
'prevail on her Parliament to paſs an act to prevent any ſuch
'outrage for the future! What honour does it reflect on the
'memory of that princeſs, to ſee her not bluſh to own to an
'arbitrary emperor, that even to appeaſe him ſhe dared not
'put the meaneſt of her ſubjects to death uncondemned by
'law! "There are," ſays ſhe, in one of her diſpatches to
'him, "inſuperable difficulties with reſpect to the antient and
"fundamental laws of the government of our people, which
"we fear do not permit ſo ſevere and rigorous a ſentence to
"be given, as your Imperial Majeſty at firſt ſeemed to expect
"in this caſe: and we perſuade ourſelf, that your Imperial
"Majeſty, who are a prince famous for clemency and for exact
"juſtice, will not require us, *who are the guardian and pro-*
"*tectreſs of the laws*, to inflict a puniſhment upon our ſubjects
"which the law does not empower us to do." Words ſo ve-
'nerable and heroic, that this broil ought to become hiſtory,
'and be exempted from the oblivion due to the ſilly ſquabbles
'of Embaſſadors and their privileges. If Anne deſerved praiſe
'for her conduct on this occaſion, it reflects ſtill greater glory
'on Peter, that this ferocious man had patience to liſten to
'theſe details, and had moderation and juſtice enough to be
'perſuaded by the reaſon of them.

'Mr. Whitworth had the honour of terminating this quar-
'rel. In 1714, he was appointed Plenipotentiary to the diet
'of Auſbourgh and Ratiſbon; in 1716, Envoy Extraordinary
'and Plenipotentiary to the King of Pruſſia. In 1717, Envoy
'Extraordinary to the Hague. In 1719, he returned in his
'former character to Berlin; and in 1721, the late King re-
'warded his long ſervices and fatigues, by creating him Baron
'Whitworth of Galway in the kingdom of Ireland.

'The next year his Lordſhip was entruſted with the affairs
'of Great Britain at the Congreſs of Cambray, in the charac-
'ter of Embaſſador Extraordinary and Plenipotentiary. He
'returned home in 1724, and died the next year at his houſe
'in Gerrard-ſtreet, London. His body was interred in Weſt-
'minſter-Abbey.'

Lord Whitworth's manuſcript, our Editor informs us, was communicated to him by Richard Owen Cambridge, Eſq; having been purchaſed by him in a very curious ſet of books, collected by Monſ. Zolman, ſecretary to the late Stephen Poyntz, Eſq. He adds, 'This little library relates ſolely to Ruſſian

'hiſtory and affairs, and contains in many languages evey 'thing that perhaps has been written on that country. Mr. 'Cambridge's known benevolence, and his diſpoſition to en- 'courage every uſeful undertaking, has made him willing to 'throw open this magazine of curioſity to whoever is inclined 'to compile a Hiſtory or elucidate the Tranſactions of an Em- 'pire, almoſt unknown even to it's cotemporaries.'

As a ſpecimen of this performance, we ſhall ſelect his lord-ſhip's account of the Ruſſian peaſantry—or common-people—with an obſervation, or two, on the religion, government, and laws of the Ruſſians.

'The peaſants,' ſays the noble writer, 'who are perfect & 'ſlaves, ſubject to the arbitrary power of their lords, and tranſ- 'ferred with goods and chattles; they can call nothing their 'own, which makes them very lazy, and when their maſters 'taſk is done, and a little bread and firing provided for the year, 'the great buſineſs of their life is over, the reſt of their time 'being idled or ſlept away; and yet they live content, a couple 'of earthen pots, a wooden platter, wooden ſpoon, and knife, 'are all their houſhold goods; their drink is water; their food 'oatmeal, bread, ſalt, muſhrooms and roots, on great days a 'little fiſh, or milk, if it is not a faſt; but fleſh very rarely; thus 'mere cuſtom in them ſhames the pretended auſteries of philo- 'ſophy and falſe devotion, and fits them admirably for the fa- 'tigues of war, which if once familiar by uſe and diſcipline, 'will certainly advance far in a people, who go as unconcern- 'ed to death, or torments, and have as much paſſive valour as 'any nation in the world.

'Their religion is the Eaſtern or Greek Church, ſtill more 'corrupted by ignorance and ſuperſtition; they think to ſatisfy 'the ſecond commandment by allowing no carved images, but 'their churches are filled with miſerable paintings, without 'ſhade or perſpective, and yet ſome of thoſe dawbings, as well 'as the finer ſtrokes of the Italian pencils, are ſaid to be the 'work of angels; particularly a celebrated piece of the Virgin 'Mary with three hands, which is preſerved in the monaſtery 'of Jeruſalem, about thirty miles from Moſco: The reſpect 'paid to theſe pictures is the groſſeſt kind of idolatry, and makes 'up a principal part of their devotion; to theſe they bow and 'croſs themſelves; every child has its own patron ſaint allotted 'him at baptiſm, and every room it's guardian picture in a cor- 'ner, the Ruſſian place of honour, to which ſtrangers pay their 'reverence coming in, before they begin their buſineſs, or take 'any notice of the company: Theſe repreſentations are all cal- 'led by the general name of Bou, or God. The reſt of their

'worſhip

'worſhip is, in obſerving the faſts, which are four in the year, 'beſides Wedneſdays and Fridays, and very ſevere; in fre-'quenting the church, if nigh at hand, once a day, in lighting 'up wax candles to their ſaints, and often repeating the Gos-'PODI POHMELI, or, *Lord have mercy upon me*, without any 'farther attention: Since the war, and frequent voyages of 'their young gentry, they begin to be leſs ſtrict in their faſts; 'the Czar himſelf eats fleſh on all of them in private houſes, 'but refrains from giving any ſcandal in publick. Their 'churches are very numerous, ſome of ſtone, the reſt of wood, 'all built in the form of a croſs, with five little cupolas; every 'nobleman's ſeat has one; to build a church being thought a 'meritorious act, and laying a ſort of obligation on heaven, 'though they are left at liberty to frequent them. Their pariſh 'prieſts and chaplains, are of the meaneſt people, *huſbands of 'one wife*, in a literal explication of the ſcripture; and when 'ſhe died, the prieſt was formerly excluded from the ſervice, 'and obliged to turn monk, or take up ſome ſorry trade for a 'livelihood; but this Czar allows them to continue in the under 'offices of the church; from this parentage and condition, it is 'no wonder they are very ignorant, their utmoſt education 'being to repeat the ſervice with a muſical accent, and to read 'a chapter in the bible, which being in the Sclavonian language, 'is underſtood but by very few of them; they never read the 'Old Teſtament in the church, and much leſs allow it to be 'placed on the altar. Their monks and dignified clergy though 'almoſt equally ignorant, except ſome few educated at Chioff, 'are in much greater eſteem, their habits, faſts, for they never 'eat any fleſh, gravity, and continual devotion, draw to them 'the eyes and veneration of the people, and their large poſſeſ-'ſions formerly ſtrengthened their temporal intereſt ſo far, that 'the Patriarch Nichon durſt ſtruggle with the Czar's father for 'independency, and was not kept under without great diſturbance. 'This power has been ſo dangerous, that the preſent Czar, on 'the death of the late Patriarch, ſequeſtered the office, com-'mitting the ſpiritual adminiſtration to the archbiſhop of Re-'zan, and the management of the temporal affairs to a lay-'commiſſion, who have likewiſe the diſpoſal of the abbey lands 'and revenues, which he took away ſome years ago on a plea-'ſant pretence; for the abbots on his enquiry, affecting to ap-'pear very poor, alledging, that they were ſcarce able to main-'tain their monks, though they confined themſelves to the poor 'pittance of *fifteen rubles* a year *per* head; the Czar in a ſeem-'ing compaſſion told them, he would take care of their reve-'nues, and double that allowance; as he has done in effect, 'which beſides the annual advantage of one hundred and fifty 'thouſand pounds ſterling to his treaſury, has quite broke their

'intereſt

'intereſt in the country, where they have no more freehold left 'and their peaſants or ſubjects, now immediately depend upon 'the Czar's officers.

'The government is abſolute in the laſt degree, not bound 'up by any law or cuſtom, but depending on the breath of the 'Prince, by which the lives and fortunes of all the ſubjects are 'decided; the common compliment of the greateſt nobility 'being, I AM THY SLAVE, TAKE MY HEAD: however, ſuch 'as are employed in the ſtate have their ſhare of arbitrary power, 'their proceedings being without appeal, all in the Czar's name, 'which they often abuſe to ſatisfy their avarice, revenge, or 'other guilty paſſions. For right between private men, they 'have written laws and precedents, which they generally fol-'low, though without any obligation, and their methods are 'eaſy and ſhort enough, could their juſtice be proof againſt the 'temptation of a bribe, which is ſeldom found in this nation.'

To conclude, Lord Whitworth's performance, though but a brief ſketch, is written in a manner that does honour to his memory. It ſhews him to have been an acute obſerver, and a juſt thinker, though not a correct writer. In particular, he appears to have poſſeſſed an uncommon extent of commercial as well as political knowledge; which circumſtance reflects honour likewiſe upon thoſe who employed him to manage the affairs of a commercial nation, at foreign courts.

For theſe reaſons we ſhould be very glad to ſee an edition of thoſe volumes of ſtate-letters and papers, which, the Editor of this tract informs us, are left in the poſſeſſion of his lordſhip's relations. But if ever theſe materials appear in print, it is to be hoped, that no bookſeller will be allowed to tax the public for them at ſo extravagant a rate as they pay for this little piece; which might have been well afforded for one third of the price ſet upon it; unleſs, indeed, printing be dearer at Strawberry-hill than elſewhere;—and to do juſtice to our honourable artiſt, his work is really performed in an elegant manner, and generally correct: yet *eſcapes* will happen, even where the utmoſt poſſible care is taken. In the preſent work, for inſtance, to the *ſingle* error, p. 90. noticed at the end of the book, and pluraliſed under the word *errata* *, the following may be added, *viz.* in the ſame page, l. 10. for *blew* read *blue*. In the prefatory adverti-ſement, alſo, p. viii. l. 11. for *wrecking*, r. *wreaking*.

* We ſhould not have deſcended to this loweſt ſpecies of criticiſm, had it not been for the peculiar circumſtance of the book's being printed (as a pattern of elegance and correctneſs, we ſuppoſe) by a perſon of diſtinction, for his amuſement;—for, being maſter of his time, he remains without the reaſonable excuſe of vulgar Printers, who are generally obliged to hurry their work through the preſs.

A natural

A natural hiſtory of Foſſils. *By* Emanuel Mendes da Coſta, *Fellow of the Royal and Antiquarian Societies of London, and Member of the imperial Academy* Naturæ Curioſorum *of Germany.* 4to. 12s. 6d. *ſewed.* Davis *and* Reymers.

IN whatever light this ingenious performance may be conſidered, whether as a work of curioſity, uſe, or entertainment, it certainly merited a much earlier notice in the Review. The true and only reaſon of the omiſſion is, that it was referred ſeveral months ago to a gentleman, whoſe ill ſtate of health, and indiſpenſable avocations rendered him incapable of going through it.—This acknowledgment was due, and we hope will be accepted as a full apology, both by the public and the judicious Author, for a ſeeming but undeſigned neglect.

Mr. da Coſta's ſyſtem is indeed, as himſelf expreſſes it, 'ſimple, natural, and eaſy to be underſtood; the agreement between foſſils in their ſtructure, texture, or appearance, is firſt noticed; afterwards their diſagreements are conſidered, as they come to be examined by ſimple experiments, with fire, ſteel, and acids.'

Our Author has not contented himſelf with barely giving definitions, and deſcribing characters, (though in theſe he is remarkably accurate) but he has alſo endeavoured to point out the known or probable medical and mechanical uſes of the reſpective materials that came under his examination. Added to theſe are ſeveral pertinent obſervations, which ſerve to enliven a ſubject, otherwiſe dry, except to adepts in the ſtudy; and which may likewiſe contribute to make the whole agreeable to a variety of Readers, beſides profeſſed naturaliſts.

Mr. da Coſta confeſſes 'that he has availed himſelf of the labours and diſcoveries of preceding writers.' His acknowledgments in this reſpect are free and ingenuous; and wherever he has thought fit to diſſent from them, his motives for ſuch diſagreement are offered with candour and decency.

This volume may be conſidered as but a ſpecimen of his abilities, for purſuing his reſearches into this part of nature. Only earths and ſtones here employ his particular attention: and his own ſummary account of his obſervations upon the former, will, we apprehend, ſerve to convey a competent idea of our Author's fitneſs for the purſuit in which he is engaged; and in which we wiſh him all due encouragement.

'*Obſervations on Series* I.

'The firſt ſeries, which is of foſſils that are not inflammable, 'but are diviſible and diffuſible, though not ſoluble in water, 'contains only one claſs, which is the earths.

EARTHS,

'Are bodies of no regular ſtructure, or determinate figure, 'opake, inſipid, friable or compoſed of particles not ſtrongly 'cohering together, not inflammable, diviſible and diffuſible, 'but not ſoluble in water, and ductile while moiſt.

'The claſs of earths is to be ranged into three heads or chap-'ters, which contain ſeven genera.

'Chap. I. Earths naturally moiſt, of a firm texture, and 'which have a ſmoothneſs like that of unctuous bodies; this 'chapter contains three genera, *viz.* 1. the boles, 2. the clays, 'and 3. the marles.

'Chap. II. Earths naturally dry or harſh, rough to the touch, 'and of a looſer texture. This chapter contains two genera, '*viz.* 1. the chalks, and 2. the ochres.

'Chap. III. Earths naturally and eſſentially compound, and 'never found in the ſtate of pure earths. This chapter contains 'two genera, *viz.* 1. the loams, and 2. the moulds.

'The ancient authors contented themſelves, with only di-'viding the earths according to their uſes, *viz.* into medical 'earths, and earths uſed in pottery, in painting, and for other 'mechanical purpoſes.

'This diviſion of earths being found very confuſed and in-'correct, though generally followed, Dr. Woodward (1) 'made a more natural diviſion of them into 1. ſmooth or unc-'tuous earths, which he again ſubdivides into thoſe that adhere 'to the tongue; and thoſe that do not, and 2. thoſe that are 'dry, harſh, and rough to the touch.

'Dr. Woodward's method, tho' more perfect than the for-'mer, yet remains very incorrect.

'Later authors, as Stahl, Hebenſtreit (2), Pot (3), Bail-

(1) Woodward's Method of foſſils, p. 1. et ſeq.
(2) Hebenſtreit de terris Lipſ. 1745.
(3) Pott. Lithogeognoſia.

'(4), lou

‘ lou (4), Linnæus (5), Wallerius (6), Wolterſdorff (7), and ‘ Hill, (8), have ſince formed other methodical diſpoſitions of ‘ theſe foſſils; and which, as they have their imperfections and ‘ beauties, I ſhall here ſubjoin.

‘ Stahl divides the earths into the *Calcareæ*, or thoſe which ‘ burn into lime, and are alcaline, and into thoſe which are vi- ‘ trifiable: a diviſion too general for ſuch a numerous claſs of ‘ bodies, and alſo very erroneous.

‘ Hebenſtreit runs into a confuſed method of metallic earths, ‘ inflammable earths, medicinal earths, mechanical earths, &c.

‘ Pott and Baillou divide them into, 1. alcaline or calcareous ‘ earths, 2. vitrifiable earths, and 3. argillaceous earths, and ‘ ſuppoſe that the various kinds are only to be regarded as com- ‘ binations from theſe three diviſions. This method is very er- ‘ roneous, as we are ſenſible there are ſeveral kinds of earths ‘ highly alcaline, and yet alſo vitrifiable, *e. g.* the yellow Ar- ‘ menian, the Tockay and Blois boles, &c.

‘ Linnæus erroneouſly makes the ſands his fifth diviſion, on ‘ account that he ſuppoſes it a primitive earth, from which, and ‘ the elements, ſays that author, all the *Regnum lapideum* is ‘ produced. The ſands are, however, a claſs of foſſils, quite ‘ diſtinct from earths, and which do not leſs differ from them ‘ than from metals and minerals.

‘ Wallerius has divided the earths into three orders, *viz.* 1. ‘ thoſe that are harſh and dry, as the moulds and chalks; 2. ‘ thoſe that are ſmooth, as the clays and marles; and 3. thoſe ‘ that are mineral, metallic or the ochres, ſulphureous or ſaline.

‘ Wolterſdorff only divides them into two orders, of *argil- ‘ loſæ* and *alcalinæ*; the erroneouſneſs of which method has been ‘ already noted.

‘ Hill's method is good, except that he makes a genus of ‘ *Tripolis* inſtead of chalks, and that his genus of marles, of ‘ which further notice will be taken, is an inextricable ſcene of ‘ confuſion.

(4) Cav. Giov. de Baillou Compendio del Metodo analitico di cui ſi e ſervito per la ſua grand' Opera, la qual contienne il trattato univerſale delle pietre prexioſe, metalli, minerali, e altri foſſili, *&c.* p. 214.

(5) Linnæus's Syſtema Naturæ.

(6) Wallerius's Mineralogy.

(7) Wolterſdorff Syſtema Minerale.

(8) Hill's Hiſt. Foſſils.

The

'The ſmooth earths, as the Lemnian, &c. ſays Dr. Grew (9), are commonly called *pingues* or *fat*, abſurdly for *læves* or *ſubtiles*. Their ſeeming pinguitude proceeding only from the exquiſite fineneſs of the particles of which they conſiſt.

'I take the principal difference, ſays the ſame author (10), between earths, as applied to medical uſe, to be this; that, ſome are not affected with acids; others are: thoſe, *pauperes* or *fatuæ*, coming nearer to ſimple or mere earths; theſe ſaline, or impregnated with a mineral *alkali*, and therefore of greater energy.

'Henckell (11), judiciouſly obſerves, what great care and judgment ſhould be had in the application of crude or native earths, for internal uſe in medicine; they ought, ſays that author, to be duly prepared and examined, not only by the phyſician, but alſo by the mineraliſt; all thoſe earths which are found near the ſurface of the earth, or conſtitute ſtrata, or elſe are found lodged in ſtone, or marble quarries, &c. in ſhort all thoſe kinds which are not dug from mineral and metallic veins, or in their neighbourhood, are greatly to be preferred; but all thoſe earths which are found in veins of mineral or metallic matter, are to be uſed with the greateſt caution; as by fortuitous cauſes, they may often be impregnated with the noxious qualities of the mineral and metallic bodies.

'The ochres, umbres, and other earths, which are found in ſtrata, ſays Woodward (12), are commonly mixed, foul, coarſe, and groſs: but thoſe found in fiſſures of other ſtrata, conſiſt of matter extremely ſmall, ſubtile, and even impalpable. Indeed being found in the perpendicular fiſſures of the ſtrata, it could not be otherwiſe; for all the matter that compoſes them, muſt have paſſed the pores of thoſe ſtrata before it could arrive at thoſe intervals; which it could never have done, had it not been very ſubtile and fine. This conſtitution of theſe earths render them, far above all others, fit for colours for the uſe of the painters.

'There is very little earth that does not contain ſome ſalts in it, ſays the ſame author (13). 'Tis very providential, indeed, that thoſe ſalts are ſo diſperſed in it; they ſerving to mellow the earth, as the huſbandmen ſpeak, to open, looſen,

(9) Grew's Muſ. Reg. Soc. p. 347.
(10) Grew Ibid. p. 348.
(11) Ephem. Nat. Curioſ. Vol. ii. p. 364. Obſ. 156. and is an account of an Arſenical earth by Joh. Frid. Henckel.
(12) Woodward's Cat. A. a. 65.
(13) Woodward's Cat. A. a. 104.

'and

'and disentangle the matter that serves for the increment, and 'formation of vegetables.

'Earths may be considered as the basis or *prima materia* of 'stones, to the formation of which, nothing further is required, 'than a proper substance to unite them and harden them into 'solid bodies.

'The *Steatitæ*, *Morochtus*, *Galactites*, &c. I have ranked 'among the earths, as being only indurated clays; I am well 'apprized, that they are ranked by some authors among the 'talcy fossils, on account of their constitution, which certainly 'is somewhat talcy; but as their basis is a true earthy substance, 'I rather conclude they should be ranged in this series, as I have 'done.

'Tho' I have also ranked the common turf or fuel of the 'Dutch among the moulds, I have only done it in respect to 'its earthy matter; which seems to me to be a mould of a di-'stinct species; but the peat, or bituminous turf, on account of 'its principles, is justly to be ranged in the series of bituminous 'fossils.

'The brown earth used by painters, and known by the name 'of *Cologn earth*, as being chiefly found near that city of Ger-'many, I have excluded from among the native fossils, as I am 'convinced it is only wood thus changed in the bowels of the 'earth. Wallerius (14) makes it a variety of the umbre, 'which he ranks among the *humi* or moulds; and Libavius (15) 'judges it a bituminous substance, as he also does the umbre; 'Bauschius (16) even calls it *umbria ampelitis*; Hill (17) ranks 'it among the ochres, and calls it, *pseudo-ochra*, but at the 'same time he also judiciously observes, it is rather fossil wood 'than a native fossil.

'Besides the many true species of earths, combinations or 'compounds of various sorts of earths, all blended together, 'are frequently found in digging; these mixt masses, which 'owe their origin to their being blended together, at the time 'of the subsidence of the strata, cannot be referred to or rec-'koned of any determinate species; combinations may be pro-'duced beyond thought; Kircher (18), from twelve simple 'qualities of earth, has reckoned the combinations of them to

(14) Mineralogy, species 3.
(15) Singul. Part. iii. l. viii. c. 7. p. 1050.
(16) Sched. de Cæruleo et Chrysocolla, p. 55.
(17) Hist. Foss. p. 63. No. 2.
(18) Mundus Subterraneus, l. vii. c. 3. p. 356. et De arte combinatoria. See also Evelyn's treatise on earth.

'amount

'amount to no fewer than four hundred ſeventy nine millions 'one thouſand ſix hundred ſorts.

'As to the earths celebrated by the ancients, and of which 'they have tranſmitted to us ſome deſcription or characteriſtics 'to know them by, ſuch are the *Lemnian*, *Eretrian*, *Samian*, '*Chian*, and *Melian* earths; the *Paretonium*, the *Melitites*, 'the *Morochtus*, the *Galactites*, the *Cimoliæ*, the *Rubrica Sino-* 'pica, the *Creta*, and the *Chryſocolla*, I have ventured to affirm 'them in my deſcriptions, to be the ſame ſubſtances known to 'the ancients. To others, the accounts of which are at beſt 'but obſcure, as the *Sil Achaicum*, the *Creta Selinuſia*, and the 'Alana Gleba, &c. I have contented myſelf with giving the 'opinions of authors, or hints of my own opinion; but to the 'others, which are but named, as the *Gliſchromargos*, the *Cap-* 'numargos, the *Marga Columbina*, the *Taſconium*, the *Sil Atti-* 'cum, the *Sil Marmoroſum*, the *Creta Sarda*, *Creta Umbrica*, 'and *Creta Theſſalica*, &c. as the definitions of theſe bodies can- 'not be juſtly made, and that conjectures are very fallacious, I 'have entirely omitted taking any notice of them in my hiſ- 'tory.

'Altho' in my definition of the marles (19), I have expreſſed 'myſelf in theſe words; *not in the leaſt ductile while moiſt*; and 'I alſo have not either to the genera of chalks, ochres, and 'loams, mentioned any thing of their ductility; yet thoſe defi- 'nitions are given, and are only to be underſtood, in a compa- 'rative manner, in regard to the whole ſeries of earths; for in 'reality, as that great naturaliſt Monſ. de Reaumur obſerves '(20), the moſt remarkable characteriſtic of earths, is a kind 'of ductility they have, which neither any other mineral or 'metal have in that manner. Its ductility I mean is like that of 'paſte, when kneading. Earth is capable of being kneaded 'when moiſtened or ſoaked in water, it ſoftens, extends, and 'takes all forms in the workman's hands, and afterwards re- 'tains the ſaid forms. All earths have not an equal kind of 'ductility; but more or leſs of the former, are all the fat earths 'ſo called, of the latter what are ſimply called lean earths.

'Several authors do not make a diſtinct genus of the boles, 'but rank them among the clays; indeed very eſſential charac- 'teriſtics are wanting to make them different genera, for only 'the extreme fineneſs of the particles of the boles is the cauſe of

(19). p. 63.

(20). Hiſt et Memoires de l'Acad. Roy des Sciences anno 1730. Memoire de la Nature de la Terre en general, et du charactere des differentes eſpeces des terres, par Monſieur de Reaumur.

'their being not ſo ductile or viſcid as the clays, inſomuch that 'ſpeaking with propriety, they are only to be accounted very 'fine clays; I have, however, made them ſeperate genera, as 'cuſtom hath authoriſed it.

'Authors generally run into extremes. Wallerius has not 'only denied a ſeparate genus to the boles, but has even ranked 'all thoſe earths under one ſingle ſpecies, by the name of *Ar-'gilla pinguis, Bolus, Terra ſigillata*; and (21), makes all the 'white boles only one variety of the ſpecies, and all the grey, 'yellow, red, green, and black boles, as many other varieties 'of the ſame ſpecies. That author has gone further in the ob-'ſervation he adds to that ſpecies: he ſays, "The writers on "foſſils are full of loathſome deſcriptions of ſeveral ſpecies of "boles; but none of thoſe authors have ever given themſelves "the trouble, to make due obſervations on that matter. A "bole, if made up into a ſmall round cake, and impreſſed with "the ſeal of any country, jealous that its bole will be counter-"feited, it is immediately called *Terra ſigillata*." 'Theſe are 'that learned author's words, which muſt be partly retorted on 'himſelf; for had he made the due experiments he requires of 'others, he would have been convinced there were many very 'different ſpecies of the *Terræ ſigillatæ*, or boles, even ſpecies 'as eſſentially different as any bodies of the ſame genus can 'be.

'The various and contradictory definitions, which have been 'given by late authors to the genus of marles, are worthy ob-'ſervation; one author ſometimes has defined them to be ar-'gillaceous, at other times alcaline earths (22), a ſecond (23), 'calls them alcaline, calcareous, harſh, and friable; while a 'third (24), makes them quite, on the contrary, indurated 'earths, and not to be eaſily ſoftened with water; and a fourth '(25), again defines them to be earths but ſightly coherent, 'ſtiff or viſcid while moiſt, moſt eaſily diffuſible in and diſu-'nited by water. This latter author is very remarkable in the 'contradictions he gives himſelf; for he has placed under this 'his genus of marles, ſome indurated earths, as the *Rubrica*, '*Fabrilis*, &c. others quite looſe or powdery, and which have 'no viſcidity while moiſt, as the *Agaricus mineralis*; others 'quite harſh and rough to the touch, as common chalk; and 'others, on the contrary, ſmooth or ſomewhat unctuous; as

(21). Mineralogy, ſpecies 23.
(22). Henckell.
(23). Wolterſdorff Syſt. Min. p. 46. Obſ. 7.
(24) Linnæus Syſt. Nat.
(25). Hill's Hiſt. of Foſſ.

the

'the fullers earth, *&c.* substances widely different from each 'other, and is what by judicious naturalists must be thought a 'strange and unaccountable confusion.

'The chalks are generally defined to be calcareous and high- 'ly alcaline; even some authors have gone so far, as to fix a 'characteristic of colour on them, and to allow them to be only 'white; tho' the chief species, and from which the whole ge- 'nus is denominated, possesses all those three properties, yet I 'have judged it very unnecessary to fix them as characteristics 'on the whole genus; I have taken the more obvious properties 'as my standard, and while an earth of a looser texture is hard 'and dry, harsh and rough to the touch, and readily diffusible 'in water, I shall not hesitate to rank it in the genus of chalks; 'altho' it makes no effervescence with acids, nor is of a calca- 'reous nature.

'Ochers are only the *residua* of the solutions of metals and 'minerals. Those metals only, says Wallerius (26), which 'carry their own dissolvents, produce ochres; that is to say, 'they are only those which can be decomposed by water or by 'a slight sulphureous vapour, which produce their ochres; the 'others produce none; to the same cause we owe the produc- 'tion of the different vitriols. In reality, ochres are metallic 'earths, which separate from the vitriols when they are dis- 'solved by the waters; from which we may conclude and esta- 'blish, as a certain principle, that as long as we cannot find a 'vitriol of gold, of silver, of lead, of tin, of bismuth, *&c.* we 'can deny the existence of any ochres of those metals.

'The *Lapis-Armenus*, the *Cæruleum nativum*, and the *Chry- 'socolla*, which are in reality rich copper ores, I have placed 'among the ochres for the above reason, as they are only the 'residua of the solutions of that metal.

'The ochre called *Giallolina s. Terra flavescens* by Wood- 'ward (27), and by Hill (28), *Ochra ponderosa friabilis aureo- 'crocea, quæ Giallolino authorum*, is a factitious substance or 'preparation of lead; and is, on that account, excluded from 'this history.

'The moulds which are bodies compounded of earthy mat- 'ter, mixed with the putrified remains of animals and vegeta- 'bles, have, strictly speaking, no right to a place in a history 'of fossils.'

(26). Mineralogy, order or division iii. § 22.
(27). Meth. of Foss. p. 4. No. 17. et Cat. I. a. 28.
(28). Hist. of Foss. p. 56. No. 11.

We ſhall conclude this article with one more extract.—It will not perhaps be diſagreeable to any gentleman or lady, while they are admiring the various delineations of the mocho or agate in the ring, bracelet, or ſnuff-box, to be informed in what manner nature produces and executes ſuch beautiful paintings.

'The dendritæ owe their origin to mineral exhalations, 'which inſinuating themſelves between the plates of laminated 'ſtones, as alſo the flaws or cracks of foſſils of a ſolid ſtructure, 'whereof the parts yet cohere, and that the ſurfaces of the ſaid 'cracks, flaws, *&c.* are even or ſmooth, branch out or expand 'into delineations reſembling the ramifications of trees, ſhrubs, 'or plants, of greater or leſs delicacy and beauty, according to 'the greater or leſs fluidity of the exhalations, or the groſſneſs of 'their particles.

'That this is the origin of theſe delineations, may be illuſ-'trated by a very eaſy experiment of pouring a liquid, eſpe-'cially oil, between two fine poliſhed plates of marble, ſlate, 'or any other ſtone of a compact texture, compreſſed cloſe to-'gether; upon parting them again, the oil will be found to 'have run or expanded itſelf into beautiful and delicate rami-'fied tracts, exactly reſembling theſe arbuſcular delineations 'found on foſſils of various kinds, and the oily ramifications 'always begin and are the perfecteſt on that ſide where the mar-'ble, ſlate, *&c.* is begun to be ſeparated.

'Experience further illuſtrates this aſſertion, by obſerving 'that the moſt delicate and beautiful dendritæ, are always found 'on the ſtones which are of a compact texture, and of a lami-'nated ſtructure; on thoſe which are not of a laminated ſtruc-'ture, tho' of a compact ſolid texture, few are found, but 'where the ſaid ſtones (as has been obſerved before) are full of 'cracks or flaws, the parts of which yet cohere together, 'and have their ſurfaces ſmooth and even; but in ſtones of a 'porous or rough texture, very few dendritæ are found, and 'thoſe are generally very rude and imperfect. This obſervation 'not only extends to mineral and metallic ores, to earths, ſand-'ſtones, and other foſſils of a rough unequal texture, but even 'to the flags or laminated ſand-ſtones, tho' of a laminated 'ſtructure.

'The ſlates therefore being the foſſils on which the dendritæ 'moſt frequently occur, and are the moſt beautiful, the moſt 'curious dendritæ exhibited by authors are on that genus of 'ſtones, and the chiefeſt varieties mentioned by them are this 'Florentine kind; the Eichſtadt, Pappenheim, and Oſnabrug 'kind, already deſcribed,——thoſe of Salfeld, Jena and 'Sanger-

'Sangerſhauſen, in Thuringia; of Sula, and Ilmenau, in the 'county of Henneberg; of Glatz, in Bohemia; of Saxony, 'and of ſeveral other parts of Germany.

'In England few very curious dendritæ occur; the *Lapides* '*ſeptarii*, hitherto called *Ludi helmontii*, are frequently adorned 'with ſlight arbuſcular delineations, and the like delineations 'alſo occur pretty frequently on cracked pebbles and flints, and 'ſometimes rude delineations are found on the common ſlates.

'On marble, ſand-ſtones, ores, *&c.* few dendritæ are 'found; on the indurated ſoap earths they ſometimes occur; 'but on the foſſil ſhells which are found in the ſtrata of chalky 'ſubſtances, and are like calcined ſhells, and on the foſſil bones 'of animals, eſpecially the *ebur foſſile*, or elephants teeth, ele- 'gant and delicate dendritical delineations are frequent between 'the lamellæ or plates, to the formation of which, no doubt, 'the lamellar ſtructure of theſe bodies greatly contribute.

'The arbuſcular delineations and the graſs, moſs, *&c.* like 'appearances frequent on the Mocho ſtones, agate, and other 'ſtones of that genus, and from which they have obtained the 'name of *Dendrachatæ*, when theſe delineations proceed not 'from real graſs, moſs, *&c.* of which the inſtances are extremely 'rare, owe their origin to the ſame cauſe as the other dendri- 'tæ; but the ſubſtances which form them, being generally of 'a coarſe terreſtrial nature, and not ſo fine as the mineral exha- 'lations which form the others, it thence proceeds, that the 'delineations on the Mocho ſtones are generally ſmall, and 'not often adorned with any great number of delicate ramifica- 'tions, and thoſe on the agats are always coarſe and carry a vi- 'ſible body with them.

'The plumoſe appearances which ſometimes occur in the '*Selenitæ*, may likewiſe be ranked as a kind of dendrites, the 'origin of them being analogous to the origin of thoſe bodies, 'the ſubſtance which forms them, and which is generally a 'clayey or other earthy ſubſtance, of the ſame kind as the ſtrata 'in which they are found imbedded, being carried by the waters 'into the interſtices between the plates of that foſſil, where the 'particles being too groſs to be held up in the water, and after- 'wards to be precipitated into fine ramifications, and the ſtruc- 'ture of the plates of the *Selenitæ*, being compoſed of ſtreight 'filaments, the earthy parts are of conſequence more readily 'depoſited in ſtreight lines, and not in ramifications; and are 'accordingly found from a main ſtem only, running into oblique 'lines like the feathers on a quill, and remain thus fixed in 'that figure by the evaporation of the fluid.

'The colours of the dendritæ are chiefly black or blackish, 'also red, yellow, and brown, but very rarely greenish; ac-'cording to the nature of the mineral exhalations which form 'them, these colours are sometimes all blended together on one 'delineation, at other times the larger stems or branches are 'black, the smaller ramifications yellow or brown, and *vice* '*versa*; and it is not very uncommon to find a plate on which 'the dendritæ of the opposite surfaces are of different colours, 'and even sometimes one surface of the plate is adorned with 'extremely elegant and delicate ramifications, which on the 'other surface degenerate or form only spots or rude stellar fi-'gures, all which differences or varieties may be easily account-'ed for from the principle of their formation.

'The delineations in some dendritæ are not taken away by 'fire, others immediately disappear, some are superficial, others 'penetrate the stones, all which varieties very frequently occur 'in dendritical stones even of the same kind.

'Experience demonstrates to us, that the mineral exhala-'tions which form these delineations, are not of one, but of 'several kinds, *viz.* from vitriolic, bituminous, ferrugineous, 'and cupreous particles; the experiments which have been 'made on these delineations, prove the existence of all the said 'mineral principles; sometimes the stones on those places where 'the dendritæ are most plentiful, are greatly corroded, which 'seems to imply the presence of a saline or vitriolic substance, 'joined to the metallic exhalation, that a bituminous substance 'is often their origin, is strongly elucidated by the experiment 'Schrœkius made: The said author took a dendrites fresh dug, 'and having with great care scraped all the black or dendrical 'substance from it, on applying it to the fire it immediately 'flamed, and emitted a strong bituminous smell; numbers of 'experiments prove the existence of the irony or ferruginous 'exhalations, and in regard to those of a cupreous nature, 'which are very rare, and always greenish, Bruckman informs 'us, that all the dendritæ which are found in the neighbour-'hood of the Rammelsberg Mountain, and near Goslar, 'which abounds with veins of copper, are only of that 'colour.'

This work is published by subscription; and we hope the Author will be enabled to complete his laborious undertaking. The first volume (which was published in 1757) has been much approved by the learned in this branch of natural philoso-phy; and we doubt not but the remainder will meet with a welcome reception, as Mr. Da Costa is certainly one of the greatest masters of the subject that this country hath yet pro-duced.

The ancient dialogue concerning the Exchequer, publiſhed from two manuſcript volumes, called the black book *and* red book, *remaining of record in his majeſty's Exchequer; which contain an authentic account of the greateſt officers of the realm, by whom the various branches of the royal revenue are managed; their duties, ſalaries, privileges and exemptions. Alſo, a circumſtantial detail of the ſheriff's accompts; the manner and method of paſſing them at the Exchequer; the privileges and exemptions allowed them, by reaſon of their buſineſs and attendance there; the origin and derivation of their name and office, with many other inſtructive and curious particulars. Likewiſe a diſſertation concerning the Author of this Dialogue, and a diſcourſe concerning the moſt ancient Great Roll of the Exchequer, commonly ſtyled The Roll of* Quinto Regis Stephani. *Publiſhed originally in Latin, by* Tho. Madox, *Eſq; Hiſtoriographer *. Now carefully tranſlated into Engliſh, by a Gentleman of the Inner Temple.* 4to. 8s. *bound.* Worrall.

SUCH as are deſirous of attaining a ſcientifick knowledge of the nature of legiſlative policy, cannot be too attentive to the ſtudy of antiquity, which will be found no leſs pleaſing than profitable. To judge of prevailing laws and cuſtoms, we ought to trace them, if poſſible, to the time of their firſt eſtabliſhment; from whence we may learn the reaſons of their inſtitution, and be able to determine how far they are adapted to the reigning habits and diſpoſitions of thoſe who live under them.

It often happens, that particular laws and cuſtoms remain in force, when, from an alteration of circumſtances, the reaſons on which they were grounded no longer ſubſiſt. This abſurdity is obſervable in moſt countries, but ſeems to be chiefly conſpicuous in England, where we obſtinately adhere to ſingle points of policy, though time has long ſince ſubverted the general doctrine on which they were originally eſtabliſhed.

To this ill-judged pertinacity, may probably be attributed that ridicule, with which inconſiderate men often treat the laws of their country. When they find particular doctrinal points to be totally inconſiſtent with the preſent ſtate and nature of things, they laugh at the incongruity, and hold our antient legiſlators in contempt; whereas in fact there may have been great wiſdom in making the law, though there may be folly in continuing it. If we look back, we ſhall find that our anceſtors generally purſued the right paths to the point in view; but though we may fix our eyes on the ſame ultimate, yet, as time has cloſed many of the avenues through which they paſſed, we ſhould not think of treading in their footſteps.

* At the end of his hiſtory of the Exchequer.

By the lovers of antiquity, particularly thoſe who have not peruſed Madox's hiſtory, the treatiſe before us will, no doubt, be eſteemed both curious and entertaining: though, perhaps, many of our Readers will look upon it as forbidding matter. Nevertheleſs it contains a very accurate account of the original ſtate of the Exchequer, and the notes preſerve the remembrance of many remarkable particulars.

It opens with an epiſtolary diſſertation, the ſubject of which is an enquiry concerning the Author of the *antient dialogue*, whom the Enquirer apprehends to have been Richard biſhop of London, in the time of Richard I. The Writer ſupports his opinion by the authority of Alexander archdeacon of Saliſbury, in the time of Henry III. The words of this Alexander, which are preſerved in a note, may ſerve as a ſpecimen of the ſtile of thoſe times.

t ‘ In the year of our Lord 1230, that is to ſay, in the fifteenth ‘ year of the reign of King Henry, ſon of King John, who was ‘ King Richard the invincible's brother, who was King Henry's ‘ ſon, whoſe mother was Maud the Empreſs, whoſe mother Maud ‘ was Queen of England, whoſe mother Margaret was Queen ‘ of Scotland, whoſe father was Edward, whoſe father was Ed‐ ‘ mond Ironſide, whoſe father was Ethelred, whoſe father was ‘ Edgar the pacific, whoſe father was Edmund, whoſe father ‘ was Edward the elder, whoſe father was Alfred the great, ‘ who was the ſon of King Eadulf, who was the ſon of Eg‐ ‘ bricht, whoſe father was Alcmund, whoſe father was Effa, ‘ whoſe father was Eppa, whoſe father was Ingels, whoſe bro‐ ‘ ther was the moſt famous King Ina by name, whoſe father ‘ was Cenred, who was Ceodwald's ſon, who was Cuth, who ‘ was Cuthwin, who was Chelulin, who was Chenric, who ‘ was Creod, who was Cerdic, who was Eleſa, who was Ela, ‘ who was Geivis: he was the head of his nation, from whom ‘ all that nation took its name. His father was Wig, whoſe ‘ father was Freawine, whoſe father was Freodegar, whoſe fa‐ ‘ ther was Brand, whoſe father was Bealdaes, whoſe father was ‘ Woden, who was Frithwald, who was Frealaf, who was ‘ Freothwulf, who was Fritholwulf, who was Geta, who was ‘ Geatwa, who was Ben, who was Sceldwa, who was Here‐ ‘ mond, who was Itermod, who was Bathka, who was Wala, ‘ who was Beadwin, who was Sem, whoſe father was Noah, ‘ who was Lamech, who was Methuſala, who was Enoch, ‘ who was Jareth, who was Malaleel, who was Cain, who ‘ was Enos, who was Seth, who was Adam of the ſon of the ‘ living God: I Alexander archdeacon of Saliſbury, reſident of ‘ the King's exchequer at Weſtminſter, under Hubert de Burgh ‘ earl of Kent, juſtice of England, Walter Kaerleon, treaſurer ‘ of the exchequer, Ralph biſhop of Chicheſter, the aforeſaid

‘ King's

'King's chancellor, examining the annual rolls of the ancient 'Kings of England, I was particularly careful in this reſpect, 'to make the ſtricteſt ſearch I was able, of the military ſer- 'vices due to the King, throughout the kingdom of England; 'as neither Nigell, formerly biſhop of Ely, King Henry the 'firſt's treaſurer, a man fully inſtructed in the knowlege of the 'exchequer, not Richard biſhop of London, his ſucceſſor to 'the ſame office, though he has treated much of the buſineſs of 'the exchequer in the above tract of his little book, nor Wil- 'liam of Ely, a man very ſkilful therein, under whoſe govern- 'ment, in the time of King John, I ſerved a long time, have 'ſettled any thing certain concerning them. Looking upon 'that common expreſſion in every body's mouth, at that time, 'as fooliſh and ſurprizing, that King William, Duke of the 'Normans, infeoffed thirty-two thouſand knights ſervices in 'conquering the kingdoms, becauſe he did not leave rolls of 'this matter to his poſterity, Kings of England, nor had his 'annual rolls been ſeen by any in my time, except the roll of 'Wincheſter, or Domeſday, or the book of hides; by which 'indeed he briefly included, (having taken an exact ſurvey 'of them) the hides of all England, and the tenants of 'them, in the twenty-fourth year of his reign, throughout the 'counties of his whole kingdom; it may not without reaſon 'be doubted, upon argument, whether the ſame King's ſucceſ- 'ſors could be ignorant of theſe military ſervices; becauſe when 'King Henry, ſon of the Empreſs, gave his daughter Maud 'in marriage to the duke of Saxony, he demanded of every 'knight of his kingdom, one mark in aid of the marriage, com- 'manding by a public edict, that every prelate and baron ſhould 'ſignify, how many knights held of him in capite by their pub- 'lic inſtruments; which inſtruments ſeparately throughout 'each county, under the aforeſaid William of Ely, I have col- 'lected into one volume. You will find lower, the names of 'thoſe who ſent their deeds, the number alſo of feuds, and 'lower, the money paid that was before aſſeſſed in the four- 'teenth roll of the reign of the ſame King, under the title,' "Aid, for marrying the King's eldeſt daughter." 'Red book '47, marked folio a.'

The Dialogue opens with tracing the origin of the Exchequer, and then proceeds to give an account of the ſeveral officers, with the diſtinct duties belonging to each, and likewiſe to explain the method of paſſing the ſheriffs accounts; with other particulars too tedious for our enumeration.

In the diſcuſſion of theſe points, we meet with much curious matter of antiquity. Nevertheleſs ſome propoſitions

are

are advanced, which we may venture to impugn upon good authority.

Thus, ſpeaking of William the Norman, it is obſerved that —'After the conqueſt of the kingdom, and the juſt overthrow 'of the rebels, when the King himſelf, together with his no-'bles, had taken a view of their new acquiſitions, a diligent 'inquiry was made to find out thoſe who had fought againſt 'the King in the war and had eſcaped by flight. All thoſe, 'and their heirs alſo, who were engaged in the war, loſt all 'hopes of their lands, eſtates, and incomes, which they before 'were in poſſeſſion of: for they thought it a great thing to en-'joy even their lives under their enemies. But thoſe who were 'called to the war, and did not go, being engaged in domeſtic 'or ſome other neceſſary concerns, and therefore were not pre-'ſent at the tranſactions, if in proceſs of time obtaining their 'lord's favour by ſubmiſſive obedience, they were put into poſ-'ſeſſion again; *yet it was only during their lord's pleaſure, 'without any hopes of their children's ſucceeding them.* But 'when in after-times they became odious to their lords, and 'were every where turned out of their poſſeſſions, nor would 'any one reſtore back what was taken away, the general com-'plaints of the inhabitants reached the prince's ears; that thus 'deſpiſed by all, and robbed of every thing, they ſhould be 'obliged to go to foreign parts. This being communicated to 'the council held upon this occaſion, it was reſolved that 'whatever they could obtain according to their merit, by a law-'ful agreement entered into between them, from their lords, 'ſhould be allowed them by an inviolable right: but that they '*ſhould claim nothing by way of ſucceſſion from the time of the 'nation's being ſubdued.* How diſcreetly the proviſion was 'made is evident, eſpecially when they ſo much conſulted their 'own intereſt in every reſpect, as to oblige them likewiſe to 'endeavour to buy their lord's favour by ſubmiſſive obedience. 'Thus therefore every one of the ſubdued nation poſſeſſes his 'eſtates or ſuch-like; *not as if they were his right by means of 'ſucceſſion*, but as acquired merely by his own merit, or ſome 'intervening agreement.'

Here we might ſhew, that William could not properly be ſaid to have made a conqueſt of the *kingdom*; but that would draw us into too long a train of argument: we ſhall therefore content ourſelves with obſerving, with regard to the concluding ſentence, that ſuch as did not oppoſe the King, poſſeſſed their eſtates by right of ſucceſſion as formerly.

Lord Chief Juſtice Hale, who reſts upon the authority of Spelman and others, ſays, 'It is plain, that thoſe who were not

'engaged visibly in the assistance of Harold, were not, accord-
'ing to the rules of those times, disabled to enjoy their posses-
'sions, or make title of succession to their ancestors, or trans-
'mit to their posterity as formerly, though possibly some op-
'pressions might be used to particular persons here and there to
'the contrary.' Of this opinion is Wright and others, who might be cited on this occasion.

We likewise differ from the Author of the Dialogue, with respect to the following passage, where he tells us--'When that famous conqueror King William had subjected the farther Borders 'of the island to his command, and had got the better of the designs of the dreadful rebels by examples; to prevent their being misled for the future, he ordered the subdued people to be subject 'to him by a written right and laws. The English laws therefore being proposed according to their tripartite division, that is, 'Merchenelage, or the law of the Mercians, Danelage, or the law of 'the Danes; and West-Saxenelage, or the law of the West-Saxons; some he disapproved of, but approving of others, *added the foreign laws of Normandy to them*, which seemed most efficacious towards preserving the peace of the kingdom. At last, that nothing might be wanting, having taken advice upon every 'thing that could be fore-thought of, he appointed the most 'discreet men about him to go the circuits all over the kingdom, 'to make a careful description of the whole land, as well of the 'woods as of the pastures and meadows; as likewise of the 'agriculture: and being taken down in common words, it was 'reduced into a book; in order, that every one content with 'his own right might not usurp another's without punishment. 'The description was made by the counties, wapentakes and 'hides: the King's name being prefixed at the top, and then 'the names of other noblemen were placed in order, ac-'cording to the dignity of their posts; namely, those who held 'of the King in capite; that was those who were his immediate tenants; and the numbers were placed to each in this 'method according to order; by which, farther in the run of 'the book, they might be able more easily to find what belonged to them. This book was called by the inhabitants Domes-'day, that is, metaphorically, the day of judgment; for as the 'sentence of that strict and dreadful last examination, cannot 'be eluded by any art of equivocation; so in like manner, 'when any dispute should arise in the kingdom concerning the 'things there set down, upon recourse had to the book, the 'sentence of it could not be rejected or avoided, without punishment. We have therefore called it the book of Judgment; not that there is an opinion given in it of any doubtful

'points;

'points; but becauſe you cannot diſagree to it, any more than 'you can to the aforeſaid judgment.'

Here we muſt obſerve, that the Chief Juſtice laſt quoted is of opinion, that the Norman laws were not impoſed by the authority of the King, but of Parliament: and likewiſe, that the laws of Normandy were, the greater part of them, borrowed from ours, rather than ours from them.

Cambden, ſays the Chief Juſtice, and ſome others, have thought that there ever was ſome congruity between the antient cuſtoms of this iſland and thoſe of France, both in religious and civil matters: and he tells us, that the antient *Druids* were the common inſtructors of both countries. But, what is more convincing, it is evident from hiſtory, that the *confeſſor*, before his acceſſion to the crown, made a long ſtay in Normandy, and was there often, which, of conſequence, muſt draw many of the Engliſh thither, and of the Normans hither; all which might be a means of their mutually underſtanding the cuſtoms and laws of each others country, and give opportunity of incorporating and ingrafting divers of them into each other, as they were found uſeful or convenient: and therefore the Author of the prologue to the *grand cuſtumier* thinks it more probable, that the laws of Normandy were derived from England, than that ours were derived from thence.

Add to this, that the kings of England continued *Dukes of* Normandy till king John's time, and he kept ſome footing there, notwithſtanding the confiſcation of it by the king of France. During all this time, England, which was an abſolute monarchy, had the preference before Normandy, which was but a feudal duchy, and a ſmall territory with reſpect to England; and by this means Normandy became, as it were, an appendage to England, and ſucceſſively received its laws and government from England, which had a greater influence over Normandy, than that could have over England. Nay, this influence was ſo great, that precepts often uſed to paſs into Normandy to ſummon perſons *there*, to anſwer in civil cauſes *here*.

We agree with the Author, however, that Domeſday Book was compiled by the order of William the Norman. We ſubſcribe likewiſe to the reaſon he has aſſigned of its being called the book of judgment; and we may add, that its authority was ſo great, that even king William himſelf ſubmitted ſome caſes, wherein he was concerned, to be determined by it.

The ingenious Annotator upon this Dialogue has likewiſe, in ſome places, taken occaſion to differ from the learned Author. The Writer of the Dialogue, ſpeaking of the antient *earls*, ſays, 'An

'An Earl is one who receives a third part of the fines in each 'county. For that ſum of money which is demanded of the 'Sheriff by way of ferme, does not entirely ariſe out of the 'rents of the eſtates, but is in a great meaſure the produce of 'fines; and the Earl receives a third part of them; who is 'ſaid to be ſo called, becauſe he is an attendant on the trea-'ſury, and a partaker of the perquiſites. Moreover, the She-'riff is ſo called, becauſe he ſupplies the ſtead of the Earl in 'thoſe pleas, in which the Earl has a ſhare by reaſon of his 'dignity.'

Upon this paſſage, the Annotator makes the following ingenious remarks.

'He' (that is, the ſheriff) ſays he, 'was called ſheriff, be-'cauſe he acted in the earl's ſtead. But in what ſenſe, or in what 'reſpect, he acted, is, indeed, doubtful. The learned Author of 'the dialogue here ſays, that the ſheriff ſupplied the ſtead of the 'earl in thoſe pleas, of which the earl, by reaſon of his dignity, 'partook [with the King]; *and he hints, that he took his name of 'ſheriff from hence.* Many of the later authors have followed his 'opinion. But we may conſider the matter again. It is certainly 'true, that the ſheriff did hold the pleas of the county of which 'he was ſheriff. But did he hold thoſe pleas in the ſtead or place 'of the earl? He indiſputably held them in the ſtead of the king; 'as having the care and cuſtody of the county entruſted to 'him by the king himſelf. For in England the ſheriff was the 'king's ſervant, not the earl's. It is alſo true, that the third 'penny of the pleas of the county, was uſually granted to the 'earl by the king, upon his being created an earl; which third 'penny was called creation-money. But whether the earl par-'takes of it with the king, by reaſon of his dignity in the 'pleas of the county, as the famous Author here ſuppoſes, I 'know not. But one inſtance, as I remember, is to be met 'with in the antient membranes, where the earl's third penny 'is called part of his county. That inſtance is in the earl of 'St. Patrick; and is thus: Wiltſhire; The earl of St. Patrick 'accounts for thirty-eight pounds and nine ſhillings and three-'pence, blank of old ferme: twenty-two pounds and ſixteen 'ſhillings and ſeven pence to the earl of St. Patrick, for his part 'of the county by tale; and eighteen pounds blank by Warin, 'ſon of Gerold, by the King, out of reſpect this year. And 'he has twenty-three ſhillings and ſeven pence blank ſurpluſage. 'And the ſame ſheriff accompts for the new ferme: in the 'treaſury, &c. And twenty-two pounds and ſixteen ſhillings 'and ſeven pence by the King's writ to the earl of St. Patrick 'for the third penny of the county.' Great roll, 3 H. 2. Roll. '3. a. What follows from hence? The earl, indeed, is ſo

'far

'far ſaid to partake with the King, as he has one part of the 'fines of the county; namely, a third, and the King another; 'namely, two thirds: he partakes, I ſay; but not in all likeli-'hood by reaſon of his dignity. For it is clear, that the royal 'bounty beſtowed the third penny on the earl; and therefore is 'ſometimes called an annual fee of the county; as if it was a 'gift from the King's munificence. Concerning this, ſee 'Mad. hiſt. exch. chap. 23. ſect. 2. 13 Ed. 1. and the petition 'of Hugh de Courteney to Iſabel his ſiſter; and ibid. 26 Ed. 1. 'And, indeed, as the third penny was paid to the earl by the hand 'of the ſheriff, there is no reaſon to believe he was his ſubſtitute. 'It ought likewiſe to be remembered, that ſometimes the ſame 'perſon was, if the King was pleaſed to have it ſo, both earl 'and ſheriff of the county.'

Of this union, the Annotator produces a number of proofs, and cloſes the catalogue with the inſtance of Edward, King Henry the third's eldeſt ſon (a few years afterwards King of England) who was ſheriff of the counties of Buckingham and Bedford in the 52d and 53d years of his father's reign.

But I do not apprehend, ſays he, we are to ſuppoſe, that Lord Edward, the heir apparent, as we call him, of the crown of England, was the ſubſtitute of any earl. Thither alſo may the ſheriffs in fee, or hereditary ones, be referred: from theſe and the like inſtances it ſeems probable, that the ſheriff was the King's, not the Earl's deputy.

The Annotator's reflections here ſeem to be very juſt and pertinent. There cannot, in our opinion, be any doubt but that the ſheriff was the King's ſervant, and not the Earl's. We find that the ſheriff's courts were always called the King's courts, and, as ſuch, were ſuperior to the Lords courts. According to the old feudal ſyſtem among the Saxons, ſays Dalrymple, the Lords of charter-land were inveſted with a power of judging their own people in their own courts, which, from the great hall of the manor in which they were held, were called Hall-motes. In the ſame manner, the people on the King's land were ſubject to the King's judge, and the allodial people, or freemen, being attached to no Lord in a ſignoral capacity, were ſubject likewiſe to the King's judge. The name of this judge in each county was the Reve, or ſheriff, who had ſeveral judges under him, according to the ſeveral diviſions of the county; and the name of his court was the Revemote, when he ſate as judge of the county, and the burghmote, when he ſate as judge of a borough.

What the Annotator obſerves further, ſeems likewiſe to be, in general, ſtrictly juſt. 'I will not conſider,' ſays he, 'what ex-'plan-

‘ planations the gloſſariſts put on the word vicecomes, (ſheriff).
‘ The Reader may conſult them, if he pleaſes, at his leiſure.
‘ I am deſirous of adding a conjecture in regard to this matter,
‘ which no one of my countrymen has hitherto attempted as I
‘ know of; but it muſt be left to the Reader's judgment. He
‘ is therefore called vicecomes, (ſheriff) becauſe *vice fungitur*
‘ *comitis*; he officiates in the ſtead of the Earl, that is, the
‘ Prince. Firſt, we muſt obſerve, that formerly the chief go-
‘ vernors of certain provinces were Earls, as the antient and
‘ preſent Kings of England. For the Princes of Normandy,
‘ and of many other provinces, were diſtinguiſhed by the title
‘ of Earls, and then of Dukes; as may be ſeen in the antient
‘ hiſtory of thoſe provinces. They were officers of antient in-
‘ ſtitution, inveſted with great power by theſe Earls, to defend
‘ and govern particular diſtricts of their country; who, becauſe
‘ they repreſented their Earl, that is, their prince, each in his
‘ diſtrict, and acted in his ſtead, were called ſheriffs from theſe
‘ Earls. The Writers of the annals of Flanders maintain this
‘ explanation in eloquent terms. They affirm, that the an-
‘ tient Princes of Flanders inſtituted ſome hereditary offices and
‘ annexed them to fees; that is, ſome for the performance of
‘ the ſervices here undermentioned; and ſome for the admini-
‘ ſtring of juſtice to their ſubjects; of which ſort were the
‘ ſheriffs; who were ſo called, becauſe the Earls (or Princes)
‘ granted them their places to govern the burghs and cities, and
‘ alſo other privileges and powers, ſuch as the addition of con-
‘ ſtables of caſtles, &c. I refer the Reader to Adrian Barland
‘ and others, who wrote concerning the remarkable occurren-
‘ ces of Belgia. The Greeks call it burgh, or πυργον, a fur-
‘ niſhed tower. Indeed, the Princes of Flanders (before they
‘ took the name of Burgundy and Auſtria) formerly inſtituted
‘ offices annexed to fees, that they might deſcend to the heirs:
‘ ſome were appointed to reſtore every one to his right. Here
‘ amongſt others were comprehended the ſheriffs: that is, thoſe
‘ to whom the Earls granted their places in the government of
‘ burghs and citadels, with the addition of privileges and ad-
‘ vantages. Whence alſo they were called governors of caſtles.
‘ —Others for the domeſtic accompts and revenues of the
‘ Prince.—Others for military employment. This was the
‘ conſtable's duty. Hamyrallus and Marſcalcus are to the
‘ ſame purpoſe.

‘ Adrian Barland and others, concerning the remarkable affairs
‘ of Belgia, p. 77. It was ſo, not only in Flanders, but alſo
‘ in other countries, as in Normandy, &c. in almoſt the ſame
‘ manner: becauſe the Sheriff acted in the ſtead of the Earl or
‘ Prince. Add, that the deſcription of the Sheriff, which I
‘ have

'have partly above referred you to, and partly quoted from Barland, exactly agrees with the antient office of the Sheriff, as it was after the Norman conqueſt: for not only the cuſtody of the county, but alſo the trouble of pronouncing juſtice, and defending the King's caſtles, was entruſted to the Anglo-Saxon Sheriff by the King, by antient cuſtom, as is ſhewn in many inſtances in Mad. Hiſt. Exch. The cuſtom was the ſame in Normandy. There were certain judges who were called Sheriffs, as Dueren affirms:—whom (that is to ſay, the judge) he calls Earl; becauſe it was the name of his office: hence the name of Sheriff; and ſome judges are to this day called Sheriffs in Normandy. Dueren on the Cuſt. of Feuds, c. 20, ſect. 3. As to the Engliſh, I am apt to think the office of Sheriff (as it ſtood after the conqueſt) was brought into England by the Normans: the name of Sheriff, together with his office, was eaſily changed from the dominions of Earls to thoſe of Kings. That diviſion of the country in the time of the Anglo-Saxons, was called among the Engliſh, *ſhire*, which was afterwards called county by the Anglo-Normans. And the officer among the Anglo-Saxons was called the governor of the ſhire, or the royal governor; whom the King entruſted with the cuſtody, or ſuperintendency of the ſhire. The Sheriff ſucceeded ſome time after the conqueſt; but very different, if I am not miſtaken, *in power, as well as in the nature of the office*; as may appear from a compariſon of each office. But though the office was changed, the antient name of Shrieve remained, and the Norman name Sheriff took place at the ſame time.

'It will be of uſe to ſpeak a little in this place of the manner of appointing a Sheriff; and the rather, becauſe ſome authors have not wrote a true account of the matter. The Sheriffs of counties, after the Norman conqueſt, were appointed at the King's pleaſure: ſome for a quarter of a year, ſome for half a year; others (which was moſt uſual) for a year: others from year to year, for many years together. And ſome others (if the King pleaſed) by an hereditary right. The counties were committed to ſome as fermers, to others as wardens, or (as they were called) approvers. But each of them was immediately ſubject and anſwerable to the King. Neither is it to be wondered at; for each in his county was almoſt uſually the chief collector of the royal revenue; the King's itinerant juſtice for determining of pleas, aſſeſſing of tallages, &c. and at the ſame time keeper of the King's caſtles, and conſervator of his manors. Therefore what the learned Henry Spelman ſays (in his Gloſſary, p. 555. col. 1.) at the word vicecomes (Sheriff) ſeems to me to be falſe. He ſays, the Sheriffs

'formerly were uſually choſen by freemen in the county court' 'juſt as the members of Parliament are at this day. For it is 'clear, it was very differently ordained after the Norman con- 'queſt. From which time we grant, that all Sheriffs of coun- 'ties were appointed ſolely by the King; unleſs he was pleaſed 'to allow ſome the privilege of chooſing their own Sheriffs, as 'in London. The Sheriffs of counties were uſually appointed 'in this manner, until it was enacted by ſome ſtatutes, (as by 'the ſtatute of Lincoln of the ninth year of King Edward the 'ſecond, and the ſtatutes of the fourteenth year of King Ed- 'ward the third, chap. 7. and of the twelfth year of King Ri- 'chard the ſecond, ch. 2.) by which it is enacted, that they 'ſhall be named by the King's councel at the Exchequer on the 'morrow of All-ſouls in every year; to be afterwards choſen 'and appointed by the King himſelf; which method remains 'to this day.'

We agree with the Annotator, that the power of the ſheriff became different after the conqueſt. Of this opinion is the Author laſt quoted, who reſts upon the authority of Bracton, Glanville, and others. Upon the Norman conqueſt, ſays he *, the allodial were converted into feudal lands, by which means the Earls acquired the ſame power over the freemen which became their vaſſals, which had formerly belonged to the King. But to prevent the King's power from being by this means entirely excluded the provinces, the ſheriff's court was ſtill retained, and not only upheld in its antient powers, but *new powers were added to it.*

But though it is granted the Annotator, that the *power* of the ſheriff was very different after the conqueſt, yet we do not think with him, that the *nature* of this office varied ſo greatly. The Norman ſheriff (if we may ſo call him) was an officer in England before the conqueſt: that is, the nature of the office here and in Normandy, ſeems, before that time, to have been nearly the ſame. For inſtance, it appears from the *cuſtumier* of Normandy, that the ſheriff of the county was an annual officer, and ſo he was in England, before the conqueſt: and it is provided, among the laws of Edward the Confeſſor,—*Quod Aldermanni in civitatibus eandem habeant dignitatem qualem habent ballivi hundredorum in ballivis ſuis ſub vicecomitem.* That the aldermen may enjoy the ſame dignity in cities, which bailiffs of hundreds have in their bayliwicks under the ſheriff.

* We think it neceſſary to obſerve, that this change of property was not made arbitrarily at the will of the Conqueror, but by conſent of Parliament, as the Lord Hale and other learned Judges are of opinion.

What the Annotator has advanced concerning the appointment of the ſheriffs, may likewiſe be liable to objection. It is not certain, that, from the time of the conqueſt, they were appointed at the King's pleaſure. Some conclude, and with good reaſon, that Edward the Second was the firſt who took upon him the nomination of ſheriffs.

If we believe Dalrymple, the ſheriffs were ſometimes under the influence of the Lords; which they probably would not have been, had their appointment been entirely at the King's pleaſure. He tells us, that William the Conqueror, to keep the provincial juriſdictions of the Sheriffs in awe, eſtabliſhed a conſtant court in the hall of his own palace, called *Aula Regis*, in which the *Juſticiarius Capitalis* preſided inſtead of the King.

Nevertheleſs the territorial juriſdiction of the Lords, and the provincial juriſdiction of the Sheriffs, continuing inconvenient, Henry the Second divided the kingdom into ſix circuits, and ſent Judges itinerant through the land, with a view to humble the power of the great men in their counties. Not contented with this, he divided the buſineſs of the *Aula Regis* into two courts, called the King's Bench, and Common Pleas; the one for *criminal*, the other for *civil* matters: and Edward the Firſt, who compleated this diviſion, in order to give more ſtate to thoſe courts, ſometimes ſat himſelf in the court of King's-Bench.

This is the origin of theſe courts. We find, however, that their juriſdiction, eſpecially that of the King's Bench, has been greatly extended. But this is an enquiry foreign to our purpoſe, and perhaps not prudent for us to purſue.

To give the Reader an idea of the general contents of the book before us, we muſt not omit to take notice, that, at the end of the antient Dialogue, we find an epiſtolary Diſcourſe concerning the great Roll of the Exchequer, commonly called the Fifth of King Stephen, which the Writer, with good reaſon, is of opinion, ſhould be rather referred to the time of King Henry the Firſt.

Upon the whole, we recommend this publication to the curious in Antiquity, who will find it well worthy their peruſal.

Thoughts

Thoughts on the Plan for a Magdalen-houſe for Repentant Proſtitutes, with the ſeveral reaſons for ſuch an eſtabliſhment; the cuſtom of other nations with regard to ſuch Penitents; and the great advantages which will probably ariſe from this inſtitution, upon political and religious principles. Addreſſed to the Promoters of this charity. 4to. 1s. 6d. Waugh.

A Plan to promote virtue and good manners, by ſuppreſſing vice and debauchery, without having recourſe to forcible and coercive expedients, certainly merits the higheſt applauſe which gratitude can beſtow, and the utmoſt aſſiſtance which liberality can afford.

It is one of the nobleſt offices of humanity, to recall the unhappy and deluded from the paths of proſtitution, and to provide a ſecure retreat, where real penitents may atone for their miſpent lives, and become uſeful members of ſociety. No ſenſation can exceed the heart-felt ſatisfaction of being the means of reſtoring purity of manners, and conſequently peace of mind, to an unfortunate wretch, who has fallen, perhaps more the victim of folly, than of vice.

But as the end is glorious, ſo the means of attaining it are extremely difficult. And they who are generous from the principles of *rational benevolence*, rather than of *faſhionable oſtentation*, will with-hold their generoſity, till they are aſſured that the means are properly adapted to accompliſh the projected end.

The thoughts on this ſubject, in the pamphlet before us, rather expreſs a warm and zealous appeal to the Reader's paſſions, than a deſire to convince his judgment. The Writer has taken great pains to demonſtrate the expedience and utility of the deſign, of which few can entertain a doubt; but he has made no attempt towards explaining the method propoſed for carrying it into execution, which is the material conſideration.

Indeed, it muſt be confeſſed, that he has recommended the uſefulneſs of the inſtitution, by abundance of pathetic arguments, and a profuſion of ſcriptural illuſtrations. He has not, however, thought fit to truſt his cauſe to his own power of perſuaſion, as a Writer: he has called in the *Engraver* to his aſſiſtance. In the frontiſpiece to this work is a curious print, which repreſents a fair penitent, kneeling at a table, with her eyes and hands directed towards heaven. On the table is placed the bible, and the book of common prayer; but the countenance of the woman is rather expreſſive of deſpair, than of penitence. Behind her is a ſpinning-wheel, and on the wall hangs the table of diet. This is all the furniture of her gloomy apartment. Such a rue-

ful ſcene may, perhaps, be well calculated to move the Devout to become ſubſcribers, but it does not ſeem wiſely adapted to engage the women of the town, to become inhabitants of ſuch mournful manſions. To thoſe who know not the characters of the worthy gentlemen concerned in this deſign, all this pathetic eloquence of the pen and the graver might look like the deſign of fanatical artifice, to work upon credulous zeal: to influence thoſe by *reaſon*, who know the world, the Writer ſhould chiefly have endeavoured to convince them, that the regulations of this charity, were *prudently* calculated to promote the deſired end of *reformation*.

We would not, however, have our objections to this pamphlet conſidered as a proof of our diſlike to the plan, which the well-meaning and worthy Writer ſo zealouſly recommends. Though an eſtabliſhment of this kind be a difficult undertaking, we nevertheleſs apprehend it is both an expedient and a feaſible one. It is, at leaſt, highly adviſeable to make the experiment; for the number of courtezans which throng the ſtreets of this metropolis, have long ſince been a diſgrace to our police; nay, more, a ſcandal to human nature: and there is no doubt, but that, by proper incitements, the bulk of them may be induced to forſake thoſe vicious habits, which draw deſtruction upon themſelves, and entail miſery upon others.

But it is time to hear our Author's ſentiments; and it would be unjuſt not to premiſe, that his reflections in general are judicious and animated. He expreſſes himſelf like one who *feels* the rectitude of what he advances; and we cannot but applaud the apparent ſincerity of his zeal, though it ſometimes leads him into a degree of extravagance. Perhaps, however, a ſtrong portion of enthuſiaſm is neceſſary, to actuate the projectors of reformation: but it muſt be reſerved for men of cooler judgment, to accompliſh the work.

We doubt not but every ſenſible Reader will ſubſcribe to the propriety of the following obſervations.

'In juſtice to the female world,' ſays our Author, 'may it 'not be fairly aſked, if virtue has not the ſame charms to cap-'tivate their hearts, and religion the ſame power to create a 'deteſtation of vice and folly in their minds, as in mens? With 'regard to women who have wandered from the paths of vir-'tue, let thoſe who have examined only the foul corners of the 'heart, or pryed only into the darkeſt ſcenes of iniquity, argue 'as cogently as they pleaſe, even from real facts, they muſt in 'their turn indulge others, who know alſo from experience, 'that there is a native ingenuouſneſs in the minds of many of 'theſe

'theſe women, that inclines them to wiſh for the means of 'repentance.

'Uſe and cuſtom take off ſome part of the force of miſery 'itſelf, and the heart, which does not burſt with a ſenſe of 'injuries, may become callous and inſenſible of them. If this 'were not the caſe, many of theſe proſtitutes would ſee them-'ſelves the moſt abandoned of mankind. They would diſcover 'the ſtrange extravagance of revenging upon themſelves, the 'crimes of others; or if they imputed their misfortunes to 'their own indiſcretion, they would find but very little reaſon 'to live in infamy, merely becauſe their own paſſions firſt be-'trayed them. Many a poor girl might have ſhewn her power 'over him, who is now an idle ſpectator of her miſery: and 'many a one has been deſerted by her friends, becauſe they 'thought only of the crime, whilſt the world judges and con-'demns with ſeverity. Thus left to ſtruggle with the tyranny 'of bawds, and the inſolence of debauchees; followed by a 'train of evils, infamy, poverty, and diſeaſe, what can be the 'conſequence but a miſerable death, unrepenting of their ſins, 'unlamented even by their partners in iniquity! To enume-'rate inſtances, on this occaſion, is not proper, nor are they 'in the leaſt neceſſary, ſince it is no ſecret, either to the virtu-'ous or the vicious, that many proſtitutes are in a worſe con-'dition than even the brute that periſhes. Every other animal 'is obedient to his appetite, but appetite has frequently no ſhare 'in the promiſcuous commerce of theſe women.—Harlots are, 'in no country, treated with ſuch groſs indignities, as in this, 'ſo that one would almoſt wonder how it happens, that the 'ſame pride which led them into the ſnare, does not induce 'more of them to forſake their evil courſe, at all hazards.— 'Every one who conſiders the ſubject muſt ſee, from this ſingle 'circumſtance, how much theſe unhappy women are enſlaved 'by their bad habits.

'As there is no nation which carries every thing that is vile, 'as well as every thing that is virtuous, higher than this, ſo 'there is, I believe, no city in the world, where ſuch rank e-'normities prevail, as in this great metropolis.—There is an 'elegancy in vice as well as in virtue, and though it is the more 'dangerous, in ſome reſpects, on this account, yet ſtill it is a 'ſafeguard againſt thoſe diſorders, to which a brutiſh and pro-'fligate life expoſes mankind.—There is alſo a certain delicacy 'of manners eſſential to good order; and the diſtinctions which 'the ſexes ſhow to each other, is one great means of ſupport-'ing that order. How dreadfully are things transformed with 'us!—We frequently ſee theſe women treated like dogs, and 'we hear thoſe tongues, which the God of nature deſigned

'ſhould ſoften the diſtreſſes of human life, and give a reliſh to 'its joys, uttering the higheſt indecencies, and the moſt dread-'ful imprecations! At the ſame time we acknowlege, that 'theſe young perſons are born in a free country, where pure re-'ligion is profeſſed; that many of them were educated in the 'principles of virtue; that all of them are entitled to the pro-'tection of men, and moſt aſſuredly intended by the wiſe and 'beneficent father of mankind, as their partners in the ſocial 'joys of life: can we then turn the glaſs, and behold them the 'abject ſlaves of an abandoned procureſs; ſold; both body and 'ſoul, for half a crown, without being fired with a generous 'indignation for the cauſe of humanity!'

The following ſentence comprehends a juſt cenſure on thoſe who are ready to condemn all innovations, as extravagant attempts.

'It is no pleaſing conſideration,' ſays he, 'but it ſeems ne-'ceſſary to take notice on this occaſion, that every effort out 'of the common track, to ſupport the cauſe of reaſon and reli-'gion, appears to *ſome people* as an extravagant attempt; tho' 'in reality, the extravagance conſiſts in their paſſive deſertion 'of the intereſt of reaſon and religion. A cloſe adherence to 'ſome political principles, however well grounded in obſerva-'tion, not only depreciates human nature, but betrays us into 'an opinion, that our efforts to obey the laws of God in certain 'inſtances, are romantic and ridiculous. It is thus men loſe 'their reverence for human nature; they firſt ſteel their hearts 'to a ſenſe of human miſery; and the tranſition then becomes 'eaſy, to leave reaſon and religion to take care of themſelves. 'But theſe politicians ſhould remember, that was there nothing 'more in view than political prudence, with regard to the in-'creaſe of the ſpecies, and the good order of the ſtate, there 'is the utmoſt reaſon to check the progreſs of this ſpecies of 'iniquity. For, as matrimony is the moſt certain means of 'augmenting the number of people, and the trueſt cement of 'civil ſociety, though we cannot ſuppreſs whoredom, it is ſure-'ly no ſmall object to diſcourage it.'

It is certain, that many profitable ſchemes are rejected as impracticable, upon mere ſpeculation only, which might be carried into execution with good ſucceſs. If we conſider the nature of the human heart, and attend to the changes which have happened in the world, both reaſon and experience will convince us, that, by prudence and perſeverance, mankind may be perſuaded to adopt any habits, and conform to any regulations.

Our Author obſerves, that 'Every nation has ſomething 'peculiar to itſelf: their genius,' ſays he, 'their laws, and par-

cularly

'cularly their religion, generally create a great difference in 'their manners and cuſtoms. Hence it is obvious, that an 'eſtabliſhment, which is very conſiſtent in one country, may 'be abſurd in another. Yet as human nature is ſtill the ſame, 'and the propenſity to ſenſual gratifications differs very little, it 'is no wonder that there ſhould be ſome points in which all men 'agree.' He then proceeds to enumerate the inſtitutions for the reception of penitent proſtitutes in other countries.

'Let us conſider, ſays he, what the practice of other chriſ-'tians is, in regard to public charities, for the relief of ſuch 'proſtitutes as are inclined to repent of their ſins.—The genius 'of this nation leads us to be pleaſed with novelty, but it does 'not follow that when old things are erroneous, or defective, 'new ones ſhould not be countenanced. We think ourſelves 'much wiſer than moſt other nations, yet, in regard to the ſub-'ject before us, we are many years behind ſeveral of them. 'Motives of policy, as well as a ſenſe of moral and religious 'obligation, have erected many inſtitutions of this kind, which 'have been ſupported by ſome of the greateſt, and nobleſt mind-'ed perſons of both ſexes, in Italy, France, Spain, and ſeveral 'other countries. In Holland they have ſuch an eſtabliſhment, 'differing from the others, for it is not of the monaſtic kind, 'but there are ſome circumſtances relating to the conduct of it, 'which, in my judgment, do not recommend it as an exact mo-'del to us.

'In Amſterdam there are many houſes of labour: The Dutch 'know well how to employ the profligate as well as the poor. 'One of theſe houſes is called the Spinhuis. "Here the wo-"men work, and by that means more than ſupport themſelves. "In a year or two, their faces, by the natural change of inhabi-"tants in that country, are forgotten as proſtitutes; and when "they have a mind to come out, the character they have ob-"tained in that houſe of ſobriety and induſtry, is allowed to be "a ſufficient recommendation to any family. But there are "other circumſtances which attend their ſituation: once or twice "a year they walk in a kind of gallery, and appear, as ſervants "do at a ſtatute fair, in the different counties of England. Sai-"lors juſt landed, and who have neither time nor inclination for "long courtſhip, often marry them; the ſtates give their con-"ſent, and ſometimes a ſmall fortune; and many perſons, from "proſtitutes, have been made joyful mothers of children.—In "a year or two, if they chuſe to ſtay, all ill-natured ſtories "die: and there are many inſtances of men, who have gloried "in thus ſaving the unfortunate." 'The author goes on and 'aſks, "How many parents, in an hour of kind relenting, might,

" by theſe means, find out their daughters again, which it would " tire one out to do in this metropolis. Changing names, and " places of abode, renders this impoſſible, and many a poor " girl dies in a hoſpital, or a priſon, at the very inſtant her friends " are in ſearch of her, and willing to bring her home."

' The inſtitution above mentioned has exiſted ever ſince 1596, ' when the houſe was built by the regency. Many who were ' beggars, or lived in ſtews, were put in here, and maintained ' at the expence of the city. The ſenſe of the inſcription over ' the door is, *Do not fear, I revenge myſelf not of the evil, but I ' compel to do good. My hand is ſevere, but my heart is friendly.* ' —In this building are ſhut up different kinds of people, in dif- ' ferent apartments; ſome to be puniſhed corporally for their ' offences; ſome only ſimply ſet to work for their debaucheries, ' as obſerved above. Here the Bible is read to them whilſt they ' are at work; they alſo ſing pſalms and ſpiritual ſongs, and ' other means are uſed to eſtrange them from vice, and encou- ' rage them in virtue; but people are permitted to ſee them, for ' money, which I apprehend, in ſome meaſure, deſtroys the in- ' tention of the inſtitution.—Here are other private apartments, ' where young women, who are viciouſly inclined, are occa- ' ſionally ſhut up at the requeſt of their parents, till ſuch time ' as they ſhew tokens of repentance. I mention theſe particu- ' lars, not ſo much as a means proper for us to chaſtiſe the tur- ' bulent and vicious, as a practice adopted by a people, once ' famed for good diſcipline, as well as renowned in arms.

' There is an order of penitents at Merſailles, eſtabliſhed a- ' bout the year 1272, with a view to engage women, who had ' proſtituted their honour, to return to virtue. In 1452 there ' was a foundation of the ſame kind at Metz. At Naples there ' was an order eſtabliſhed in 1314 (or as ſome writers men- ' tion, in 1324) for harlots, under the name of Magdalens.— ' About the fifteenth century, there was another eſtabliſhment ' of the ſame kind, commenced at Paris, for thoſe unhappy wo- ' men who groaned under the crime of proſtitution, and deſired ' to devote themſelves to heaven, and atone for their miſdeeds. ' Among others I find this remarkable circumſtance, that none ' were to be received after thirty-five years of age. This order ' was branched out, and we ſee, ſoon after, there were Magda- ' lens, and Magdelanettes, at Rouen and Bourdeaux, being ' convents to receive theſe kind of ſinners, and four nuns of one ' of the firſt orders at Paris, were employed to regulate the con- ' duct of theſe penitents. This proved ſo laborious a taſk, theſe ' nuns were relieved from time to time. In theſe places, it was ' prohibited, under pain of excommunication, to receive any ' but real harlots. Another order was founded at Seville, in

'1550, for such women as had followed a licentious life, and, 'being touched with remorse, were become penitents.

'In Rome, a convent of this sort was established so long since 'as 626, dedicated to Mary Magdalen, who is considered as the 'patroness of penitents. Pope Leo X. afterwards confirmed 'the same. Clement VIII. ordered, that all the effects of pub-'lic or private harlots, who died intestate, should devolve to this 'monastery; or, if they made a will, it should be null, unless 'they bequeathed a fifth part of their goods to this institution.— 'There are charities of this kind in almost every city in Italy, 'and many others in France, which need not be enumerated at 'present. It may, however, illustrate the subject, to take no-'tice, that in some of these retreats there are of three distinctions; 'one of St. Magdalen, who make vows; one of St. Martha, who 'are not admitted to make vows; and one of St. Lazarus, who 'are detained by force.'

His account of the police of Rome, in this respect, is too remarkable to be omitted. 'When a woman,' says he, 'is de-'tected, or known to live in this state of licentiousness, she is 'summoned before a magistrate, who declares the reason of it 'in these terms:'

"You are impeached of being guilty of prostitution, and of "making a trade of it. If you are inclined to repent, you "may be received into the house of penitents, where you will "be properly employed, and taken good care of. If you will "not accept of this offer, and are detected again, you must "enter your name at the public register, as a prostitute, and be "subject to the following regulations, for the breach of which "you will be severely chastised.

"1st. You shall not appear on any account, except in a cer-"tain district.

"2dly. You shall not refuse any man who may ask you, "except on sundays or holidays; it must not be before such an "hour, nor after such an hour.

"3dly. If you live on the ground floor, you are to take but "one shilling; on the first floor one shilling and sixpence; and "on the second you may take two shillings *.

"4thly. You are to receive but one man at a time to your "apartment, under severe penalties, which will be exacted of "you, upon information.

"5thly. You are not entitled to receive any benefit, from "any hospital or parish.

* About this value. The Italian houses differ much from ours, as to the estimation of the different stories.

"6thly.

" 6thly. You have no right to appeal to juſtice for any in-
" ſult, or debt, acts of cruelty excepted.

" 7thly. Your oath ſhall not be valid, except in caſe of rob-
" bery or murder.

" 8thly. You are not entitled to any aſylum hereafter, ex-
" cept to be received to hard labour.

" 9thly. You are to be ſubject to ſuch future laws and regu-
" lations, as may be hereafter made for the incorrigible: and,

" Laſtly. You are not entitled to chriſtian burial."

The Writer, nevertheleſs, has, in our opinion, advanced ſome propoſitions in favour of this inſtitution, which might eaſily be controverted: but as we are equally convinced, with himſelf, of its good intention and practicability, we forbear any further ſtrictures on his treatiſe. However he may be miſtaken in particulars, he has ſaid enough to eſtabliſh the *Quare*, but the *Quomodo* remains ſtill to be diſcuſſed, and he has left the eſſential part of his ſubject untouched.

In our judgment, as an inſtitution of this kind is a publick concern, in which the whole community is intereſted, its eſtabliſhment ſhould receive the ſanction of publick authority. We do not propoſe, however, that the legiſlature ſhould exert a coercive power, and compel unhappy objects to enter into a houſe of penitence. This method would be of little ſervice; for, as the Writer juſtly obſerves, to think of forcing mankind to repentance, is a palpable abſurdity. Nevertheleſs, it does not ſeem expedient, that ſuch an inſtitution ſhould be left to the arbitrary management and direction of private projectors. We apprehend, it ought to be regulated by an act of parliament, which, among others, ſhould contain a clauſe, to make the governors or directors reſponſible for the *juſt* application of the money ſubſcribed, and to reſtrain them, in the execution of their truſt, to the due obſervance of certain ſtated regulations; ſo that their power may not be wholly, though perhaps it muſt in part be diſcretional. No man of candour will attempt to impeach the probity and good intentions of the preſent promoters of this humane and laudable undertaking; but however they may be happily influenced by the motives of piety and charity, they cannot anſwer for the like good diſpoſitions in their ſucceſſors: and certainly it is not adviſeable, that an inſtitution of ſuch importance, ſhould be left at the mercy of private diſcretion, leſt the deſign ſhould hereafter be ruined by wilful or ignorant miſconduct. Paſt experience is ſufficient to convince us, that, under the maſk of charity, many frauds and impoſitions have been practiſed, to the prejudice of the credulous and unwary: witneſs,

neſs, among other bubbles, the *charitable corporation*, in the late reign.

Upon conſideration of theſe circumſtances, it ſeems expedient, that this eſtabliſhment ſhould be ſubject to *parliamentary* regulation. We would not propoſe however, that the government ſhould have a right of appointing the officers, leſt, in ſuch caſe, the charity ſhould become a *miniſterial* concern; but, wherever the appointment of them is lodged, great care ſhould be taken to make choice of proper perſons, that the purity of the foundation may never be perverted, nor the ſmalleſt ground of ſcandal ever appear, on the niceſt ſcrutiny.

It would be foreign to our province, and indeed our limits would not permit us, to recommend ſuch a plan as we think expedient for the purpoſes propoſed. The foregoing curſory objections and obſervations are offered merely to engage thoſe who have this uſeful undertaking at heart, to reflect fully on the ſubject, and to improve upon ſuch hints as may be offered to their conſideration.

R—d

The hiſtory of health, and the art of preſerving it; or an account of all that has been recommended by phyſicians and philoſophers, towards the preſervation of health, from the moſt remote antiquity to this time. To which is ſubjoined, a ſuccinct view of the principal rules relating to this ſubject, together with the reaſons on which theſe rules are founded. By James Mackenzie, *M.D. Phyſician lately at Worceſter, and Fellow of the Royal College of Phyſicians in Edinburgh.* 8vo. 5 s. *Printed at Edinburgh, ſold in London, by* Rivington, Longman, &c.

THE introduction to this well intended, and not ill-digeſted performance, addreſſed to the biſhop of Worceſter, diſcovers, that his lordſhip concurred not a little to its production, by reminding the Author, when he found it expedient to retire from buſineſs, 'That we are all obliged to do good in 'every ſtation and period of life; and that a phyſician of long 'experience may contrive ſome method of being uſeful even in 'retirement' This diſpoſed Dr. Mackenzie, 'who found 'himſelf,' as he ſays, 'too aged for the fatigue of riding long 'journies to remove diſtempers, to endeavour, in ſome mea'ſure, to prevent them, by acquainting thoſe that will reſtrain 'their appetites, and hearken to reaſon, with the moſt effectual 'rules to preſerve health.' It were to be wiſhed, for the honour and benefit of our ſpecies, that ſuch a deſignation had included a greater

a greater proportion of men than it is probable it will: yet we are not without hopes, that it may extend to a conſiderable majority of thoſe, for whom the work ſeems to have been more particularly calculated. The moſt rational and ingenious, thoſe whoſe life and health are of the moſt extenſive utility, are the likelieſt to regulate themſelves by the dictates of reaſon and temperance: and our Author concludes his introductory addreſs, by ſaying, 'Since health is apt to be impair'd by the labours of 'the mind, it is principally for ſuch as your lordſhip I write; 'for thoſe who think themſelves in duty obliged to preſerve 'their health for the good of the public, and recommend to 'others a due regard to that invaluable bleſſing.'—We ſhould not omit, that this introduction alſo contains a kind of plan of the work. It briefly mentions, in a chronological order, the moſt antient phyſicians and philoſophers who have wrote occaſionally or profeſſedly on the ſubject. In the firſt reſpect Hippocrates, in the ſecond Galen, are conſidered as the principal and moſt original writers: and in the long interval of near ſix hundred years between theſe two phyſicians, of whom the former was contemporary with the Perſian Xerxes, and the latter with M. Aurelius Antoninus, our Author mentions Celſus and Plutarch as the next valuable Writers on this ſubject.

The work itſelf is divided into two parts. As the firſt, which contains eighteen chapters, is profeſſed compilation, though accurately compiled, connected with judgment, and detailed with conciſeneſs and perſpicuity, we ſhall be the more ſummary in our account of it; ſince moſt of the books, from which it is taken, may be ſuppoſed known to phyſicians of proper erudition; and many of them, in ſome degree, to readers in general.

The firſt chapter, in diſcharge of the engagements made in the title-page, and generouſly regardleſs of any ſneers from witlings, or minute philoſophers, looks back to Paradiſe itſelf, and the moſt antient of hiſtorians, Moſes. As our Author ſuppoſes, with that hiſtorian, the paradiſiacal food to have been entirely vegetable, and thinks the drudgery of providing culinary utenſils, and of cookery, but little conſiſtent with the ſtate in Paradiſe, (though he obſerves, at the ſame time, the moſt delicious fruits to be cold and little nutritive — ſeeds, without dreſſing, to be hard of digeſtion and flatulent — and herbs ſtill more harſh and crude) he ingeniouſly, and not unphyſically imagines the Tree of Life, that was not interdicted to Adam and Eve, which it ſeems therefore rather abſurd to think they never uſed, and which was pregnant with immortality itſelf, intended to prevent, or remove, by proper repetition, every inconvenience reſulting from the infalubrity of their common diet. For, that Man was created mortal our Author thinks, with Boerhaave, from the nature

ture and mechaniſm of the body; which opinion, he obſerves, has been embraced by ſome great divines, among whom he particularly refers to Dr. Clark, vol. VIII. ſerm. 4. where he ſays, 'Adam was not (as ſome have, without any ground from ſcripture, imagined) created *actually immortal*; but by the uſe of the *Tree of Life* (whatever is implied under that expreſſion) he was to have been preſerved from dying.' This tree Dr. Mackenzie chuſes to underſtand in a material phyſical ſenſe, to the poſſibility of which we conceive a capacious phyſician may eaſily ſubſcribe:—and the original efficacy of this divine and ſole Panacæa, our learned Author thinks alluded to by St. John, in the Apocalypſe, xxii. 2. 'On either ſide of the river was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.' Were it allowable to indulge any imagination of our own here, may we not ſuppoſe, that the eager and ineffectual purſuits of ſome after an univerſal Panacæa to repel diſeaſes, and even old age (that approach to death) is a natural thirſt of recovering a remedy that had once exiſted in ſublunary nature, though now loſt? As lord Bacon thinks the delight the ſoul receives from the contemplation of accompliſhed characters in heroic poetry, to be a ſtrong ſuggeſtion, if not a proof, of her own immortality, by her nearly beatifying acquieſcence in the very idea of ſuch perfection, as muſt exiſt hereafter, ſince ſhe is adequate to the conception of it, where, in verity, it is not.

Be theſe ſuppoſitions however as they may, our Author judges that bread, milk, and the fruits of the earth ſimply dreſt, with water to drink, were the aliment of Adam's family: as wholeſome, perhaps, he adds, and as proper to prolong life, as any we have at this day. He takes in however the ſtrength of their ſtamina, and the temperature of the ſeaſons, as concurring to their longævity. Whatever indeed the efficient cauſes of this might be, it ſeems obvious, that the great increaſe of mankind, and their ſpeedy diffuſion over the earth, were the end and purpoſe of it.

The ſecond chapter conſiders the aliment of the earlieſt inhabitants of Greece, from Diodorus Siculus and Ælian, who affirm them to have lived on wild fruits, while our Author ſuppoſes Adam and his immediate family enjoyed the benefits of agriculture, which were loſt to thoſe who wandered out of Aſia into Europe. Hence he judges the golden age in Greece could not be term'd ſuch, from the greater plenty or more numerous conveniences of their primitive life, as theſe could not exiſt there, before the cultivation of the earth; but from the greater ſimplicity of human manners, and the abſence of contention and avarice,

rice, before lands became peculiar and appropriated. But, doubtleſs, in the firſt migrations of the earlieſt inhabitants of the world, there is great obſcurity, and much of conjecture, after the utmoſt inveſtigations that antiquity admits of.

The third chapter treats of the firſt permiſſion to eat fleſh, reciting the arguments of thoſe who contended, it was allow'd to be eaten before, as well as after the flood; and of others, who deny its having been permitted to, or eaten by, the antediluvians. Our Author appears to embrace the latter opinion, ſaying very appoſitely, 'Why ſhould a direct explicit permiſ-'ſion to eat animal food after the deluge, as he had done *the* '*green herb before it*, be given to Noah, if the ſame permiſſion 'had been given to Adam?' At the ſame time he no where ſuggeſts, that either this uſe of animal food, or of wine, which was ſoon after diſcovered by Noah, did, in any reſpect, contribute to that abridgment of man's life which enſued upon the deluge, Noah living 350 years after it, being 930 at his death, Shem dying at the age of 600, and Abraham, the tenth from Shem incluſive, was reckoned to dye in a good old age, at 175. Indeed, Dr. Mackenzie is ſo far from conſidering fleſh and wine as an efficient or concurrent cauſe of this contraction of life after the flood, notwithſtanding his former approbation of vegetable food, and bread and milk, with water for drink, that he evidently concurs with Plutarch and Aretæus, whom he cites, in their extraordinary commendation of wine, in the uſe of which, however, moderation is implied. Doubtleſs this abridgment of poſtdiluvian life was owing to the immediate will of the Creator, by whatever ſecondary cauſes he effected it. There were now four pair, inſtead of one at the beginning, to multiply and repleniſh the earth; beſides which, we find the deſcendants of Noah began to propagate their ſpecies much ſooner than himſelf or his anceſtors. Soon after the diſcovery of wine he imagines that of beer, or the *οινον οριθον*, to have been made, which is certainly very antient: he ſuppoſes it, not improbably, that ſtrong drink mentioned with wine in the Old Teſtament; and concludes this chapter with his bill of fare, from the creation to Moſes, in the following order: Fruits, ſeeds, herbs, bread, milk, fiſh, fleſh, wine and ale; to which he adds butter, honey, oil olive, eggs, and cheeſe; which, indeed, with ſugar, are the chief eſſence of our preſent food, however compounded, diſguiſed, or diverſify'd. Our Author might ſuppoſe, perhaps, that his readers of courſe would add water to this liſt as one drink, which is continued by ſome nations, and many individuals, to this day.

The

The fourth chapter treats of the Writers on Aliment; and here, after obſerving, that the judicious directions of Moſes, in this reſpect, obtain pretty generally to this day, he gives a chronological catalogue (with a few ſtrictures) of theſe writers; but concludes, that Galen, and two or three other authors, have exhauſted all that is valuable upon it; recommending the meer Engliſh reader to Moffat on food, as enlarged by the famous Dr. Bennet; and to the ingenious Dr. Arbuthnot's Eſſay on the nature and choice of aliment, which particular, he obſerves, was the only one of the non-naturals known to the earlieſt ages of the world.

In the fifth chapter, Dr. Mackenzie paſſes from aliment to medicine, which, he ſuppoſes, with Hippocrates, to have ſprung from neceſſity, and traces the firſt rudiments of it among the Babylonians, Egyptians, and other nations. He obſerves, Pythagoras the Samian was the firſt who recommended univerſal moderation as conducive to health; to which Iccus, a phyſician of Tarentum, and temperate to a proverb, added exerciſe: this, however, he ſuppoſes Herodicus, one of the preceptors of Hippocrates, to have directed long before, and to have diſpoſed into gymnaſtic rules; but takes leave to differ from Dr. Le Clerc, who judged the three books on diet, commonly aſcribed to Hippocrates, to have been compoſed by Herodicus.

The ſixth chapter is a judicious and well-arranged collection of all the general and particular precepts relating to the preſervation of health, with regard to the non-naturals, which are ſcattered through the various writings of Hippocrates; from which he has alſo extracted three general rules of health. Theſe our Author judiciouſly illuſtrates from his own reflections and experience, after ſeaſonably premiſing here, that this great father of phyſick has done more towards the advancement of it than any other man ever did.

The ſeventh chapter briefly mentions the principal things which Polybius, Diocles, Caryſtius, Celſus, and Plutarch have delivered on the preſervation of health; to which are added the ſentiments of Agathinus, a phyſician at Rome, cotemporary with Plutarch, on the benefits of cold bathing.

The eighth chapter is confined almoſt entirely to the writings of Galen, and contains material extracts from his ſix books, concerning the preſervation of health, and other tracts concerning the qualities and nature of aliments, and the difference of temperaments. But our Author, after Galen's own manner, diſtributes theſe into four articles, for the regulation of infancy; of old age; of different temperaments, complexions, and conſtitutions; and of thoſe whoſe time is not in their own power; all

all which, he obſerves, this famous antient has conſidered more attentively than any that went before him.

The ninth chapter is converſant on Porphyry the philoſopher, and thoſe who condemn the uſe of animal food, among whom he conſiders Dr. Cheyne, who thinks fleſh was only permitted as a curſe after the flood. But as our Author juſtly views this gentleman, both in the light of an experienced phyſician, and of a myſtic or enthuſiaſtic philoſopher, he ſhews us the preponderancy of his former character, by his finally recommending, to the healthy, from a pound to half a pound of animal food, and from a pint to half a pint of fermented liquor daily, to ſecure the golden mediocrity between bodily ſtrength and ſpiritual vigour. Doubtleſs, the divine permiſſion of animal food after the flood implied its general fitneſs for mankind, as they were then conſtituted: but ſuch exceſſive indulgence in eating, as rumour, whether true or falſe, has aſcribed to Dr. Cheyne in his youth, could be wholeſome for no man, and was far from being a rational enjoyment.

The tenth chapter briefly mentions Oribaſius, Ætius, and Ægineta, as tranſcribing their writings on health chiefly from Galen: though Oribaſius, he obſerves, is the firſt phyſician who directly recommended riding as a preſervative or recovery of health. It treats next of thoſe who contended for the prolongation of life by antidotes and panacæas, tranſcribing here a ſtrange electary from Actuarius, in which euphorbium makes one ingredient. That of friar Bacon's, though conſiderably more temperate, is a ſtrange jumble too from the animal, vegetable, and mineral kingdoms. Lord Bacon's opium and nitre, of which laſt he took three grains daily, for the laſt thirty years of his life, (which ended at laſt at the age of ſixty-ſix) does not promiſe a great deal. The ingenious friar died at ſeventy-eight. Paracelſus, with his elixir, &c. died, we think, much younger than either.

The eleventh chapter, following medicine from the Greeks to the Arabians and Perſians, gives us the rules of Rhaſes and Avicenna for the preſervation of health; on which ſubject the former is much preferable. One odd direction of Avicenna's, after much fatigue, is, for ſome milch-animal to be milk'd on the head of the patient, who is to ſleep afterwards. Dr. Mackenzie thinks the loſs of the *Tacuin*, or table of health, mentioned here, and publiſhed under the name of *Eluchaſim Elimithar*, a very moderate loſs, as it appears indeed by the ſpecimen of it in a note.

The twelfth chapter treats of the writers on health in verſe, *viz.* John of Milan, Author of the Schola Salernitana, Caſtor Durante,

Durante, and Dr. Armſtrong. The firſt poem our Author juſtly conſiders as a Gothic compoſition. He thinks Durante more elegant and judicious, which appears from a ſhort ſpecimen or two; and makes Dr. Armſtrong a juſt and handſome compliment for his elegant and harmonious verſification of ſuch rules of health, as others had previouſly directed. He judges the ſubject, however, rather improper for verſe, as the Muſe may ſometimes make the Poet forget the Phyſician.

The 13th chapter mentions the writings of Marſilius Ficinus, and others, who joined Aſtrology with Phyſic, for the preſervation of Health. Herein are a few rules, which will make a ſenſible Reader both ſmile and wonder. One is a preſcription of gold, frankincenſe, and myrrh internally to old people, in imitation of the Wiſe Men, who offered theſe three things to the Creator of the ſtars, in order to obtain from him the benign influence of the three Lords of the planets, Sol, Jupiter, and Saturn. Another rule is, to chuſe ſuch habitations as their ſtars ſhould direct;—ſo that they muſt know firſt which are their ſtars, after which diſcovery, we conceive, they muſt go to thoſe ſtars, to conſult them more certainly. Platina Cremonenſis, though no phyſician, is mentioned here as the firſt who adviſed tender people to chew their food well, in order to a good digeſtion, which appears a very uſeful caution. Our Author's good ſenſe has made this one of his ſhorteſt chapters.

The 14th chiefly conſiſts of extracts from the celebrated Macrobian, or long liver, the noble Cornaro. The rules of Leſſius, a learned Jeſuit of Louvain, in his Hygiaſticon, are added to them, which he always cloſes with a proof of the advantages of temperance, from the long lives of ſome hermits, and of Cornaro.

The 15th chapter very ſummarily mentions the writings of ſeveral Phyſicians on health, in the ſixteenth century, before Sanctorius; to the amount of ſixteen, all foreigners, and a majority of them Italians.

The 16th treats of Sanctorius's diſcovery of inſenſible perſpiration, and his obſervations on it; as well as of the ſtatical writings of ſuch other foreigners as have adapted his method to different climates. Several ſelect obſervations and precepts, with regard to a ſalutary adminiſtration of the non-naturals, are given herein promiſcuouſly from Sanctorius, Keil, &c. Theſe may be ſuppoſed familiarly known to moſt Phyſicians, and to many curious valetudinarians. The inhalation from the circumambient air, which is often very conſiderable, is alſo obſerved from Keil, Jones, and Lining.

The 17th chapter conſiders the works of nine foreign Writers on Health, poſterior to Sanctorius, of whom Ramazini makes the laſt, in order of time. Eight rules are here annexed from his tract on Preſerving the Health of Princes: he juſt mentions here too, by the way, a treatiſe of Lotichius againſt the uſe of cheeſe, *de caſei nequitia*, which he thinks to be rather ludicrous than ſerious or valuable.—Perhaps this Lotichius was one of the many who have an antipathy to this ſtrong food; which has been known to act like a poiſon, in ſome degree, on ſome conſtitutions: neither do we recollect any tolerable ſolution of this odd occurrence in phyſics. The cauſes of antipathies, in many inſtances, are certainly very latent and untraceable; but poſſibly ſome peculiar craſis and temperature of the gaſtric juice, or menſtruum, in particular conſtitutions, may at leaſt conduce to this.

The 18th and laſt chapter of this firſt part, conſiders ſixteen Britiſh Writers on Health; of whom many are very juſtly commended, particularly Mr. Fuller, Author of the *Medicina Gymnaſtica*, Drs. Welſted, Arbuthnot, and Mead. Indeed our truly candid Author is no ways niggardly of his approbation to as many as have executed their purpoſes on this intereſting ſubject, with tolerable decency, or have added but never ſo little new or ſtriking. The aphoriſms of the two laſt named Phyſicians are excellent; but for theſe we refer to the originals, or to Dr. M.'s citations from them. Mention is made, p 308, of Godſgood as an ingredient in ale, in Dr. Boorde's Dietary of Health, publiſhed 1643. It ſeems to us to mean *hops*, though we do not recollect any ſuch ſynonymous word for that uſeful plant.

Thus have we endeavoured to give our Readers an idea of the firſt part of this ingenious and ſalutary performance, by exhibiting, with few digreſſions, little more than the heads of the different chapters, in the order Dr. Mackenzie has deduced them; which exhibition and arrangement of an Author's materials, in nearly his own expreſſion, is often ſufficient to make a ſenſible Reader form a proper judgment of his qualification for his ſubject. It is manifeſt he has omitted no pains to inform himſelf amply on this valuable topic, for the general benefit. He has read moſt, if not all the Authors, of any conſiderable character, which he could obtain on the ſubject: whence this firſt part of his work may be received as a conciſe ſynopſis of moſt former Writers on Health. And as the ſubject is univerſally intereſting, he has accommodated his ſtile, though no ways reptile or coarſe, to the apprehenſion of nearly all who can be

ſup-

ſuppoſed Readers: avoiding as much as poſſible all terms of art, and explaining a few that were unavoidable.

The ſecond part, which may be ſuppoſed the deliberate reſult of the Author's reflections on all he had read, relating to his ſubject, is much ſhorter. The firſt chapter gives a ſuccinct but very clear view, *veluti in tabula*, of concoction in all its ſtages, as well as of the circulation of the blood; which may be ſufficient to afford ſenſible Readers, though before but little converſant on the ſubject, a tolerable idea of the animal œconomy: and herein, (after having defined health to conſiſt in a moderate, equable, and free circulation of the blood, and other vital fluids of the body, through their correſpondent canals, which muſt ſuppoſe a proper degree of ſtrength and elaſticity in the ſtaminæ of theſe pipes and cavities, to propel the fluids, whoſe conſiſtence and quantity muſt reciprocally fit them to diſtend and to yield to the impulſe of the ſolids) he applies this idea of health, in the following manner, to the ſix inſtruments of life; a term he judiciouſly adopts from Rodericus a Fonſeca, for that abſurd one of *Non-naturals, though formed by Galen himſelf. They conſiſt of ſix rules, with their phyſical reaſons annexed, and are not the leaſt important part of this work.

'1. The principal rule, in reference to the air, is, that we 'ſhould chuſe ſuch as is pure, and free from all pernicious 'damps and redundant mixtures, and known by experience to 'be ſalubrious. The reaſonableneſs of this rule will appear, 'when we conſider that the air is indiſpenſibly neceſſary to ex-'pand the lungs, and that it mingles not only with our ali-'ment, but alſo with our blood and juices; and conſequently, 'that it ought to be pure and elaſtic, becauſe any pernicious 'qualities in it would ſoon taint the blood, and diſturb the 'circulation, or, which is the ſame thing, would afflict, or 'deſtroy the life of, the animal.

'2. An important rule with reſpect to aliment is, that it 'ſhould be uſed juſt in ſuch a quantity as we find by experience 'to agree with us, and ſufficient to invigorate, but not to load 'the body. The expediency of this rule will be evident, 'when we reflect that aliment was appointed to ſupply what 'is thrown off by the continual attrition of the ſolids, and diſ-

* Dr. Mackenzie obſerves, in a judicious note, p. 4, that this very abſurd term has obliged Phyſicians who have uſed it, to the neceſſity of a commentary for the explanation of it; by which they ſeem to make an apology for its impropriety, as in the inſtance he produces from Hoffman.—*A veteribus hæ res Naturales appellantur, quoniam extra corporis affectium conſtituta ſunt.*

'ſipation of the fluids; and that conſequently, too rigid abſti-'nence will render the ſolids languid and unfit for action; and, 'too great exceſs will increaſe the fluids ſo, as to choak up or 'burſt the tubes through which they paſs; and it is plain, that 'either of theſe errors would in a ſhort time ſtop the cir-'culation.

'3. We are adviſed to uſe moderate exerciſe, adjuſted as 'exactly as we can to the quantity of our aliment, that ſo an 'equipoiſe may be maintained between what is thrown off and 'what is taken into the body. Now, ſince moderate exerciſe 'is known to give ſtrength to the ſolids, it is obvious to the 'ſlighteſt conſideration, that too much would overheat the 'fluids, and render the ſolids ſtiff; and too little would relax 'the ſolids, and make the fluids ſtagnate; both which extremes 'are inconſiſtent with a free circulation.

'4. As ſleep was intended by nature to cheriſh the body, 'after the action or fatigue of the day, by a new and refreſh-'ing appoſition of parts, which work requires an adequate 'proportion of time, that differs in different conſtitutions; it 'follows, that too little ſleep muſt waſte and dry the animal, 'and too much would render it dull and heavy.

'5. In reference to repletion and evacuation; ſince the 'quantity and quality of the fluids ſhould bear an exact pro-'portion to the ſtrength and elaſticity of the ſolids, it is certain 'that all ſuperfluous recrements, and hurtful humours muſt 'be diſcharged out of the body, leſt they ſhould diſturb or de-'ſtroy the neceſſary equipoiſe between the ſolids and fluids; and 'that all uſeful humours muſt be retained, in order to preſerve 'this balance.

'6. Laſtly, As the paſſions and affections of the mind, by 'creating diſorders in the blood, have ſo great an influence on 'Health, it is evident, that a habit of virtue, which can go-'vern theſe paſſions, and make them ſubſervient to reaſon, is 'the firſt and principal rule in which mankind ought to be 'trained up, to ſecure a good ſtate of health in all the periods 'of life.'

The ſix remaining chapters are all pertinent and uſeful. The ſecond is employed in extending our regulations with regard to each of the Non-naturals; to which are annexed three important rules or axioms in regard to Health. The third conſiders the different temperaments of different bodies, and thence juſtly concludes, that none but he who had ſkill to create the human body, can contrive a ſpecific for all diſtempers. The fourth delivers the precepts of Health, appropriate and peculiar to 'infancy,

infancy, youth, manhood, and old age. The 5th is applied to the different conditions and circumſtances of men. The ſixth treats of the prevention of approaching diſtempers. The ſeventh and laſt of longevity. But for the many uſeful, and even entertaining paſſages that occur here, we muſt refer to the treatiſe itſelf.

Not a few moral reflections may naturally preſent themſelves after this ſurvey of a performance, that gives us to recollect the many Writers who have laboured for the expulſion or prevention of diſeaſes, the protracting the ordinary approach of old age, and extending the duration of human life. While the expiration of multitudes at the ſame inſtant, though at very different ages, and the equally inceſſant ſucceſſion of others, as regular and ſtated perhaps, if we could take perfect cognizance of it, as the flux and reflux of the ocean, muſt convince the contemplative, of that endleſs viciſſitude and renovation in which Time is exerciſed; and diſpoſe all the eſſentially wiſe to be more ſolicitous concerning the rectitude and tenor of their conduct, than their duration and parade on this planet: which cannot be conſidered as a place of reſidence, but as a mere paſſage or thorough-fare to the regions of endleſs exiſtence.—But we are very agreeably prevented from indulging our own contemplations of this kind, by the truly phyſical, philoſophical, and pious concluſion of our learned and ingenious Author, in the following terms.

'But after all, I am of opinion, that the greateſt efforts of 'the human mind to extend a vigorous longevity much beyond 'fourſcore, will generally prove ineffectual; and that neither 'the total alteration and diſcharge of old diſtempered humours, 'by a courſe of reſolvent medicines, nor the ſubſtitution of freſh 'vital juices in their room, preſcribed by the great Lord Ve-'rulam and Boerhaave; nor the transfuſion of young blood 'into old veins, though performed with the utmoſt precaution 'and dexterity, will ever avail to beſtow ſtrength and vigor 'on the bulk of mankind, for any great number of years be-'yond the limits marked out by the Pſalmiſt, and much leſs to 'produce rejuveneſcency. Though I am perſuaded at the ſame 'time, that theſe methods proſecuted to accuracy, and reduced, 'if poſſible, to a general and eaſy practice, would make the 'life of man hold out free from the uſual complaints of de-'crepitude, longer than it does at preſent, ſince we ſee every 'day, that an extraordinary ſtrength of conſtitution, managed 'with common prudence, often exceeds an hundred years.

'Let us in the mean time make the beſt uſe of thoſe advan-'tages which we can eaſily compaſs. Let us, by a virtuous

'courſe of life, and by the practice of ſuch rules as the expe-
'rience of ages has eſtabliſhed, endeavour to preſerve
'health of body, and ſoundneſs of mind, until we arrive at the
'boundaries which Providence (unleſs we are our own enemies)
'ſeems to have nearly marked out for our reſpective conſtitu-
'tions. And then let us chearfully ſubmit to have the curtain
'drawn for a little while between our friends and us; and be
'ready and willing to enter into that happy ſtate for which we
'were originally intended, and where we ſhall be ſecure from
'the approach of age and infirmities.'

K

A Diſcourſe on the Study of the Law; being an introductory Lecture, read in the public ſchools, October 25, 1758. *By* William Blackſtone, *Eſq; D. C. L. Barriſter at Law, and Vinerian Profeſſor of the Laws of England in the Univerſity of Oxford. Publiſhed by direction of the Vice Chancellor, Heads of Houſes, and Proctors.* 4to. 1s. *Oxford, printed and ſold by* Rivington *in London.*

THE rude and indigeſted ſtate, in which the materials of legal knowlege have been long ſuffered to lie, has rendered the ſtudy of the law ſo tedious and intricate, that many ſtudents, of more than ordinary talents, have been diſguſted at their firſt ſetting out.

A youth of lively genius and liberal learning, cannot fail to meet with diſcouragement, from the confuſion and perplexity which every where obſtructs his firſt entrance upon this ſcience; and unleſs he has the advantage of ſome peculiar aſſiſtance, to facilitate his progreſs, the difficulties he is obliged to encounter, frequently determine him to deſert his hopeleſs purſuit.

It has been obſervable, on the contrary, that many laborious drones, of ſlender imagination, and confined erudition, have ſucceeded in this ſtudy, to admiration; and have attained by patience, what they could not acquire by genius. Their incapacity, however, in point of polite literature, and their deficiency in every branch of ſcience out of their own circle, has given birth to thoſe reproaches, with which Bolingbroke and others, have ſtigmatized the profeſſion of the Law.

To remove ſuch diſgraceful imputations, to render the ſtudy of the Law pleaſant and acceſſible, and to make juriſprudence and literature go hand in hand, the worthy Mr. Viner (of whom it is ſufficient to ſay, that he was the Author of the *Abridgment*)

Abridgment) made a liberal deviſe to the Chancellor, Maſter, and Scholars of the Univerſity of Oxford, whom he appointed his executors, for the eſtabliſhing a Profeſſorſhip of Common Law in the ſaid Univerſity, for the benefit of young ſtudents: and has directed ſolemn lectures to be read for that purpoſe by the Profeſſor, as often as the convocation ſhould think proper.

In execution of this will, the Convocation have appointed the Author of this Diſcourſe, to the Profeſſorſhip: an appointment which does honour to their diſcernment, ſince this treatiſe, and his excellent Analyſis of the Law *, (which is an amplification and improvement of Lord Hale's) are of themſelves, ſufficient to determine him to be well qualified for ſo important a charge.

In the diſcourſe before us, the learned and ingenious Author firſt makes a genteel acknowlegement of the honour conferred upon him, and expreſſes a modeſt diffidence of his own abilities to execute the arduous taſk. After this ſhort introduction, he takes occaſion to cenſure the ſhameful neglect, with which the gentlemen of England have treated the laws and conſtitution of their own country.

He then proceeds to demonſtrate the utility of ſome general acquaintance with the municipal Law of the land, by pointing out its particular uſes in all conſiderable ſituations of life. In the next place, he offers ſome conjectures with regard to the cauſes of neglecting this uſeful ſtudy; and concludes with ſubjoining a few reflections on the peculiar propriety of reviving it in our own Univerſities.

In handling theſe points, our Author gives abundant proofs of his knowlege and underſtanding; and though it is not uſual for us to take extracts from pieces of this ſmall extent, yet we cannot reſiſt the pleaſure of tranſcribing the following pertinent obſervations.

Having ſet forth the utility of juriſprudence to gentlemen of fortune, with reſpect to their private concerns, he next examines the uſe of it with reſpect to public conſiderations. Such, he obſerves, are liable, in conſequence of their property, to ſerve upon juries; in which capacity ſome legal ſkill is requiſite. Of ſuch likewiſe the commiſſion of the peace is filled; in which office, as he juſtly remarks, the power of adminiſtring legal and effectual juſtice, muſt include the knowlege.

'Yet further;' ſays he, 'moſt gentlemen of conſiderable 'property, at ſome period or other in their lives, are ambitious 'of repreſenting their country in parliament: and thoſe who 'are ambitious of receiving ſo high a truſt, would alſo do well

* See Review, Vol. XVI. p. 224.

'to conſider its nature and importance. They are not thus 'honourably diſtinguiſhed from the reſt of their fellow-ſubjects, 'merely that they may privilege their perſons, their eſtates, or 'their domeſtics; that they may liſt under party banners; 'may grant or with-hold ſupplies; may vote with or vote 'againſt a popular or unpopular adminiſtration; but upon con-'ſiderations far more intereſting and important. They are the 'guardians of the Engliſh conſtitution; the makers, repealers, 'and interpreters of the Engliſh laws; delegated to watch, to 'check, and to avert every dangerous innovation; to propoſe, 'to adopt, and to cheriſh any ſolid and well weighed improve-'ment; bound by every tie of nature, of honour, and of re-'ligion, to tranſmit that conſtitution, and thoſe laws, to their 'poſterity, amended if poſſible, at leaſt without any derogation. 'And how unbecoming muſt it appear in a member of the Le-'giſlature, to vote for a new law, who is utterly ignorant of 'the old! what kind of interpretation can he be enabled to give, 'who is a ſtranger to the text upon which he comments!

'Indeed it is really amazing, that there ſhould be no other 'ſtate of life, no other occupation, art, or ſcience, in which 'ſome method of inſtruction is not looked upon as requiſite, 'except only the ſcience of legiſlation, the nobleſt and moſt 'difficult of any. Apprenticeſhips are held neceſſary to almoſt 'every art, commercial or mechanical: a long courſe of read-'ing and ſtudy muſt form the Divine, the Phyſician, and the 'practical Profeſſor of the Laws: but every man of ſuperior 'fortune thinks himſelf *born* a Legiſlator. Yet Tully was of 'a different opinion: "It is neceſſary," ſays he, "for a Se-"nator to be thoroughly acquainted with the conſtution; and "this he declares is a knowlege of the moſt extenſive nature; "a matter of ſcience, of diligence, of reflection; without "which no Senator can poſſibly be fit for his office."

From proving the expedience of legal knowlege in the Commoners of this kingdom, he proceeds to ſhew how much more eſſential it is in the Peerage.

'What is ſaid of our gentlemen in general, and the pro-'priety of their application to the ſtudy of the laws of their 'country, will hold equally ſtrong, or ſtill ſtronger, with re-'gard to the nobility of this realm, except only in the article of 'ſerving upon juries. But, inſtead of this, they have ſeveral 'peculiar provinces of far greater conſequence and concern; 'being not only by birth hereditary counſellors of the crown, 'and judges upon their honour of the lives of their brother-'peers, but alſo arbiters of the property of all their fellow-'ſubjects, and that in the laſt reſort. In this their judicial ca-

'pacity,

'pacity, they are bound to decide the niceſt and moſt critical 'points of law; to examine and correct ſuch errors as have eſ-'caped the moſt experienced ſages of the profeſſion, the Lord-'keeper and the judges of the courts at Weſtminſter. Their 'ſentence is final, deciſive, irrevocable: no appeal, no correc-'tion, not even a review can be had: and to their determina-'tion, whatever it be, the inferior courts of juſtice muſt con-'form; otherwiſe, the rule of property would no longer be 'uniform and ſteady.

'Should a Judge, in the moſt ſubordinate juriſdiction, be 'deficient in the knowlege of the law, it would reflect infinite 'contempt upon himſelf, and diſgrace upon thoſe who employ 'him. And yet the conſequence of his ignorance, is compara-'tively very trifling and ſmall: his judgment may be examin-'ed, and his errors rectified by other courts. But how much 'more ſerious and affecting is the caſe of a ſuperior Judge, if, 'without any ſkill in the laws, he will boldly venture to decide 'a queſtion, upon which the welfare and ſubſiſtence of whole 'families may depend! where the chance of his judging right 'or wrong is barely equal; and where, if he chances to judge 'wrong, he does an injury of the moſt alarming nature, an 'injury without poſſibility of redreſs!

'Yet, vaſt as this truſt is, it can no where be ſo properly 'repoſed, as in the noble hands where our excellent conſtitu-'tion has placed it: and therefore placed it, becauſe, from 'the independence of their fortune, and the dignity of their 'ſtation, they are preſumed to employ that leiſure which is the 'conſequence of both, in attaining a more extenſive knowlege 'of the laws, than perſons of inferior rank: and becauſe the 'founders of our polity relied upon that delicacy of ſentiment, 'ſo peculiar to noble birth; which, as on the one hand, it will 'prevent either intereſt or affection from interfering in queſ-'tions of right, ſo, on the other, it will bind a Peer in honour, 'an obligation which the law eſteems equal to another's oath, 'to be maſter of thoſe points upon which it is his birthright 'to decide.'

It is needleſs for us to add any comment on theſe reflections. The ſpirit and propriety of them will be felt and acknowleged by every intelligent Reader. Indeed the whole diſcourſe abounds with ſolid knowlege, and judicious obſervations: and we hope, that the learned Author's future academical lectures will, from time to time, be made public, for the benefit of ſuch as have no opportunity of giving perſonal attendance.

N. B. Thoſe who purchaſe the *third* edition of the *Analyſis of the Laws*, publiſhed this month, will find this diſcourſe prefixed, by way of introduction, to that excellent book.

Seaſonable

R——d

Seaſonable thoughts offered to the conſideration of the judges of his majeſty's courts at Weſtminſter, and all thoſe who are, or intend to be, profeſſors of the Law. By a Gentleman of the Middle Temple. 8vo. 1s. Wilkie.

NOTHING can be more repugnant to the nature of a free conſtitution, than the vague and uncertain ſtate of legal determinations. A great oracle of the law has juſtly obſerved *Miſera ſervitus eſt, ubi jus eſt* VAGUM *aut* INCOGNITUM. Every attempt therefore to eſtabliſh a greater uniformity of deciſion, has an unqueſtionable title to publick approbation and encouragement.

The Author of the pamphlet before us obſerves, that 'great 'care hath been taken in all nations to preſerve and publiſh, 'from time to time, the moſt remarkable judgments and reſo'lutions of the higher judges, to ſerve not only as a directory 'in the like caſes themſelves, according to the rule *Ubi eadem 'ratio, ibi idem jus*; and to lawyers who have occaſion to plead 'before them, but alſo as a pattern to judges who act in a lower 'ſphere, under the controul and direction of ſuperior courts, to 'copy after in their proceedings, and *lead them in the paths of 'judgment.*'.

As inſtances of the care which has been taken in this reſpect, the Writer gives a ſhort account of the moſt material collections which have been made in foreign countries, particularly in the civil law: he likewiſe enumerates the ſeveral reports of adjudged caſes in England, both in common law and chancery, according to the order of their publication.

Having expatiated on the great utility and advantage attending an accurate report of adjudications, he ſuggeſts the following method of attaining this deſirable end.

'The great uſe,' ſays he, 'therefore, of reporting and mak'ing publick the determinations of the judges, in matters of 'moment, being evident from the practice of other nations, 'from the authority of two great oracles of our own law, and 'from common ſenſe and reaſon; it were to be wiſhed that ap'plications were made to the judges of his majeſty's courts at 'Weſtminſter, on the neceſſity of having their judgments and 'reſolutions accurately taken and publiſhed for the publick be'nefit; and that a perſon properly qualified ſhould attend each 'court for that purpoſe; at leaſt that ſuch an application were 'made to the court of king's bench; the ſubject being more 'immediately intereſted and concerned in the proceedings of 'that court than in thoſe of any other; ſince it is the ſupreme 'court

'court of the common law, wherein the king of England ſome-
'times ſat in perſon, and is ſtill preſumed in law to ſit there,
'and is inveſted with ſeveral ſingular powers, *viz.* that of re-
'gulating all other courts of law in the kingdom; ſo that they
'do not exceed their juriſdiction; of reverſing erroneous judg-
'ments given in inferior courts, and puniſhing the magiſtrates
'and officers for corruption; of iſſuing mandamus's for reſtor-
'ing officers of a corporation and freemen diſfranchiſed; and
'providing for the poor, and directing the civil policy and go-
'vernment of all England.'

He then proceeds to ſpecify the particulars of a reporter's duty, and concludes with a panegyrick on lord M——d, which carries in it more juſtice than delicacy.

The Writer however appears to be a man of extenſive reading, and to have a competent knowledge in the ſubject he treats of. Nevertheleſs, we are not thoroughly ſatisfied of the expedience of the ſcheme he recommends. We apprehend that notes taken by judges, or barriſters, for their own uſe and improvement, are more likely to be accurate, than ſuch as may be taken by a reporter eſpecially appointed for that purpoſe, whoſe ſalary may be his only inducement to that employment; and who may at length become eſtabliſhed more through favour and intereſt, than from his own induſtry and merit.

After all, perhaps, an uniformity of deciſion is rather to be wiſhed for, than expected. Few caſes can be found exactly ſimilar; and, in thoſe which are, we often meet with very different determinations. Nay, it is not uncommon for judges to differ from themſelves, and to give various opinions on the ſame ſubject at different periods of time. If they diſagree from themſelves, others have an unqueſtionable right to diſſent from them: and without doubt we have, in all caſes, the ſame priviledge of judging for ourſelves, which our forefathers had.

But though our legal determinations are not ſo uniform as might be deſired, yet we have the happineſs to preſerve greater uniformity, than perhaps any other nation can boaſt of. This bleſſing we owe to the freedom of our conſtitution: for, in the moſt eſſential points of liberty and property, our laws are generally too *poſitive*, to admit of a latitude of conſtruction.

R— d

Account

Account of FOREIGN BOOKS.

Memoires de la vie de François de Scepeaux, ſire de Vieilleville, & comte de Dureſtal, maréchal de France. That is,

Memoirs of the life of Francis de Scepeaux, lord of Vieilleville, and count de Dureſtal, marſhal of France; containing many anecdotes of the reigns of Francis I. Henry II. Francis II. and Charles IX. compoſed by Vincent Carloix, the Marſhal's ſecretary. Paris, 12mo. 5 tomes. H. L. Guerin, and L. F. Delatour. 1757.

THESE Memoirs, though relating to ſuch diſtant times, and written in an old faſhioned ſtile, are equally curious, inſtructive, and entertaining. The caſtle of Dureſtal having come into the poſſeſſion of the houſe of Rochefoucault, the papers of Vincent Carloix, which had lain quietly among duſt and cobwebs for a century, accidentally happened to be examined, and were judged worthy to ſee the light.

The French look upon Philip de Comines to be the author of this kind of writing; which certainly is of great utility, as it makes us acquainted with the temper and character of famous men, and thereby throws a ſtrong light on the hiſtory of the age in which they lived, but more particularly on thoſe events, in which they had a ſhare, and thoſe exploits in war, or intrigues of ſtate, in which they were principally concerned; eſpecially when, as in the preſent caſe, they are penned by a cotemporary writer, and one who, from the nature of his employment, had an opportunity of being exactly informed, and well acquainted, with every thing he writes upon.

The marſhal de Vieilleville lived in very active and ſtirring times, and was from his infancy bred in courts. He was page to Madame Louiſa of Savoy, mother to Francis the firſt, and the adventure by which he was firſt diſtinguiſhed, fell out while he was a mere boy. The maſter of the houſhold to the princeſs beforementioned gave him a cuff on the ear, one day as her dinner was ſerved up; for which, as ſoon as it was over, the youth took him out, and, according to the romantic ſpirit which then prevailed, ran him through the body. This misfortune obliging him to withdraw, he went into Italy, to ſerve under his couſin monſieur de Lautrec, and, by a ſeries of gallant actions, he gained great honour. His vivacity and eagerneſs to ſee every thing, induced him to make a trip to ſea, where he obtained the command of a galley, and by ſome ſingular ſtrokes of addreſs, added to the luſtre of his reputation. On his return to France, he came into great eſteem with Francis the firſt, who

who employed him in many difficult enterprizes, and recommended him particularly to his ſecond ſon the duke of Orleans, afterwards Henry the ſecond, with whom he was in conſtant favour.

He was created marſhal of France, under Charles the ninth, in 1562, not only without any intrigue, but after having refuſed it with much conſtancy, and not till both the king and the queen mother, Katherine de Medicis, made him a viſit, and preſſed him to it. He was a great ſtateſman, as well as an able officer; he was twice ambaſſador in England, in the reign of queen Elizabeth, and had the merit of defeating the intrigues of the cardinal de Chaſtillon, in favour of the malecontents. He went likewiſe, with the ſame character, to the court of the emperor Ferdinand the firſt, who had ſo high an eſteem for him, that he frequently honoured him with a place at his table. He was alſo ambaſſador in Switzerland, and we learn from the ſupplement to theſe memoirs, which was wrote by Francis Dupas, that at his return from this embaſſy, he had the honour of entertaining the king and the queen mother at his caſtle of Dureſtal, an honour which proved fatal to him, for he was poiſoned during that viſit.

The marſhal de Vieilleville was truly a great man, for he piqued himſelf no leſs on his probity than his honour. He adhered ſteadily to the crown upon all occaſions, and in an age of faction, diſdained to be of any party. It is chiefly upon this account, that leſs notice is taken of him, than his ſignal merit deſerved, in the hiſtories of thoſe times; the authors of which were generally biaſſed to one ſide or the other; for which reaſon, theſe memoirs are deſervedly eſteemed, ſince they inform us of many circumſtances which are no where elſe to be found, and clear up many paſſages in reigns, the accounts of which have been hitherto as perplexed as any in the French hiſtory. They are likewiſe of no ſmall utility, in regard to other nations, who were either engaged in negotiations, or in wars with the French, during the period to which they relate. Beſides, they are full of anecdotes, characters, and ſtrokes of perſonal ſtory, that are equally inſtructive and pleaſing.

The Editor has prudently publiſhed them, with ſcrupulous exactneſs, from the original manuſcript, without altering or retouching the language, which is far from being inelegant, conſidering when they were penned. It is certain, that, in thoſe times, the writers of memoirs had a ſtrength and poignancy in their ſtile, and expreſſed themſelves with more energy, and much leſs reſerve than they do at preſent; and therefore it is better to let theſe old authors appear in their own garb, which has ſome-

thing

thing in it not only venerable but graceful, rather than attempt to put them into the habit of the preſent times, which inſtead of becoming, would only render them ridiculous. But to ſhew that he did not mean to ſpare his pains, there are occaſional notes and obſervations by the Editor, in which he has rectified various errors in chronology, explained certain places that were obſcure, and hinted the corrections in reſpect to other hiſtorians, with which we are furniſhed by theſe memoirs.

Oeuvres diverſes de M. l'Abbe Oliva, bibliothecaire de M. le prince de Soubiſe. That is,

The miſcellaneous works of the Abbe Oliva, librarian to the prince de Soubiſe. Paris, 1758. 8vo. Martin.

The Author of this little miſcellany, the late learned and indefatigable Abbe Oliva, was born at Rovigo, in the dominions of the ſtate of Veniçe; he entered very early into orders, and became profeſſor in the college of Azolo. He diſtinguiſhed himſelf there, not only by his learning, but by a peculiar ſweetneſs of temper, which rendered him agreeable to all who converſed with him. His reputation, in a few years, drew him out of that obſcurity in which he paſſed the earlier part of his life, and was the cauſe of his being ſent for to Rome, where he was in a fair way of making his fortune by the favour of pope Clement the eleventh, when that pontiff died. The cardinal de Rohan coming to Rome, in the year 1722, became acquainted with, and entertained ſo honourable an idea of the Abbe Oliva, that he engaged him to go with him into France, where he became his librarian, and ſpent near thirty-ſix years in procuring, diſpoſing, and regulating one of the fineſt collections of books, that was perhaps ever poſſeſſed by a prelate of the chriſtian church, as appeared from the catalogue, which this very learned and laborious perſon compoſed and compleated, in twenty-five volumes in folio. This library was the occupation of his whole life; he was the friend of every learned man who deſired to conſult it, gave him every aſſiſtance in his power, and was never ſo well pleaſed, as when he had an opportunity of rendering ſervice to a man of merit. He had a generous patron, who had many rich benefices to beſtow; he ſollicited none, refuſed many, and was content with a very moderate income; part of which he employed in collecting a cabinet for himſelf, and the reſt he beſtowed in charity.

Theſe miſcellanies conſiſt of three diſcourſes; the firſt, on the advantages ariſing from the ſcience of medals, and their utility in reſpect to hiſtory, in which the Author not only ſhews a perfect acquaintance with the beſt authors of antiquity, but a thorough

thorough knowlege of his ſubject, which he diſcuſſes methodically, and illuſtrates every poſition that he advances, by proper teſtimonies from matters of fact, ſo as to ſet every propoſition he undertook to prove, in the cleareſt and ſtrongeſt point of light, and to render the whole equally pleaſing and inſtructive.

The ſecond diſſertation is of large extent. It regards the diſcipline of the Roman ſchools, and is divided into fourteen chapters. He ſhews the diſtinction that ought to be made, and in thoſe days was made, between a ſchoolmaſter and a grammarian. The former only taught children to read, whereas the latter inſtructed them in the art of ſpeaking and writing correctly, enabled them to underſtand thoroughly the ſenſe, and to taſte all the beauties of the hiſtorians and poets. He enters ſagaciouſly and deeply into the functions of theſe grammarians, their method and exerciſes, the recompences they received, and the conſideration in which they were held. He ſhews alſo by what falſe ſteps, and errors in their own conduct, they loſt their credit; yet blames that undiſtinguiſhing ſeverity, which confounds the good and the bad, and knows not how to ſeparate true learning from pedantry.

The third was occaſioned by the taking up an ancient marble, being a large ſquare ſtone, graved on all the four ſides, when they were digging the foundation for a wing, that was added to the library of the Minerva. This marble was dedicated to Iſis, as appeared plainly from the name of that goddeſs, which was engraved upon it. The queſtion then amongſt the learned was, whether it had been formerly a Cippus, an Altar, or the Baſis of a column. The Abbe Oliva thought it was none of theſe, but a votive table, the proof of which he has undertaken in this treatiſe; which is divided into twelve chapters, in which he has ſhewn equal diligence and erudition, as well as a profound knowlege of the Egyptian antiquities.

Such are the teſtimonies this learned and ingenious perſon has left the public of the nature and application of his ſtudies, which receive their biaſs from the country in which he was born and educated, the modern Italians being ſuperſtitiouſly diſpoſed to adore the ancient Romans, rather than from a principle of manly emulation, inclined to imitate them. They were collected, fitted for the preſs, and publiſhed, after his deceaſe, by a friend; who is at great pains to render juſtice to his character, and to pay that reſpect to his memory, which, while living, it was his principal delight, to teſtify for every other man's merit.

Mémoire

Mémoire inſtructif, ſur la maniere de raſſembler, de préparer, de conſerver & d'envoyer les diverſes curioſités d'hiſtoire naturelle, auquel on a joint un memoire intitulé, &c. That is,

A memorial, containing inſtructions as to the proper method of collecting, preparing, preſerving, and removing the ſeveral curioſities that relate to natural hiſtory; to which is added, advice as to the beſt way of ſending by ſea, trees, plants, ſeeds, &c. Paris, for Guillyn and Damoneville. 1758. 8vo.

The deſign of this uſeful treatiſe, is to promote natural philoſophy, by facilitating the means of procuring, in the greateſt practicable perfection, what are the principal objects of its enquiry. It appears, that the Author is already poſſeſſed of a large collection, and has from thence obtained a very extenſive and practical notion of the ſubject on which he writes; and as the obſervations he has communicated will be of extraordinary utility to the learned collectors in every nation, we ſhall probably ſee many tranſlations, with additions and improvements, for the common benefit of all lovers of ſcience.

In reſpect to the memoir that is added, it had been printed before, and is the work of the very ingenious Mr. du Hamel, whoſe great capacity in every thing of this nature, his excellent treatiſes upon agriculture, have long ago made known; and as his knowlege is alike the fruit of experience and of ſtudy, every thing of this kind, with which he obliges the public, is naturally received with that deference, as well as confidence, which it deſerves.

The elegance of this memoir deſerves to be mentioned as well as its utility; for as it is extremely difficult, if not abſolutely impoſſible, to expreſs directions in words, ſo clearly and circumſtantially, as to make them perfectly comprehended; the work is adorned with prints, which are equally neat and exact; and, by comparing the figure with the direction, it is hardly poſſible, that the Author's ſenſe ſhould not be fully underſtood, or his meaning, even in the minuteſt article, be miſtaken.

It is no material objection to a memoir of this ſort, that perhaps a few inſtructions of the like import may be found elſewhere, or are already introduced in ſome places into practice. If this ſhould happen to be the caſe, they muſt, in that ſtate, have been of little uſe, becauſe no body knew where to look for them. Here they are drawn together, placed in their proper order, expreſſed with the greateſt preciſion, confirmed by reaſon and experience, and illuſtrated by copper plates. Theſe will probably invite many to ſtudy this ſcience, and to form collections,

collections, by ſhewing how eaſy, as well as how poſſible, it is, for a man of learning, to poſſeſs in his cabinet, ſpecimens of thoſe curioſities, which nature has bountifully diſperſed over the whole globe. It will inform ſuch as have already a diſpoſition to this kind of knowlege, from whence, and in what manner, they may obtain the particular things, moſt conducive to their views. Laſtly, it opens a new field to ſuch as are ſettled abroad, and would be glad to gratify their friends, or make court to their patrons at home, by preſents of this nature, which they were deterred from ſending before, by the many accidents to which they were liable, and againſt which, by attending to theſe precautions, they will be now ſecured.

Etat de Paris, &c. &c. i. e.

The preſent ſtate of Paris, containing its diſtribution into quarters: its civil, military, and eccleſiaſtic governments; inſtitutions for promoting the ſciences and liberal arts; the finances, commerce, manufactures, &c. of that great city. 8vo. Paris, 1758. Heriſſant.

The uſefulneſs of this work will be obvious to every reader, provided it has been done with a proper degree of accuracy, in reſpect to which, the Author tells us, that he deſired and received great aſſiſtance, from perſons of all ranks, during the time he was employed in compoſing this performance. It muſt be very convenient to ſtrangers, who go to viſit Paris, either upon buſineſs, or for the ſake of pleaſure. It may afford ſo much better ſatisfaction, to an intelligent reader here, as to all that is to be ſeen in that great city, than he can derive from the reports of any of our haſty travellers; that it may probably ſatisfy his curioſity, and prevent his making a tour thither at a great expence. It will alſo give an opportunity of comparing this celebrated city, with many of our own, and enable us thereby to judge of the excellencies and defects in either.

MONTHLY CATALOGUE,

For NOVEMBER, 1758.

MISCELLANEOUS.

Art. 1. *The hiſtory of the marchioneſs de Pompadour.* 12mo. 2 ſmall volumes. 3s 6d. Hooper.

THERE wants nothing but the name of the Author, or a ſatisfactory account of the authenticity of his facts, to render this little hiſtory worthy the attention of the public: but anonymous ſecret

hiſtory ought ever to be ſuſpected; as a man who keeps himſelf concealed, may, with impunity, recite what ſtories he pleaſes, defying detection if his account is queſtioned, or laughing at the credulity of the public, if he is implicitly believed, upon the mere credit of his tale's being told in print.—For the reſt, the hiſtory of la Pompadour is at leaſt entertaining, if it be not in every reſpect abſolutely true: and yet it may be all very true—for aught we know to the contrary.—The ſtile of the narrative is extremely unequal; in ſome places verboſe, perplexed, and affectedly pretty; in others, it is well poliſhed, and truly elegant. The Writer's reflexions too, are often judicious, and ſhew a juſt knowlege of mankind in general, and a competent one of the preſent times in particular.

Art. 2. *The theatre of love. A collection of novels, none of which were ever printed before.* 12mo. 3s. Reeve.

More ſtupid, or more inſignificant tales were never told by any narrative old nurſe; and *in print* we never met with poorer ſtuff; not even in theſe novel-ſcrawling times, when footmen and ſervant-maids are the authors, as well as, occaſionally, the heroes and heroines of their own moſt elegant memoirs. — Whether this collection be a kitchen or a parlour production, we know not; but it ſmells moſt of the former.

Art. 3. *A Grammar of the Latin tongue. After a new and eaſy method, adapted to the capacities of children.* By Hugh Chriſtie, *M. A. Rector of the grammar-ſchool of Montroſe.* 12mo. 1s. Rivington *and* Fletcher.

This grammar, to uſe the Author's own words, is deſigned to reduce what is commonly called the rudiments and grammar of the Latin tongue into one regular and uniform ſyſtem, in which ſuperfluities are retrenched, and brevity is all along ſtudied —In regard to the merit of it, we ſhall only ſay, that it is the plaineſt and moſt diſtinct performance, of the kind, we remember to have ſeen, within ſo narrow a compaſs. R

Art. 4. *The Rudiments of the Latin tongue* *; *in which, the difficulties of all the parts of our Latin grammars are made plain to the capacities of children.* By James Barclay, *A. M. Rector of the grammar-ſchool of Dalkeith.* 8vo. 2s. Millar, Wilſon, *&c.*

Mr. Barclay's work might, with equal propriety, have been called the *Latin Grammar*, as the *Rudiments of the Latin tongue*, for it equally comprehends both. The Author appears to be well acquainted with his ſubject, and has treated it in a ſtile properly adapted to the capacities of youth. The ſeveral parts of grammar are explained in a clear and eaſy manner, in Engliſh, by way of queſtion and anſwer. R.

* See alſo the *Greek Rudiments*, by this Author; Review, vol. XI. p. 392.

An

Art. 5. *An accurate and authentic account of the taking of Cape-Breton, in the year* 1745. *Together with a computation of the French fiſhery in that part of the world; both ſent over by general Pepperell, who commanded in that expedition, in a letter to his friend captain Henry Stafford, at Exmouth, Devon. From whence will appear the importance of that iſland, and the danger we ſhall be in of loſing our ſuperiority at ſea, ſhould it now again be reſtored to France.* 8vo. 1s. Staples.

This account of the ſiege of Cape-Breton in the laſt war, and of the importance of that acquiſition, being drawn up ſo long ago, we are not quite ſure but they may have appeared before; eſpecially as this age ſeldom ſuffers any topic to ſleep, which in any meaſure promiſes to engage the public attention: events being oftner anticipated, than overlooked. Little need be ſaid of this pamphlet more than the title expreſſes; that it ſhews Cape Breton to be a valuable ſettlement to its poſſeſſors.

N

Art. 6. *An authentic account of the reduction of Louiſbourg, in June and July* 1758. *By a Spectator.* 8vo. 1s. Owen.

Theſe appear to be the minutes of ſome perſon who was preſent at the ſiege of Louiſbourg, though he tells us, in his addreſs to the reader, that he neither was himſelf an *actor* in any thing he relates, nor under any *influence* from dependence or connection with thoſe that were. But he aſſures us, that, 'the *authenticity* of the whole 'may be as far relied on, as it is poſſible to credit the accounts of ſe-'veral gentlemen who were preſent at its different parts, and related 'them regularly as they were tranſacted.' In ſhort, it is a very circumſtantial *journal*; and, we doubt not, but that the particulars may be depended on, as the principal ones entirely agree with thoſe publiſhed by authority.

Art. 7. *A Journal of the campaign on the coaſt of France.* 1758. 8vo. 2s. Townſend.

A well-connected account of the three deſcents made by our troops upon the coaſts of Brittany and Normandy, in the memorable ſummer of 1758, when the Britiſh arms, invigorated by *Britiſh counſels*, began to recover their antient reputation and credit, which had been almoſt totally loſt, through the imbecility, or depravity, of former adminiſtrations.—The Journaliſt ſeems to be a man of capacity. Probably he was an officer in the ſervice, and perſonally engaged in the tranſactions he recites. His account is written nervouſly and clearly, authenticated with copies of the ſeveral military orders and inſtructions, and illuſtrated with a ſmall plan of the Engliſh intrenchments at Cancalle. There is alſo a copper-plate ſketch of the affair at St. Cas bay, where ſo many of our brave ſoldiers were ſacrificed, by the ill-concerted retreat, which ſo unfortunately terminated the *third* attempt.—May the next be more happily *conducted!*

Art. 8. *A Journal, containing every tranſaction of conſequence of the Guards, as well as of the reſt of his majeſty's troops in the late Expeditions on the coaſt of France, &c.* 8vo. 1s. Downing, *ſtationer in Chancery-Lane.*

This is a more minute detail of particulars than is contained in the other accounts. It is dedicated to colonel Brudenell, and the dedication is ſigned *Walter Thomas*—who, at the end of his pamphlet, writes himſelf *a ſoldier*. This is all that needs be ſaid of the preſent article.

Art. 9. *The Theatre of the preſent war in North-America. By* A. Y****, *Eſq*; 8vo. 1s. 6d. Coote.

'Squire A. Y. has been at the pains of turning over our ſeveral books of geography, and deſcriptions, in order to cull out ſome account of thoſe places which are the ſcenes, or objects, of our preſent conteſts with France, in that part of the world. The ſquire ſeems to know nothing of the matter, further than he is informed by Harris and Salmon, and ſuch like authorities. He has ſubjoined ſome common-place reflections on the importance of the war: but his chief dependence for the ſale of his pamphlet, appears to ariſe from the conſideration of its cheapneſs,—'which, he hopes, will work powerfully 'in his favour with many readers.'

Art. 10. *A letter from the honourable L——t G——l B——gh, to the right honourable W——m P—t, Eſq; Se——y of ſt—te, together with his M——y's inſtructions for the late expedition on the coaſt of France.* 8vo. 1s. Payne.

General Bligh having *publickly* diſowned and diſapproved the above, it merits no further notice.

Art. 11. *An Appeal to common ſenſe; or ſtriking remarks on the conduct of L——t G——l B——h, and C————ore Lord H——e, in the late expedition on the coaſt of France; wherein that unhappy affair is ſet in a more obvious light than it has hitherto been. By an old experienced officer.* 8vo. 1s. Coote.

Accuſes the conductors of the enterprize as the authors of its miſcarriage, thro' their want of judgment and foreſight: but we perceive nothing very ſtriking in the Author's remarks, which conſiſt of little more than common-place coffee-houſe talk.

Art. 12. *The Gentleman and Lady of Pleaſure's Amuſement: in eighty-eight queſtions, with their anſwers, on love and gallantry. To which is added, the adventures of Sophia; with the hiſtory of Frederick and Caroline.* 12mo. 3s. Thruſh.

Purloin'd, as the purloiner indeed *honeſtly* confeſſes, from two old dull books called the *Athenian Oracle* and the *Britiſh Apollo*: except the

two

two idle ſtories above mentioned, which the *maker* of them, in his advertiſement, would impoſe upon his readers for *true hiſtories*. We fancy theſe may be numbered among the many forgeries of the greateſt bookſmith of the age.

Art. 13. *The Art of Farriery, both in theory and practice. Containing the cauſes, ſymptoms, and cure of all diſeaſes incident to Horſes. With anatomical deſcriptions illuſtrated with cuts, for the better explaining the ſtructure, and accounting for the various diſorders of theſe uſeful animals. As alſo many rules relating to the choice and management of horſes of all kinds, and uſeful directions how to prevent being impoſed on by jockies. Wherein ſome egregious errors of former writers are occaſionally pointed out. By* John Reeves, *farrier, at Ringwood Hants. The whole revived, corrected, and enlarged by a Phyſician.—To which is added, a new method of curing a ſtrain in the back ſinews, and the anatomy of a horſe's leg, with ſome obſervations on ſhoeing, by an eminent ſurgeon.* 8vo. 6s. Newbery.

With reſpect to this performance, let it ſuffice to obſerve, that our Author ſeems to have conſiderably availed himſelf of the labours of preceding writers on the ſame ſubject; and though all his propoſed improvements on theſe are not of equal importance, there are ſeveral that appear to deſerve attention.—The addition concerning a ſprain, with the anatomy of a horſe's leg, for which the publick are obliged to Mr. Dale Ingram, ſurgeon, are, by no means, the leaſt uſeful part of this compilation.

Art. 14. *A collection of letters, and ſtate papers, from the original manuſcripts of ſeveral princes and great perſonages in the two laſt centuries; with ſome curious and ſcarce tracts, and pieces of antiquity, modern letters, &c. on ſeveral important ſubjects, in two volumes. To which are added memoirs of the unfortunate prince Anthony the firſt of Portugal, and the oeconomy of high-life. Compiled by L. Howard, D. D. Rector of St. George's, Southwark, and chaplain to her royal highneſs the Princeſs Dowager of Wales.* 4to. 2 vols. One Guinea. Printed for the Author, and ſold by Withers in Fleet-ſtreet.

Theſe volumes, (which were printed in the year 1756, but did not fall into our hands till very lately) contain a number of letters, papers, and ſome few poems, written upon affairs not only of public concern, but comprehending alſo others of a private nature, and ſome pieces of familiar correſpondence, very few of which merit preſerving. As the *ſubjects* of theſe papers are various, ſo likewiſe are the times in which they were wrote; (from thoſe of Richard III. to the preſent) and they are promiſcuouſly placed, with little regard to either the one or the other.

From the indigeſted manner in which they are preſented to the world, they appear to no ſmall diſadvantage: Dr. Howard, however, in his preface, apologizes for this irregularity; by informing his readers, that, while he was preparing the work for the preſs, a ſudden accident of fire conſumed the greateſt part of the collected manuſcripts. The check which the publication thus met with, cauſed, it ſeems, many cenſures to be paſſed upon our collector; and induced him to advertiſe his readineſs to return the ſubſcription-money to thoſe who were not willing to wait a longer time for the promiſed collection: which we are told only *one* accepted. His deſire to produce the work as ſoon as poſſible, and clear a reputation very freely dealt with, made him ſend a letter to the preſs as ſoon as he received it, which was often followed by another of a prior date. Hence that confuſion in the arrangement of the pieces, which he ſays he has endeavoured, in ſome meaſure, to rectify by the index; but no ſuch index appears in the ſet we peruſed; in which there is only a common table of contents.

The tract at the end, intitled, 'The Œconomy of High Life,' is of the Doctor's own writing.

N

POETICAL.

Art. 15. *A Bone for the Chroniclers to pick; or a take-off ſcene from behind the curtain. A Poem. By a candid Obſerver of men and things.* 8vo. 6d. Scott.

A ſmart ſatire on the principal manager of Drury-lane theatre. It ſeems to come from a writer, who has been diſappointed in his view of bringing a play upon the ſaid theatre; and who, in his preface, intimates his having alſo been perſonally ill-uſed by the great *Taker-off* of the age: whom he here endeavours to repay in his own coin. The oddneſs of the title of his poem, *A Bone*, &c. will be readily accounted for by thoſe who read the news-papers entitled *Chronicles*; in which certain accounts of the plays acted nightly at either houſe are commented upon, with continual eulogiums on the productions, and performers, of Drury-lane.

Art. 16. *Woman. A Fragment.* 4to. 1s. Withy.

This poetical ſcrap anticipates all criticiſm: for our modeſt Bard thus invokes his flatternly muſe:

Come then a tale, nor let that tale pretend,
To numbers, order, elegance, or end.

It muſt be confeſſed, that he has ſucceeded to his wiſh, if he is ambitious of being ranked among the mob of Authors who write with eaſe; and with whom negligence and incoherence are the ſtandards of perfection. Nevertheleſs there is ſomething of ſpirit and ſmartneſs in this rambling piece, which proves the Writer not to be totally void of genius. The Reader, probably, will not diſlike the following deſcription of a Modern fine Lady.

Th'

Th' alluring Lucia in that riper age,
When eyes and tongue all tongues and eyes engage,
Crept from the rude advance of eaſtern light,
Sips in her ſleep the flatt'ry of the night.
On morning ſlumbers paſt atchievements ſteal,
And vanity on viſion makes a meal.
Faſt through her ſoul a vaſt ſucceſſion flies
Of routs, of *earthquakes*, op'ras, lace, and lies.

Oh did ſuch ſpectres ſtill appear in ſleep,
Beauties and Beaux in bed would ever keep!
Too ſoon the lov'd deluſion ſcapes away,
And Lucia ſpies at twelve the break of day.
Then, at the toilette, as th' exploring eye
Runs here and there on ſtucco wet and dry,
Recruiting Cupids for th' approach of night,
Her nimble finger taps the patch aright;
Adds, moiſtens, ſmooths, or magnifies a grace,
And kindles up the fuel of the face;
Culls, from the freſh ſupply of ev'ry morn,
What beſt will darken, and what beſt adorn,
What France or India, water, earth, or air,
Pall mall, or Covent-garden has to ſpare;
Whatever heads of milliners deviſe,
To bend what nature meant a bone to riſe,
Or, where ungracious freckles vex the fair,
To bring a troop of loves t'inhabit there;
Deck'd with whatever is in windows ey'd,
With rings and ribbons, patches, pearls, and pride.
Already reck'ning captives yet unled,
She ſwells in majeſty of white and red.

Ev'ning arriv'd, ſoft ſeaſon of the day,
When ſtars are apt in ſpite to lead aſtray,
Hidden with hues, the gift of hungry art,
Exactly varied in each varying part;
Sweet as ambroſial gales of ſpicy lands,
In form of eſſence dropp'd on Britiſh hands;
By chance ſhe calls to kill at ev'ning prayer,
Perhaps a patriot, and perhaps a play'r.
Or if the drum ſhould beat to love's alarms,
And four contending kings advance in arms,
Amour and av'rice ſeize the ſoul by turns,
And now for Mammon, now for Man ſhe burns,
As ſhifts the veering fortune of the fight,
The vict'reſs or the victim of the night.

R—d

Art. 17. *The Wedding-Night; or, the Perplex'd Lovers. A Tale.* 8vo. 1 s. Thruſh.

Miſerable traſh; probably the work of ſome wretched ballad-maker.

Art. 18. *Characters of the Age. A panegyrico-ſatirical Poem. (wrote in the year 1757.) With notes variorum. To which*

is prefixed, an Addreſs to the Shade of the late Lord Bolingbroke; 4to. 1 s. No Publiſher's name.

An imitation of the famous poems publiſhed ſome years ago, entitled, the Cauſidicade, the Epiſcopade, &c. and, like them, abounding with more ſarcaſm than poetry. It muſt, however, be obſerved, in juſtice to this anonymous Bard, that he ſeems not to have exerted the utmoſt of his poetical abilities in this production; and that he appears to have deſignedly kept pretty cloſe to his rough-caſt model, the Author of the Cauſidicade, of whoſe verſes he does not expreſs any high admiration; for he thus invokes the muſe which inſpired that rumbling Writer.

——O thou Muſe that ſage Morgan inſpir'd
With *duggrel call'd verſe*, that was ſo much admired;
Whate'er be thy name, and where'er be thy ſtation,
Aſſiſt me to celebrate this happy nation.

It muſt alſo be allowed, that ſome parts of this poem, particularly the panegyrical ſketches, are by no means unharmonious: ſuch, for inſtance, as the verſes in praiſe of Lord Lyttleton; for which we refer to the pamphlet, p. 21—23.

The characters here ſatirized, are thoſe of the D—— of C—b—d; the late D—— of M—lb——h; the Gentlemen of Exeter College, Oxon; G——l C—e; C——l D--nb--r; Sir J—n M——t, Mr. F -x, L—d H—dw—k, the D—e of N——e, Mr. N——t, Sir J—s L——r, L—d A——y; and another, who being as underneath characteriſed, needs not be named, viz.

Horſe racer, cock-fighter, gooſe-driver * and p——r,
(Or what other title thou pleaſeſt to bear)
To leave thee unſung, would be reckon'd a ſhame,
While each groom, in each ſtable, thy feats does proclaim.
Your betting and riding N--wm——t can tell,
And A——r affirms that you throw a die well.
In arts bleſt as theſe, to improve for the future,
All our young *Britiſh worthies*, may you be their tutor!

The above are our Satiriſt's *land worthies*; the following are celebrated for their atchievements by *ſea*, viz. a M---n, a P---t, a H ---e, a K——s, and an A-----n. Thoſe who have the honour of his applauſe are the K---g of P-----a, Mr. P---t, Mr. L-- -, L--d Ly---n, L—d Ch---rf---d, L---d Gr----e, Meſſ. Braddock, Howe, Lockhart, Gilchriſt, Warſon, Pocock, and Clive; together with ſome of our prelates, living and dead; and the truly venerable Dr. Hales brings up the rear.

This publication, however, is very ill timed. The title-page tells us, it was wrote for the year 1757; ſince when many happy changes of circumſtance have happened. The Engliſh, whom the Author

* 'Poſterity,' ſays the Author, in his note on this paſſage, 'will ſcarce 'believe, that the Nobility and Gentry of this century, not contented with 'the uſual diverſions, laid conſiderable wagers whether geeſe or turkies could 'run faſteſt. However what I have related is fact.'

charges with behaving ill, and doing nothing, either by ſea or land, have greatly retrieved their reputation on both elements; and in particular, the behaviour of the late D. of M. in 1758, muſt have juſtly rendered his memory reſpectable, both in his own and even in the enemy's country, where he was equally feared and honoured, as an active and generous foe.---Not to mention the *mal-apropos* publication of the ſatire, juſt at the time of the Duke's death; for which, indeed, the Writer is not anſwerable, as we can witneſs for him that it was publiſhed a day or two before his Grace's death was known in England. Of this circumſtance we could not but take notice, becauſe of the ill timed appearance of ſuch a production. As to the Author, we know not who he is, nor are able ſo much as to gueſs at him: neither do we approve of either his poem in general, or his principles. He has abuſed ſome worthy characters, for which his performance is highly blameable; and we ſuſpect him to bear no great good-will to the preſent Royal Family: or, at leaſt, to ſome who are its moſt undoubted friends. For this, (if our ſuſpicion is juſt) he is himſelf, perhaps, rather to be pitied than condemned; as it muſt be more the misfortune than the crime of an individual, to be blind and inſenſible to the happineſs which the whole nation, in general, and poſſibly himſelf in particular, enjoys, under the preſent happy eſtabliſhment,—beyond whatever it experienced in any former reign.

O blind to truth, and God's whole ſcheme below,
To fancy Bliſs to Chains, *to* FREEDOM Woe!
Who ſees and follows that GREAT SCHEME the beſt,
Beſt knows the bleſſing, and will moſt be bleſt.

MEDICAL.

Art. 19. *The Conſtruction of the Nerves, and Cauſes of Nervous Diſorders practically explained. With a diſtinction of thoſe diſeaſes into two kinds, hitherto not ſufficiently obſerved, tho' eſſential to their cure. With plain directions for nervous patients, in regard to management and medicines; and a few uſeful receipts. By* Chriſtian Uvedale, *M. D.* 8vo. 1 s. 6d. Baldwin.

This pamphlet, which is now acknowleged by Dr. Hill, with his name prefixed to the laſt edition, was firſt publiſhed under the name above-mentioned; with an affirmation in the title-page of its 'being 'a *faithful account* of his own [Dr. Uvedale's] practice, pub'iſhed at 'the requeſt of ſome patients, who have found its benefit.' This *faithful account* it was poſſible the public might ſuppoſe to be *ſuch* from Dr. Uvedale, whom they knew not, but not equally poſſible they would fully digeſt, with regard to Dr. Hill, whom they know; whence we find *it* omitted, not imprudently, in the title-page of the edition to which his real name is prefixed. Nevertheleſs, as the performance itſelf is the ſubject of our conſideration, by whatever little artifice it may have ſtolen upon the public, we ſhall obſerve in general, that it treats of the Nerves themſelves in the lump or aggregate; of their diſorders ariſing from heavineſs, or from too much ſenſibility, together with the cauſes and treatment of ſuch diſorders. Theſe are all comprized in twelve ſhort chapters, which, to render the ſale more extenſive, are delivered in as plain a ſtile as poſſible, with ſcarcely a ſingle term of art. Even the uſual names of different nervous diſ-

eaſes

caſes are almoſt entirely omitted; but this partly ariſes from Dr. Hill's affecting a new theory of nervous diſeaſes, and partly from his limiting this treatiſe to tremors, numbneſſes, faintneſs, lowneſs of ſpirits, and the like complaints.

Whatever the gentlemen in pharmacy may think of the tendency of this pamphlet, it is certain, that, with regard to phyſicians the Doctor has made a ſalvo, ſaying, page 52, 'If violent ſymptoms 'ſhould at any time come on, let him ſend for a phyſician: a nervous perſon is not exempt from other diſeaſes: nor is this treatiſe 'written to ſet aſide the ſervice of the faculty, which would be an 'attempt equally weak and wicked.' Very wicked, to be ſure, Sir! ſince ſuch a diſpenſation with phyſical attendance might, ſome time in the courſe of this century, deprive even the nervous Doctor Chriſtian Uvedale John Hill of the emolument of a viſit, when the endeavours of his anile pupils, the herb-women, with their valerian and mother of thyme tea, and their miſſletoe, had been exhauſted and ineffectual. He obſerves, 'the faculty will be ſurprized at what they read here of 'this mother of thyme, which is not uſed in their practice, though 'he has ſeen two deſperate caſes cured ſolely by it.'

This may be conſtrued as a *gentle* intimation of his brethren's ignorance, if we conſider the Doctor's authority for writing this pamphlet, and the air of important practice which thus introduces it. 'I have been deſired by ſome perſons whom I have had the honour 'to attend in nervous caſes, to publiſh a plain and practical account of 'thoſe diſorders,' &c. Now this, and many other equally well attested inſtances of the Doctor's extraordinary practice and knowlege, make it ſurprizing to us, that he has leiſure to write; and yet, when we reflect on the dimenſions of his writings, we are not leſs ſurprized at his having leiſure to attend to any thing elſe.

Though our Author has embraced the doctrine of a nervous fluid, for which he deigns to refer to Haller and others; yet he ſeems to lay great ſtreſs on his own diſtinguiſhing the oppoſite diſorders, which he ſuppoſes to reſult from the nervous fluids being too tough, thick and heavy, or too thin, acrid and exceſſive in quantity: and this diſtinction, which he calls *eſſential to the cure* in his title-page, he obſerves his brethren have not ſufficiently attended to; plainly inſinuating it as a defect at leaſt in them. Now the very obvious reaſon for this may have been, that the moſt judicious phyſicians find it difficult to conceive toughneſs, thickneſs, or heavineſs ſubſiſting in any fluid, which can be conveyed through the medullary ſubſtance of the brain, whoſe ſuppoſed tubuloſity is indiſcoverable by the moſt exquiſite application of optics; the fluid itſelf admitting of no palpable demonſtration, being inferred only from conſequences and effects, and perhaps abſolutely evading the inanimate body in the ſame inſtant with life. For ſurely the tough and the acrid fluids, with which Dr. Hill imagines, p. 21, 'he has ſeen the brain loaded or penetrated on diſſections,' could never be the animal ſpirits themſelves, which he ſuppoſes them, or confounds them with; but were very probably the lymph, which has ſometimes been found extravaſated in the ventricles. At the ſame time ſuch phyſicians can conceive, that a tough, thick, and heavy blood may not afford a proper and ſalutary quantity

quantity of this untraceable fluid; and that a hot and active blood may even furniſh too great a quantity of ſpirits, or ſpirits of an improper quality, which happens ſometimes by inebriation, and in ſome acute diſeaſes. And thus, without affirming any thing improper or improbable of the animal ſpirits, they have imagined them of a ſomewhat diverſe craſis and quantity in different bodies, whence various and even oppoſite effects may reſult, both in their healthy and morbid ſtate.

But if this part of the treatiſe, relating to the *tough ſpirits*, ſhould prove too tough for the comprehenſion of the multitude, to whom our experienced manufacturer has, upon the whole, not ill adapted his work, they muſt certainly find him much too tranſcendent, if not a little out of his own brain and nerves, in his chapter—Of the employment of the mind—wherein he preſcribes compoſing in muſic and in poetry for certain heavy diſorders of the nerves. For though indeed he ſuppoſes his patients in ſuch a caſe to be perſons of ſome genius; yet, as he ſays, page 31, 'that genius often lurks in men whoſe 'gloomy habit will diſcloſe no ſpark of it;' and, p. 34. 'that fre-'quently a genius which might excel in poetry, languiſhes in dull 'obſcurity, for want of knowing its own powers, for want of inſti-'gation and applauſe,'---it may happen that a young practitioner might be led by ſuch principles to preſcribe muſical or poetical compoſition to ſome gloomy patient with thick heavy ſpirits (ſuppoſe any Jew, or Chriſtian, worth a plum or two) who had never manifeſted any genius, or even diſpoſition for either; but in whom he might therefore ſuſpect it to lurk, from their gloomy habit. He might alſo think it judicious to applaud ſuch another patient for poems he never compoſed, in order to inſtigate him to a diſcovery and exerciſe of his powers; eſpecially as Dr. Hill, after repeating, p. 32, 'that genius 'often lies unſeen in the human breaſt,' affirms, 'he has very lately 'ſeen an inſtance which may juſtify his ſaying, that nervous diſor-'ders are ſometimes owing to this ſmothered principle of life and 'vigour.' We cannot apprehend the Doctor will ever ſicken from ſuch a retention;—and this inſtance would induce us to infer, that a total ſuppreſſion of poetry may be as pernicious as one of urine; and that many nervous ſuffocative aſthmas, in which ſo little is brought up, are occaſioned by not bringing forth: as ſome ſage phyſicians have ſuppoſed the obſtinate and unſeaſonable retention of the *ova*, the cauſe of deplorable complaints:—which cauſe is literally, in Dr. Hill's own terms, *a ſmothered principle of life and vigour*. Yet as he was well aware, that poets oftner run mad than turn ſtupid, which in ſome degree is repugnant to his ſuppoſition of genius being liable to heavy nervous complaints, he ſays, p. 34, 'that ſuch genius, i. e. poetical, 'may exiſt with the very worſt ſtate of this diſorder, I could inſtance 'in a patient, whom I am not permitted to name; among whoſe papers 'I have ſeen paſſages exceeding all that I have read in poetry [whe-'ther Homer, Shakeſpear, Virgil, or Milton] and who has, at this 'time, outlines of three great works, which himſelf will not com-'pleat, and with which I know no one elſe worthy to meddle.' Now though this negative knowlege means very little, we conceive it muſt be no ſmall humility that makes the Doctor ſuppreſs this poetical patient's name, which he might have maſked under a ſpare one. It is

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impoſſible that ſo exquiſite and univerſal a connoiſſeur as the modeſt Inſpector, could be ſo indulgently miſtaken in the poetry of any third perſon.—But theſe cited paſſages, which ſoar much above phyſics, muſt of courſe tranſcend the groupe of his Readers, and were thrown out perhaps to take in thoſe of a different order, according to the fiſherman's trite proverb, or phraſe.

Though we might have juſtly diſmiſſed this trivial performance ſooner, we cannot conclude the article without reflecting a little on the particular ſituation of a Writer, who, with ſome faculties and attainments, and an inſatiable appetite for employment and applauſe, has worn out his real name by writing it much too often, and finds himſelf reduced to peep out on the Public continually under the ſhifting maſquerade of many ideal ones. There is nevertheleſs ſome art, however contemptible, in this; ſince on a moderate approbation being conceded to any of theſe aſſumed names, as to a new and very pardonable candidate in the republic of letters, the concealed proprietor reſerves a power of popping out of his diſguiſe, and ſnaps up the morſel with an averment in the next edition---it was I myſelf, J. Hill. The trick, however, is now become ſo ſtale, from its repetition, that there are numbers at preſent in no wiſe deceived by it, who exclaim at once, on peruſing the firſt page, and ſometimes the mere title-page, of theſe medical catch-pennies, *Ecce iterum Criſpinus!* While others, who are moderately verſed in medical Authors, view him in the ſame ridiculous light with Æſop's jack-daw,

——— moveat cornicula riſum
Furtivis nudata coloribus———

The ingenious Prior has long ſince humouroufly ſaid of Writers, and particularly of ſuch flippant, eaſy, voluminous ones as this Author—Each ſhould down with all he thinks—which paſſage Dr. Hill ſeems to have extended into a liberty of writing down alſo all that others have thought; and putting it down as his own too, by forgetting their names, and cloathing it in his own diction, under various appellations. There happens, notwithſtanding, ſuch a manner, which, at leaſt is his own, in all the writings of this Prince of Compilers, (who can make a ſubject of any thing, or next to nothing) that the greateſt diverſity of his matter rarely conceals him: for whether he writes of God and Nature, or a Weſt-Indian, of a Valet, or of Barrenneſs, all wear the impreſſion of the ſame windmill, which grinds away, at an inordinate rate, indeed, and voids new books and pamphlets out of old ones, almoſt as mechanically, and as quick, as the wooden men at St. Dunſtan's deal out the hours to the multitude, who have long ſince forbore to admire them. K

Art. 20. *Oratio Anniverſaria Harveiana in Theatro Coll. Reg. Medic. Lond. Habita Die* 18 *Oct.* 1757. *Perorante* J. Monroe, *M. D. et Coll. ejuſdem Socii.* 4to. 1 s. Ruſſel.

Though we have not been accuſtomed to make more than a bare mention of theſe annual performances, we think it neceſſary to apologize for the long omiſſion of this, by aſſuring the learned Author, that it was not owing to the leaſt diſreſpect of him, but merely becauſe the advertiſement had eſcaped us. L

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RELIGIOUS *and* CONTROVERSIAL.

Art. 21. *A ſerious Addreſs to the Chriſtian World.* 12mo. 2d. or 1s. 6d. *per dozen.* Buckland.

The deſign of this little piece is, to recommend, to Chriſtians of all denominations, the *mutual exerciſe of love, and all that is comprehended under that moſt amiable word,* BENEVOLENCE, as the moſt likely means to make the chriſtian cauſe revive, and flouriſh in all its native glories. Though nothing bids ſo fair as this, for bringing chriſtianity into credit, and repreſenting it in its moſt advantageous light, yet there is nothing, the Author obſerves, that is leſs attended to, and to the practice of which the generality of chriſtians are leſs diſpoſed. What is the reaſon that Orthodoxus will not viſit his neighbour Phileleutherus? It is becauſe he does not happen to think with him in ſome abſtruſe and knotty point, and can't embrace the very ſame creed, at leaſt not all the articles of it. This difference occaſions a mighty load of ſcandal; the pulpit is made uſe of to defame the man of different judgment; the ſame pulpit muſt not hold miniſters of the ſame town or neighbourhood; chriſtians are afraid to meet under the ſame roof, and think it almoſt a ſin to be commonly civil to each other. The Author laments this, and ſhews how inconſiſtent it is with the genius and ſpirit, as well as with the intereſts of chriſtianity.

Upon reading the few pages which he has written upon this ſubject, with the ſpirit and candour of a real chriſtian, we did not imagine that it was poſſible for him to give offence to any perſon who calls himſelf by the chriſtian name. We were miſtaken however. A fiery Calviniſt ſteps forth, and publiſhes *Remarks* * upon the *ſerious Addreſs*, under the guiſe of a chriſtian indeed, but with the temper and diſpoſition of a fury. His remarks breathe ſuch a ſpirit of malignity, rancour, and uncharitableneſs, that it is impoſſible for a candid perſon to read them with any degree of ſatisfaction. The *new-ſcheming gentlemen*, as he calls them, who have made chriſtianity to be little more than a piece of refined heatheniſm, talk the moſt, he ſays, about *charity*, extenſive love, and diffuſive benevolence, though there is not a ſet of men among chriſtian proteſtants, that have a leſs concern to practiſe it. Theſe phraſes, we are told, are to be regarded as little better than *cant terms* to diſguiſe their errors, and to bring mankind to love them; the evident deſign of theſe fine words being only to gild over the poiſonous pill of their falſe doctrine, and thereby make it look as amiable as they can. The gentlemen, ſays this intemperate Writer, who have embraced a ſcheme of divinity that is ſubverſive of the infinite dignity of Chriſt, and the grace of the goſpel, will do well to take heed to themſelves, that the great and ever bleſſed God does not bar the gates of heaven againſt them, becauſe they proudly reject that ſcheme of ſalvation, which he has propoſed to condemned and polluted creatures of the human race in the everlaſting goſpel.

This modeſt gentleman lays no claim to infallibility, but allows that he may be miſtaken with reſpect to the ſenſe of many paſſages of

* *Remarks* on the ſerious *Addreſs*, &c. 8vo. 3d. Field.

ſcripture;

ſcripture; and yet he cannot but believe, he ſays, that the doctrines of the Trinity, of Chriſt's proper divinity, of his perfect obedience, and infinitely invaluable atonement, juſtification by his righteouſneſs without the works of the law, regeneration by the efficacious influences of the Holy Spirit, the immutability of God's love, the unchangeableneſs of the covenant of grace, and the certain perſeverance of the ſaints to eternal ſalvation, are all as plainly revealed in the ſacred ſcriptures, as any duty that is enjoined us.

The belief of the Athanaſian doctrine of the Trinity he looks upon as eſſential to the chriſtian ſcheme, and believes that thoſe who adhere to it, ought to keep out of their communion all ſuch who deny and oppoſe it, whether they are miniſters or private men: for unleſs they do, they cannot pay a ſuitable regard to the honour and dignity of the divine Redeemer, nor keep their churches pure and free from idolatry; for ſurely, he ſays, thoſe perſons can be looked upon as no better than idolaters, who introduce the Son and Spirit as objects of divine worſhip, and yet believe them to be mere creatures.

The Author of the *ſerious Addreſs* condeſcends to anſwer † this uncharitable Remarker, and treats him with becoming freedom and ſpirit. The latter, however, takes the field a ſecond ‡ time, and is more noiſy and virulent, if poſſible, than before; but he is again ‖ encountered by the Author of the *Addreſs*, who ſigns his name [*Stanton*] to this pamphlet; wherein he gives the Remarker a little more ſound correction: which, if it does not entirely cure the fever of his mind, may at leaſt, we hope, cool him a little, and keep him from henceforth diſturbing the neighbourhood with his intolerable raving and clamour. R

† A *Letter* to the Author of the *Remarks*, &c. 8vo. 6d. Buckland.
‡ An *Anſwer* to the *Letter*, &c. 8vo. 9d. Field.
‖ A ſecond letter to the Author of the Remarks, &c. 8vo. 9d. Buckland.

Art. 22. *A letter to* Jonas Hanway, *Eſq; in which ſome reaſons are aſſigned, why houſes for the reception of penitent women, who have been diſorderly in their lives, ought not to be called Magdalen-houſes.* 8vo. 6d. Noon.

The denomination given to the charity lately ſet on foot by Mr. Dingley, and ſeveral other worthy gentlemen of the city of London, has been often objected to, as improper, in ſeveral reſpects.

Mary Magdalen's name, they obſerve has been *unjuſtly* made uſe of, as it caſts a reflexion on her memory, which her life by no means deſerved; becauſe ſhe was a woman of an unblemiſhed character, and not an harlot, as ſome have erroneouſly ſuppoſed.

It hath alſo been objected, that the uſe here made of her name, hath a canting and fanatical ſound; as ſeeming to imply, that a reformation of manners is not to be expected, without the ſuppoſition of an extraordinary converſion, from the utmoſt depths of profligacy, to the greateſt heights of penitence and piety:—which we are not ordinarily to look for, in theſe days, when miracles and divine influences

ences are not ſo common as ſome modern enthuſiaſts, and pretenders, would have us believe.

It hath farther been remarked, that we have too long kept up the popiſh cuſtom of dedicating religious and charitable foundations to ſaints, and to *names* of ſaints, ſome of whom, perhaps, never exiſted, excepts in the annals of ſuperſtition, and the lying legends of Rome;—a practice no way becoming a proteſtant people, who pretend to have renounced the errors and ſuperſtitions of that church, which hath conſtantly made it her *trade* to draw aſide the veneration of the vulgar, by miſ-directing it to the *creature*, inſtead of the CREATOR.—That, nevertheleſs, we ſee this *thoughtleſs* cuſtom, not to give it the harſheſt epithet, ſtill upheld and propagated on every occaſion. Is a new church erected, 'tis dedicated to ſome ſaint; as that, for inſtance, at Bethnal-Green. Is a new hoſpital founded, 'tis alſo inſcribed to the patronage of a ſaint; as that in Moorfields, called St. Luke's. And now Mr. Dingley's ſcheme is in ſome meaſure beſainted, by a *Dedication* to the *Memory* * of a perſon, whoſe name is, with as much propriety, uſed on this occaſion, as thoſe of St. Urſula, and her eleven thouſand virgins, would have been.

Theſe, or the like animadverſions, we have frequently met with; and we have been ſorry to hear them, becauſe it is poſſible that ſuch reflexions may have operated on ſcrupulous and delicate minds, to the prejudice of ſo well-meant a charity.—But to the pamphlet before us.

The author firſt ſhews, by a variety of learned remarks, and quotations both from the ſcriptures, and from the beſt commentators, that Mary Magdalen was not the *ſinner* ſpoken of by LUKE, ch. vii. v. 37. *ſeq.* but on the contrary, that ſhe 'was a woman of diſtinction, and 'very eaſy in her worldly circumſtances. For a while ſhe had la-'boured under ſome bodily indiſpoſition, which our Lord miraculouſly 'healed. For which benefit ſhe was ever after very thankful. So 'far as we know, her conduct was always regular, and free from 'cenſure. And we may reaſonably believe, that after her acquaint-'ance with our Saviour, it was edifying and exemplary. I conceive 'of her, as a woman of a fine underſtanding, and known virtue and 'diſcretion, with a dignity of behaviour, becoming her age, her 'wiſdom, and her high ſtation. By all which ſhe was a credit to 'him, whom ſhe followed, as her maſter and benefactor. She ſhewed 'our Lord great reſpect in his life, at his death, and after it. And ſhe 'was one of thoſe, to whom he firſt ſhewed himſelf after his reſur-'rection.'

He alſo obſerves, that the denomination, *A Magdalen-houſe for penitent proſtitutes*, is a great abuſe of the name of a truly honourable and excellent woman. 'If Mary's ſhame,' ſays he, 'had been ma-'nifeſt, and upon record, ſhe could not have been worſe ſtigmatized: 'whereas the diſadvantageous opinion concerning the former part of 'her life is founded only in an uncertain and conjectural deduction.

* See a pamphlet entitled *Thoughts on a Plan*, &c. Vid. p. 555. of this Month's Review.

'And if the notion, that ſhe was the woman in Luke vii. be no more 'than a vulgar error, it ought to be abandoned by wiſe men, and not 'propagated, and perpetuated.

'Beſides, are there no bad conſequences, of a moral kind, to be 'apprehended from this miſtaken, or at beſt very doubtful opinion? 'Some, perhaps many, will be admitted into theſe houſes, who have 'lived very diſſolute lives, and have been very abandoned creatures. 'And the proofs of the repentance of ſome may be very ambiguous. 'Nevertheleſs all who get into houſes, called *Magdalen-Houſes*, will 'reckon themſelves Magdalens. If they have been firſt taught to im-'pute to her their own vices, they will ſoon learn to aſcribe to them-'ſelves her virtues, whether with reaſon, or without. At the loweſt, 'they will be encouraged to magnify themſelves beyond what might 'be wiſhed: where humility, as we may think, ſhould be one re-'quiſite qualification. And indeed I imagine, it would be beſt, that 'theſe houſes ſhould not have the denomination of any ſaint at all.

'It is not my intention to diſparage your inſtitution. I hope, that 'many of your patients may be recovered to wiſdom and virtue: 'though I cannot ſee the reaſon, why they ſhould be called Magda-'lens.'

'It may not be proper for me to recommend another inſcription. 'But I apprehend, that a variety might be thought of, all of them 'decent and inoffenſive. I ſhall propoſe one, which is very plain: '*A Charity-Houſe for penitent Women.* Which, I think, ſufficiently 'indicates their fault: and yet is, at the ſame time, expreſſive of ten-'derneſs, by avoiding a word of offenſive ſound and meaning, denot-'ing the loweſt diſgrace that human nature can fall into, and which 'few modeſt men and women can think of without pain and uneaſi-'neſs.'

We cannot conclude this article without teſtifying our entire approbation of the letter-writer's delicacy in exploding the word *proſtitute*, uſed on this occaſion: as we cannot but think it both indecent and unmanly to inſult the unfortunate objects with ſuch language. Though we remember that they have been criminal, let us not forget that they are women; and while we charitably attempt their reformation, let us not depart from the tenderneſs and reſpect that is due to the ſex, and which has been conſtantly paid them by every civilized nation, ever ſince the creation of the world.

SINGLE SERMONS.

1. PREACHED at Berlin, before the Queen of Pruſſia and the royal family, Sept. 3d, 1758, being the day appointed for a general thankſgiving, for the glorious victory gained by the King over the Ruſſian army. By A. W. F. Sack, his majeſty's firſt chaplain. Tranſlated from the German. 4to. 6d. Rivington.

2. *The lawfulneſs of juſt wars maintained*, with the many and dreadful calamities attending them.—Preached at the Meeting in Canterbury, Aug. 13, 1758. By Paul Foureſtier. 8vo. 6d. Buckland.

ERRATUM *in our Laſt.*

P. 412. L. 39. for *lachrymphal* read *lachrymal.*

THE MONTHLY REVIEW,

For DECEMBER, 1758.

Some Enquiries concerning the Firſt Inhabitants, Language, Religion, Learning, and Letters of Europe. By a Member of the Society of Antiquaries in London. Printed at the Theatre, Oxford, and ſold by Rivington and Fletcher, in London. 4to. 6s. ſewed.

EVERY ſearch into remote Antiquity, inſpires us with a pleaſure ſomewhat ſimilar to what we feel upon the recollection of the earlier occurrences of our younger days: dark, indeed, and very confuſed the remembrance; yet ſtill we love to look back upon thoſe ſcenes, in which innocence and tranquility bear, or ſeem to bear, ſo great a proportion. But how agreeable ſoever enquiries of this nature may prove in gratifying our curioſity, the advantage would be trifling if they reſted only here. They are farther uſeful in promoting the advancement of other kinds of learning; for, an acquaintance with the cauſes whence arts and ſciences had their riſe, will probably direct us to the methods moſt conducive to their perfection. Nor is the Hiſtorian leſs than the Philoſopher indebted to the Antiquarian. It is from that painful collection of opinions, and the ſeemingly tedious inductions of the laſt, that the firſt draws his materials for the aſcertainment of truth, gathers order from confuſion, and juſtly marks the features of the age.

It is true, however, that as reſearches into Antiquity are beyond the abilities of the many, ſo are they calculated only for the entertainment and inſtruction of the few. The generality of Readers regard inveſtigations of this nature, as an uninformed Ruſtic would view one of our India-warehouſes; where he ſees a thou-

ſand things, which, being ignorant of their uſes, he cannot think convertible to any valuable purpoſe; and wonders why people travel ſo far, and run ſuch hazards, to make ſo uſeleſs a collection. Experience would, however, convince him, that from ſuch acquiſitions as theſe, different artiſts take the materials of their different occupations; and that the miſtake lay not in the collectors, but in the obſerver.

The more polite every country becomes, the fonder it ſeems of inveſtigating Antiquity; yet it happens ſomewhat unfortunately for this branch of Science, that it is always cultivated to moſt advantage, at thoſe times when a people are juſt beginning to emerge from primæval obſcurity. The firſt Writers have the materials of many preceding ages to chuſe from, and all that remains for their ſucceſſors, is to glean what they have left behind. From hence therefore we may infer, the great indulgence that ſhould be ſhewn to a Writer, who, in an age ſo enlightened as ours, continues to cultivate ſo laborious a part of learning: as his materials, in ſuch a caſe, are not of his own chuſing, he may often ſeem triflingly minute, many conjectures will be offered upon ſlight probabilities, and thoſe opinions which he ſuppoſes peculiarly his own, may appear to be the repeated obſervations of former Writers.

As to our Author in particular, his learning is extenſive; and his candour, good ſenſe, and modeſty, ſerve to adorn it. He profeſſes himſelf not bigotted to any opinion, but willing to have his own examined, though not deſirous of controverſy: ſuch talents cannot fail of rendering a ſearch after truth pleaſing, even though the enquiry ſhould prove abortive.

He draws the origin of the inhabitants of Europe from the northern parts of Aſia, antiently called Scythia: whoſe colonies ſpreading ſouthward, ſettled near the Euxine Sea, under the general name of Cimmerians,—by whom in all probability, the other parts of Europe were afterwards peopled. The firſt Europeans, whoſe Hiſtory is tranſmitted to us, are the Greeks, who had their original from Scythia, as appears from what Strabo relates, that the Greeks were antiently called Barbarians; but Scythian and Barbarian were ſynonimous terms, and conſequently, how much ſoever that polite people might have been aſhamed of their rude progenitors, they could be derived from no others. Their very Gods, whom they ſeemed ſo fond of making natives of Greece, were probably of Scythian original: and it deſerves notice, that ſome of the greateſt nations, in all ages, have valued themſelves upon being deſcended from Scythian conquerors. Thus the modern Moguls boaſt their deſcent from Tamerlane; almoſt

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all the royal families of Europe claim kindred with the Goths; and we may ſee, by our own hiſtory, how careful the Saxon Princes were to trace up their ſeveral pedigrees to Woden. The Greeks, Phœnicians, and Egyptians did the ſame, only with this difference, they would have it thought that the Gods were natives of their reſpective countries; and there is no doubt but each had as good a right to them as the other. However, whether the Titans, or Gods, were originally Scythians, the poſterity of Japhet, or whether they were Phœnicians, deſcendants of Ham; our Author thinks it certain, that they were temporal Sovereigns, that they poſſeſſed large territories, and were otherwiſe greatly intereſted in the affairs of Europe: that probably, in their times, one common language prevailed over Europe; and that the remains of ſuch a language are ſtill to be found in different places, particularly ſuch as have had no commerce with ſtrangers, but were ſecured from the inroads of later languages. 'Such,' ſays he, 'are the mountains of Biſcay, the retreat of the 'old Cantabrian; which is ſtill preſerved entire, in ſpite of all 'the conqueſts that kingdom has undergone from Carthaginians, 'Romans, Goths, and Moors. The old Gallic gave way to 'the Teutonic, but is ſtill ſpoken in Armorica, or Baſs Bretany. 'The Britiſh ſunk under the Roman yoke, and would have 'been utterly extirpated by the Saxons, had it not taken refuge 'in Wales and Cornwall; in which laſt place it is now almoſt 'extinct. The Highlands of Scotland, and the numerous iſles 'upon that coaſt, are ſo many barriers of this antient language; 'and above all, Ireland, where it is thought to be preſerved 'moſt uncorrupt.' To ſupport his reaſoning in this particular, the Author gives us the following anecdote, taken from his friend the Rev. Mr. Reynolds, Fellow of Eton-College, &c. "In my middle age, at a particular friend's houſe, I found a "near relation of his, one Mr. Hutchins, of Frome, juſt come "into England out of Spain, from Bilboa, where he had belong-"ed to the factory the better part of twenty years; who, among "other things, told us, that while he was there, ſome time "after the Proteſtants became entire maſters of Ireland, there "came over to Bilboa an Iriſh Roman Catholic prieſt, that "knew neither Engliſh nor Spaniſh. When the perſon to "whom he was recommended, being at a loſs what to do, "brought him to the Engliſh factory, to ſee if any one there "underſtood Iriſh; but to no purpoſe: till ſome mountain "Biſcainers, that uſed Bilboa-market, coming to the houſe "where he lodged, and talking together, were perfectly un-"derſtood by him, and on his accoſting them in Iriſh, he "was as well underſtood by them, to the great ſurprize of "all that knew it, as well Spaniards as Engliſh." This, if

true, ſeems a confirmation of the affinity between thoſe languages, that are evidently derived from the ſame ſource, viz. the Celtic, which may be ſtiled the univerſal language of the poſt-diluvian world, and a ſiſter-dialect of the Hebrew:—but the foregoing anecdote has been ſtrongly conteſted, by a Writer in one of the Magazines, who denies the fact; aſſerting, that there is no affinity between the Iriſh and Biſcayan languages: and appealing to all who have any trade or intercourſe with Biſcay.

Our Enquirer goes on to give an account of the war of the Titans, and of the Cabiric myſteries, which were by that means introduced. He dwells conſiderably upon this ſubject, as being the firſt known æra in the hiſtory of Europe, and therefore eſſential to an enquiry into its language and inhabitants. The reſult of his reaſonings upon this head is, that Uranus, Saturn, and Jupiter were powerful princes, ſovereigns over a vaſt empire, comprehending all Europe, and great part of Aſia: that this empire exiſted long before thoſe petty kingdoms of Greece, that boaſted ſuch great antiquity; that the Titans were maſters of all the knowlege derived from the ſons of Noah; that they had the ſame religion with the people of the Eaſt, *i. e.* either worſhipped one God, or, if more, the ſun, moon, and ſtars: and that their deſcendants in the Weſt were the firſt who ſet up the groſſer idolatry of paying divine honours to their progenitors.

The Titan language therefore, our Author conſiders as the vehicle of the firſt knowlege which dawned in Europe; and ſuppoſes, that whatever antiquity and learning the Egyptians might have pretended to, it was, in all probability, derived to them from Scythia. The Egyptians pretended to no ſcience till the time of Thoth, or Hermes Triſmegiſtus, who does not appear to have been a native of Egypt; and if we may believe Sanconiathon's hiſtory, came no further off than from Phœnicia; but I rather, ſays the Enquirer, ſuſpect he was a Scythian. We have no other certainty of the time when Thoth lived, than what is collected from the book fathered upon him, which calls Uranus and Saturn his anceſtors, and from them our Author ſuppoſes he derived his ſcience. This he thinks antiquity ſufficient, and that from this beginning the Egyptians became famous in the following ages, and in their turn were poſſeſſed of all the learning then in being.—Agreeable to the natural courſe of things, the arts had their periods; they flouriſhed for a ſeaſon in one country, and then ſunk, and roſe in another. The Greeks, to whom we owe all profane hiſtory, ſeemed to have loſt their due reverence for it, and thought themſelves beholden to other nations for their learning; but a little reflection might have taught them, that their

country, from the firſt ages, was the ſeat of arts and ſciences. Aſtronomy, for inſtance, had evidently its origin among the Europeans. The planets are diſtinguiſhed by Titan names; Uranus, the father of the Titans, is repreſented as an obſerver of the ſtars; Hyperion, one of his ſons, is ſaid to have found out the motion of the planets. Atlas, ſon of Japetus, another Titan, is called the ſupporter of the heavens; and his brother Prometheus is acknowledged to be the founder of the Chaldean aſtronomy.

The Author proceeds to prove, that the Barbaric ſphere, ſo much diſputed about by critics, was only the northern hemiſphere, cultivated by the Scythians; and he thus concludes his reaſonings upon this ſubject. 'Should it be aſked how and when 'the Greeks became ignorant in matters that ſo much concern-'ed their honour and original; I anſwer, that their ignorance 'began to appear at a time when they prided themſelves moſt 'upon their knowlege; this is often the caſe with particular 'perſons, and cuſtom and example make it more general. 'From the firſt uſe of reaſon, men took a pleaſure and found 'their advantage in tranſmitting to poſterity paſt tranſactions; 'at firſt by the help of memory, and then by ſome more laſting 'tokens, ſuch as the ſetting up of rough ſtones, which was 'one of the moſt ancient methods. But when in time ſuch 'marks could not be underſtood without tradition, and where 'that fail'd were of no further uſe; ſomething more ſignificative 'was required, which perhaps gave birth to ſculpture and writ-'ing. Theſe began upon ſtones or trees, with rude delinea-'tions of the things intended to be recorded; which by degrees 'were reduced to more contracted ſigns and characters, ſuffi-'ciently intelligible to the learned of the ſeveral countries where 'they were uſed. In this manner all knowlege was conveyed 'for many ages, witneſs the ancient learning of Egypt, and 'the living inſtance of the practice in China. When the 'Greeks had gained the more compendious method of expreſ-'ſing their ſentiments by words in alphabetical letters, they 'ſoon grew weary of writing by characters, as well they might; 'and by this means perhaps enriched their language, and made 'it ſo copious and harmonious as it appears at preſent. But 'they ſeem from that time to have forgot, as uſeleſs, what was 'contained in their former writings, or retain'd it but very im-'perfectly, and as it were by tradition.'

As the Græcian and Roman languages encreaſed, the Titan language proportionably decreaſed: though it kept its ground a conſiderable time in the weſtern parts of Europe, where it might ſtill have flouriſhed in a greater degree, had it not been continually expoſed to irruptions from the North.

The Author next proceeds to conſider the Gothic Language; a dialect very different from the Celtic, which probably had its origin in the more northern parts of Aſiatic Scythia, and partook more of the northern idiom, as the Celtic had more of the eaſtern. The people in Crim Tartary, mentioned by Busbequius as ſpeaking the Gothic or Saxon Language, ſeem to be the old Goths, from whom the language of England is partly derived.

Having thus ſettled the origin of the inhabitants, language, and learning of Europe, he proceeds to give an account of the origin of their letters alſo. The invention of theſe, he ſuppoſes, tranſcending human genius, can only be aſcribed to God; from whom Moſes firſt received them upon Mount Sinai: and that Cadmus, who was probably a Jew, conveyed the diſcovery into Europe. Our Author's reaſonings on this head are but ſlightly ſupported, nor have they even novelty to recommend them, as Mr. Anſelm Baily * and others, particularly thoſe of the Hutchinſonian caſt, have pre-occupied his conjectures.

As our Author has ſpoiled the Egyptians of their learning, ſo neither will he allow them an alphabet. Their books being written in ſymbolic and hieroglyphic characters, were unintelligible to thoſe nations who knew the uſe of an alphabet. The Latins, as all authors agree, received their letters from the Greeks, who, at different times, ſent colonies into Italy, where they improved their old arts, and gave birth to new ones. The Tyrrhenes, or Etruſcans, were the firſt polite people in Italy; and in the early ages of Rome, the Roman youth were inſtructed in the Etruſcan language by way of accompliſhment. But, adds our Author, when a nation is arrived at a certain pitch of politeneſs, it often becomes a prey to another leſs civilized. This was the caſe, continues he, with the Etruſcans and Romans. As the one increaſed in power, the other, who before were held to be the moſt accompliſhed nation, ſunk in eſteem, as is uſual with a conquered people.

'The Etruſcan language (a ſpecies of corrupt Greek) being 'at length extinct, the materials deſigned to preſerve it, were 'ſoon deſtroyed, or buried in ruins; the too common fate of 'monuments, wherever ignorance prevails. Here they under-'went a long night of oblivion, till the revival of true learn-'ing, which is always accompanied with a veneration for an-'tiquity. Theſe monuments, as time and chance brought 'them to light, were carefully preſerved by perſons of curioſity; 'who, though they underſtood them not, yet judged, that 'hereafter they might be intelligible to others, and therefore 'worth preſerving. It is more than a century ſince ſome of 'theſe inſcriptions have been made public, and in this laſt age

* See the next enſuing article. Mr. Baily's book was publiſhed before theſe *Enquiries*.

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'a new ſcene of literature has been opened by their means. 'Whole volumes have been filled with Etruſcan ſculptures and 'inſcriptions, and attempts have been made to illuſtrate and 'explain them.'.

It does not appear what letters the moſt antient Celtæ uſed in writing; the remains of their language now to be found in books being written in the common character of the country, where their deſcendants lived. The Author thinks it may be taken for granted, that they made uſe of hieroglyphics only, as we ſaid before of the Scythians in general. But the Goths are an exception; for they had an alphabet peculiar to themſelves, conſiſting formerly of ſixteen letters, which is thought to be juſt the number in the Greek and Phœnician Alphabets. In ſhort, as all languages, ſays he, were derived from one, ſo it is but reaſonable to think the ſame of all alphabets: and their affinity with each other, ſerves to prove that they had all the ſame ſource, viz. the Hebrew, or Cadmean.

Thus we ſee through what regions of conjecture, doubt, and palpable obſcurity, our truly inquiſitive Author has explored his way. He catches every gleam of light that an extenſive acquaintance with the antients can afford him, but he often, however, ſeems to have a favourite hypotheſis in view, by which, we doubt, he is biaſſed ſomewhat from that truth he profeſſes to inveſtigate. It can no way affect the intereſts of our religion, though we ſhould not admit the Jewiſh nation to be that fountain of learning and letters from whence the reſt of mankind have been ſupplied: which would be allowing them greater marks of honour than their beſt Writers ever arrogated to themſelves. This way of thinking appears to have been moſt warmly embraced by Euſebius, and other Chriſtian Writers, through a laudable, though perhaps miſtaken zeal, for a cauſe of which they were the champions.—But it is more our buſineſs to exhibit the opinions of the learned, than to controvert them.

An Introduction to Languages, literary and philoſophical; eſpecially to the Engliſh, Latin, Greek, and Hebrew: exhibiting at one view their Grammar, Rationale, Analogy, and Idiom. In three Parts. By Anſelm Baily, *L. L. B.* 8vo. 5s. Rivington.

SCALIGER aſſigns the man he would have completely miſerable, no other employment than that of compiling

grammars, and compiling dictionaries: perhaps with reaſon, as there is not, in the whole *Encyclopædia*, a more laborious, yet a more unthankful ſtudy, than that beſtowed on the rudiments of Language. The labour in other parts of Science may be great, but it is alſo apparent: in this, as in the Mine, it is exceſſive, yet unſeen. This conſideration may probably have been the cauſe, that few good eſſays upon Language are to be found among us: men whoſe talents were equal to ſuch an undertaking, chuſing to employ them on more amuſing ſtudies; and thoſe who were unequal to the taſk, ſhewing only by their unſucceſsful attempts, how much a well executed performance of this kind was wanting. To eccho back the rules of former Grammarians, to tranſlate Latin grammars into Engliſh, or Engliſh grammars into Latin, requires but ſmall abilities, and has been the practice of many late Writers in this ſpecies of erudition. But to trace language to its original ſource, to aſſign reaſons for the juſtneſs of every rule in grammar, to ſhew the ſimilitude of Languages, and at the ſame time every diſtinguiſhing Idiom of each, was reſerved for the ingenious Writer before us.

In the firſt and ſecond parts of his work we have the rudiments of the four Languages referred to in the title, explained, with the utmoſt preciſion and brevity; thoſe rules which ſerve for one Language being adapted, with very little variation, to the other three. Here no technical term is uſed, till it be firſt made plain by a definition; and reaſons are always aſſigned for the peculiarities of languages, and uſages in ſyntax.

The third part contains four Diſſertations; in which, as theſe are calculated for entertainment as well as inſtruction, our Author often indulges ſome peculiarities, ingeniouſly ſupported, though very liable to be controverted. The firſt treats of the poſſible number of ſimple ſounds in ſpeech, of which he preſents us with an alphabet: by theſe ſounds alone he would have children taught to read, being of opinion, that they might learn by this method, in a few months, what they are years in acquiring by the other, now in uſe among us. The Author is led from his enquiry concerning the origin of ſimple ſound, into an examination, whether language is the natural reſult of man's own induſtry, or whether communicated to him by ſome ſuperior power? 'If,' ſays he, 'in the ordinary courſe of things, 'language is tranſmitted in a conſtant ſeries from parents to 'children, we muſt go back till we arrive at ſome point of 'time wherein the firſt of the human ſpecies, whether one, 'two, or a thouſand, could not receive language in this chan-'nel; but it muſt have been derived to them in as extraordinary 'a manner as their exiſtence, from the ſame fountain that gave

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'them their being. We cannot help apprehending, but that 'the firſt man's creator muſt be his inſtructor in language as 'well as duty, teaching him how to form articulate ſounds and 'words, giving him knowlege of things, their attributes, ac- 'tions, and relations, as well as the power of aſſigning them 'their names.' To the ſame origin our Author attributes the uſe alſo of alphabetical writings, and is of opinion, as we have hinted in the preceding article, that the alphabet was firſt given by God, to Moſes, on the Mount. His reaſoning on this head is curious, if not ſatisfactory: however, we muſt decline the particulars for want of room.

The ſecond diſſertation treats of the changes of ſounds in pronunciation; how far they may be imitated in writing; and the chief cauſes of the variation in words. As we have ſeen ſome modern innovations in our language, with regard to ſpelling, Mr. Bailey may be an uſeful monitor, to warn writers againſt ſuch affectation. 'Language,' ſays he, 'by following pronuncia- 'tion in writing, may be ſo altered from itſelf, as to become 'new, and rendered ſo vague in its meaning, that books writ 'even but an hundred years paſt, have the appearance of being 'barbarous, and to the ſurviving generation are ſcarce intelligi- 'ble.—Pronunciation might be left to take its courſe, vary ever 'ſo much and ever ſo often; but writing, as being the only pre- 'ſervative of a language, ought to be kept to ſome ſtandard. 'Orthography ſhould be ſteady, be made the guide to Orthoepy, 'or at leaſt a check upon it, and not orthoepy be the guide to 'orthography. Had ſuch a rule as this, founded in reaſon and 'the nature of things, been attended to in all writings, though 'it is eaſy to ſee that it required a knowledge equal to divine, 'to be able to write words truly in the firſt language; poſterity 'would not have found ſo much difficulty as they now do in 'underſtanding them, the etymology and meaning of words 'would have been more determinate, and the ſtreams of know- 'lege traced with more certainty up to their fountain head.'

The ſubject of the third diſſertation is ſtyle, or the art of juſt writing; that of the fourth, elocution or the art of ſpeaking: both contain rules that may be uſeful, hints that are new, and ingenious obſervations. Upon the whole, the Author attempts to give a rational and univerſal view of language, from its elements, through its ſeveral combinations and powers, in writing and ſpeaking. He is poſſeſſed of learning to examine his ſubject minutely, and good ſenſe to avoid incurring the imputation of pedantry; ſo that his book will be found equally uſeful to the ſtudent, and entertaining to the critic.

Πανταλογια;

Πεντάλογια: *ſive Tragediarum Græcarum Delectus.* 8vo. 7s. Fletcher, Oxford. Sold alſo by Rivington and Cº. London.

DR. *Burton*, whoſe former productions in the learned languages are more than ſufficient proofs of his abilities for an undertaking of this nature, has here preſented the public with an Edition of five Greek tragedies, indiſputably the beſt in that tongue; and we may venture to add, ſuperior to all that were ever compoſed in any other. Three of theſe are, the *Oedipus Tyrannus*, the *Oedipus Coloneus*, and the *Antigoné* of SOPHOCLES; the firſt peculiarly excellent for its fine complication of terror and diſtreſs, eſpecially towards the cataſtrophe; the ſecond, for its pathetic opening, which Milton has ſo happily imitated in his *Sampſon Agoniſtes*; the third alſo a maſter-piece, for what is called by Ariſtotle the Των επεισοδιων οικονομιαν, *the juſt diſpoſition of incidents.* The other tragedies in this book are the *Phœniſſæ* of EURIPIDES, and the *Septem ad Thebas* of ÆSCHYLUS, which, though inferior to thoſe of Sophocles, have, however, with great propriety, a place in this Edition. They are introduced with intention to ſhew, (as our Editor expreſſes it) *in materia conſimili ingeniorum diſſimilium concertatio*, the efforts of different geniuſſes in the ſame ſpecies of compoſition.

This Edition, as we are informed, was long ſince undertaken; but the death of a young gentleman, who was principally inſtrumental in forwarding it, occaſioned its being for ſome time diſcontinued: and it had perhaps been totally ſuppreſſed, but for the aſſiſtances given the Editor by Dr. Markland and Mr. Heath, and the advantage of printing at the expence of the fund bequeath'd to the Univerſity, by Mr. Rolle, for purpoſes of this nature.

This work is a performance of much leſs oſtentation than uſe; not being calculated to amuſe the critic, but to advance the learner. The notes annexed contain no minute philological diſquiſitions, which are often ſtill more obſcure than the text, and counteract their intention, by encreaſing that labour which they profeſs to leſſen.—Here we have the conduct of the Drama laid open, the grammatical difficulties explained, the different readings exhibited, and the text receiving proper light from a juſt punctuation. Notwithſtanding this, the learned Editor ſeems ſenſible of one objection that may be raiſed againſt the preſent performance, *viz.* That he has given no Latin tranſlation of the text, as is uſual in moſt Editions of the Greek claſſics. This objection he has taken ſome pains to obviate. The idioms of the Greek and Latin languages, as he obſerves, are ſo different as to render a tranſlation very difficult, if not impoſſible; but

but though ſuch a labour were actually effected, it would rather obſtruct than promote the ends it ſeems intended to anſwer. He who, in learning Greek, has continual recourſe to a tranſlation for aſſiſtance, is inſenſibly drawn into a diſuſe of his grammar and lexicon, the proper guides for introducing him to an intimacy with the language he deſires to be acquainted with. 'Opibus alieni adjutus nihil de ſuo promet; nihil demum marte 'proprio ſibi elaborandum eſſe cenſebit: & velut in regione ig-'nota hoſpes inelegans, ducem ſecutus aliquando falſum, ſæpe 'fallacem, huc illuc temere circumvagabitur: & cum Græciam 'univerſam itinere rapido peragraverit, nihil fere de Græcia, 'nihil vere Atticum aut quovis modo memorabile, domum re-'portabit.' We ſhould in this reſpect imitate ſuch as firſt revived Greek learning in the Weſt; who, without tranſlations, inſtructed thoſe that afterwards became ſo eminent for their ſkill in this enchanting language.

The aſſiſtances, however, which are denied in a tranſlation, are amply recompenced here, by the explications of every mate-difficult [illegible] the text, in notes at the bottom of each page; by a ſeparate phraſeology; and by a lexicon of the uncommon words ſubjoined to the whole. Theſe are the helps offered the ſcholar, and we will venture to aſſert, that the learner, who will be at the pains of reading Sophocles, with only the aſſiſtances here afforded him, will know more of the real beauties of the original, and the true ſtructure of the language, than if he ſpent double the time in poring over a faulty Latin verſion. The tranſlations hitherto publiſhed of Sophocles, will be more apt to lead the ſcholar aſtray, than to direct him to the meaning or ſpirit of the original; for, whether through ignorance of the language they attempted to tranſlate, or through an awkward affectation of elegance, certain it is, they are almoſt always miſtaking the meaning of their author.

Though much may be ſaid in commendation of the deſign and uſefulneſs of the Edition now before us, there is room for ſome objection to the method which our Commentator has thought proper to purſue. Not content with the Illuſtrations at the bottom of each page, he adds, by way of appendix, his δευτεραι φροντιδες, or *Scholia*, which are the reſult of more mature deliberation. Theſe *ſecond thoughts*, which were not entered upon, as we are informed, till the other parts of the work were printed off, are not only a further comment upon the original, but ſometimes corrections of his former annotations, which they frequently profeſs to contradict, amend, or explain. This ingenuous way of confeſſing one's faults, though it ſhould ſerve to ſhew a man's modeſty, may, it is feared, rather tend to prejudice his reputation in other reſpects. Some may be apt

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to remark, that criticiſms which could, upon a review, want ſo much amendment, were prematurely inſerted: they may ſay, that it would have been moſt prudent in our Editor to have kept his work by him, till repeated amendments had rendered a palinodia unneceſſary.—And we may add, though *ſecond thoughts* are generally allowed the preference, yet our Annotator, it muſt be confeſſed, often corrects himſelf, where there ſeems very little occaſion for correction. Thus, for inſtance, in Oιδ. Τυρ. τυ παλαι pro τυ παλαιυ. This is otherwiſe explained in his Δευτεραι φροντιδες; *ſcil.* τυ παλαι γηγονοτος. Perhaps not ſo well. Compare, in the ſame manner, his note, and his correction of the firſt line of the ſecond act.

But inſtances of this kind are rather to be conſidered as marks of too much circumſpection, than as errors. As to the edition, upon the whole, it may be numbered among the moſt correct productions of the Britiſh preſs, ſome few faults in the accenting excepted. The book is certainly well calculated for the uſe of ſchools; and deſerves all the encouragement due to the beſt performances of this kind.

The Tuſculan Diſputations of Marcus Tullius Cicero. In five Books. A new Tranſlation. By a Gentleman. 8vo. 5 s. Whiſton.

THE panegyric upon Cicero, which Eraſmus hath left us, at the ſame time that it does juſtice to the merits of the philoſopher, reflects honour on the taſte of his encomiaſt. I am incapable of determining, ſays that judicious Critic, whether or not my judgment be improved by time, but certain it is, Cicero never ſo much pleaſed me in youth as he now does in my old age. I am now at a loſs whether moſt to admire, the divine felicity of his ſtile, or the purity of his heart and morals. His influence upon me riſes almoſt to inſpiration; and I always feel myſelf a better man upon every repeated peruſal. I make no ſcruple, therefore, to exhort our youth to ſpend their hours in reading and retaining his works, rather than in the vexatious diſputes, and ill-manner'd controverſies which at preſent perplex mankind. For my own part, though I am now in the decline of life, yet as ſoon as my preſent undertakings are completed, I ſhall think it no reproach to ſeek a renewal of my acquaintance with my Cicero, and an increaſe of that intimacy which has been for many years interrupted.

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How differently does Montaigne expreſs himſelf on the ſame Subject, when he gives us to underſtand, that though he finds much entertainment in Seneca or Plutarch, he could never gain any from Cicero. For, ſays the Frenchman, inſtead of beginning to talk upon the ſubject propoſed, he blunts the edge of curioſity by ſuperfluous diviſions; and the time which ſhould be employed in argument, is waſted in adjuſting preliminaries.

The truth is, Montaigne was, during his whole life, what Eraſmus was in his early youth, incapable of thinking connectedly; ſo that this celebrated eſſayiſt only expoſed the defects of his own underſtanding, by attempting to detract from the reputation of Cicero. The concurrent teſtimony of all antiquity, and of modern times, ſufficiently confutes him; it being univerſally agreed, that no Philoſopher has more forcibly recommended all thoſe generous principles that tend to exalt and perfect human nature.

From hence, therefore, we may infer, how much the public is bound to acknowledge every judicious attempt to tranſlate any part of the works of a Writer ſo juſtly admired as Cicero. If the Tranſlator ſucceeds in ſo difficult an undertaking, the motives to virtue acquire a more univerſal diffuſion, and our language makes a valuable acquiſition: ſhould he fail in the execution, the great difficulty of the work may, in ſome meaſure, plead his excuſe, and the uſefulneſs of the deſign ſhould ſoften the rigour of cenſure.

It is not without reaſon that this elegant Roman has been thought the moſt difficult to be tranſlated, of all the claſſics. The Tranſlator muſt not only be maſter of his ſentiments, but alſo of his peculiar way of expreſſing them. He muſt have acquired a ſtile, correct without labour, and copious without redundancy. The difficulty is not ſo much to give his ſenſe, as to give it in ſuch language as Tully himſelf would have ſpoke, had he been an Engliſhman. To follow him in a verbal tranſlation, is to catch his words only, and loſe his ſpirit. This *literal* timidity, if we may ſo expreſs it, where the Tranſlator cautiouſly moves from word to word, for fear of going aſtray, is ſtill the more unpardonable, as Cicero himſelf has given us directions to the contrary. *Nec tamen exprimi verbum e verbo neceſſe erit ut interpretes indiſerti ſolent.* His example alſo, as well as his precept, teaches us to avoid this error: what liberties does he not take with Plato, Euripides, and others! their ſentiments remain their own, but their language is always expreſſed in the manner of Cicero.

The Tranſlator before us has fallen into the error of which we have been complaining; ſo that Cicero appears, in this Engliſh Dreſs, not unlike ſome diſguiſed hero in Romance, who, though concealed

concealed in the garb of a peaſant, ſtill moves with an air of ſuperior dignity.

Theſe Tuſculan diſputations were compoſed by Cicero when, under the dictatorſhip of Cæſar, he was excluded from any ſhare in the adminiſtration; at which time, as he informs us, he was obliged to ſubſtitute retirement and ſtudy, to ſcenes of more active employment. The work is divided into five books; the firſt of which teaches us how to contemn the terrors of death, and to look upon it as a bleſſing rather than an evil. The ſecond, to ſupport pain and affliction with a manly fortitude. The third, and fourth, to moderate all our complaints and uneaſineſſes under the accidents of life. The fifth, to evince the ſufficiency of virtue to make man happy. It was Cicero's cuſtom, in his leiſure hours, to take ſome friends with him into the country, where, (to uſe the words of this very incompetent Tranſlator) he uſed to 'order one to propoſe ſome thing which he would have diſcuſſed. 'I diſputed (ſays Tully) on that either ſitting or walking. I 'have compiled *the ſchools*, as the Greeks call them, of five days, 'in as many books; it was in this manner. When he who was 'the hearer had ſaid what he thought proper, I diſputed againſt 'him.—To give you a better notion of our diſputations, I will 'not barely give you an account of them, but repreſent them to 'you as they were carried on.' Perhaps there never was a finer or more ſpirited dialogue, conducted with greater eaſe, or managed with more impartiality, than this, *in the original*. After having ſilenced the objections which his antagoniſt had brought againſt his doctrine, of death's being no evil, Cicero finally eſtabliſhes it, with that ſpirit and energy which his preſent tranſlator has very impotently endeavoured to preſerve: let the reader judge for himſelf, from the following ſpecimen.

'Should it indeed be our caſe to know the time appointed by 'God for us to die, let us prepare ourſelves for it with a plea-'ſant and grateful mind, as thoſe who are delivered from a jail, 'and eaſed from their fetters, to go back to their eternal and '(without diſpute) their own habitation; or to be diveſted of 'all ſenſe and trouble. But ſhould we not be acquainted with 'this decree, yet ſhould we be ſo diſpoſed, as to look on that 'laſt hour as happy for us, though ſhocking to our friends; 'and never imagine that to be an evil, which is an appoint-'ment of the Immortal Gods, or of nature, the common pa-'rent of all. For it is not by hazard, or without deſign, 'that we have a being here; but doubtleſs there is a certain 'power concerned for human nature; which would neither have 'produced nor provided for a being, which, after having gone 'through the labours of life, was to fall into an eternal evil by 'death. Let us rather infer, that we have a retreat and haven

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'prepared for us, which I wiſh we could make for with crouded 'ſails; but though the winds ſhould not ſerve, yet we ſhall of 'courſe gain it, though ſomewhat later.'

The exordium of the third book is, in the original, one of the fineſt paſſages in all antiquity: let us ſee how it reads here. 'What reaſon ſhall I aſſign, Brutus, why, as we 'conſiſt of ſoul and body, the art of curing and preſerving 'the body ſhould be ſo much ſought after, and the invention of 'it, as being ſo uſeful, ſhould be aſcribed to the immortal 'Gods; but the medicine of the ſoul ſhould neither be the ob-'ject of enquiry, whilſt it was unknown, nor ſo much im-'proved after its diſcovery, nor ſo well received or approved 'of by ſome, diſagreeable, and looked on with an envious eye 'by many others? Is it becauſe the ſoul judges of the pains and 'diſorders of the body, but we do not form any judgment of 'the ſoul by the body? Hence it comes that the ſoul never 'judgeth of itſelf, but when that by which itſelf is judged is in 'a bad ſtate. Had nature given us faculties for diſcerning and 'viewing herſelf, and could we go through life by keeping our 'eye on her our beſt guide, no one certainly would be in want 'of philoſophy or learning. But as it is, ſhe has furniſhed us 'only with ſome few ſparks, which we ſoon ſo extinguiſh by 'bad morals and depraved cuſtoms, that the light of nature is 'quite put out. The ſeeds of virtues are connatural to our 'conſtitutions, and were they ſuffered to come to maturity, 'would naturally conduct to us an happy life; but now, as 'ſoon as we are born, and received into the world, we are in-'ſtantly familiarized to all kinds of depravity and wrong opi-'nions; ſo that we may be ſaid almoſt to ſuck in error with 'our nurſe's milk. When we return to our parents, and are 'put into the hands of tutors and governors, we imbibe ſo 'many errors, that truth gives place to falſhood, and nature 'herſelf to eſtabliſhed opinion. To theſe we may add the 'poets, who, on account of the appearance they exhibit of 'learning and wiſdom, are heard, read, and got by heart, and 'make a deep impreſſion on our minds. But when to theſe 'are added the people who are as it were one great body of 'inſtructors, and the multitude who declare unanimouſly for 'vice, then are we altogether overwhelmed with bad opinions, 'and revolt entirely from nature; ſo that they ſeem to deprive us 'of our beſt guide, who have aſcribed all greatneſs, worth, and ex-'cellence, to honour, and power, and popular glory, which indeed 'every excellent man aims at: but whilſt he purſues that only 'true honeſty, which nature has in view, he finds himſelf bu-'ſied in arrant trifles, and in purſuit of no conſpicuous form of 'virtue, but a ſhadowy repreſentation of glory. For glory is a 'real and expreſs ſubſtance, not a mere ſhadow. It conſiſts in

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'the united praiſe of good men, the free voice of thoſe who 'form true judgments of excellent virtue; it is as it were the 'very echo of virtue, which being generally the attendant on 'laudable actions, ſhould not be ſlighted by good men. But 'popular fame, which would pretend to imitate it, is haſty and 'inconſiderate, and generally commends wicked and immoral 'actions, and taints the appearance and beauty of the other, 'by aſſuming the reſemblance of honeſty. By not being able 'to diſcover the difference of theſe, ſome men, ignorant of real 'excellence, and in what it conſiſts, have been the deſtruction 'of their country, or of themſelves. And thus the beſt men 'have erred, not ſo much in their intentions, as by a miſtaken 'conduct.'

The claſſical reader will perceive, that the ſpirit of the original is, in a manner, totally extinguiſhed in this tranſlation. Indeed, ſuch is the *gentleman*'s obſcurity in ſome places, ſuch are his miſtakes of his author's meaning in others, ſuch is the meanneſs, affectation, and impropriety of his language throughout, that it is really matter of ſurprize to us, how ſuch a work came into print; eſpecially when we take the poetry into the account, which is below all criticiſm, and even contempt.

In ſhort, the preſent performance is ſo totally deſtitute of every kind of merit, which might ſerve to qualify our cenſure, that we cannot avoid concluding, with Cicero, upon another occaſion, *Obſecro, abjiciamus iſta, et ſemiliberi ſaltem ſimus; quod aſſequemur et tacendo et latendo.* Ad. ATT.

G— —th

An Introduction to the Doctrine of Fluxions. By John Row. *The Second Edition, with additions and alterations.* 8vo. 4s. 6d. Noon.

THIS Treatiſe was firſt publiſhed in the year 1751, but no account of it having yet appeared in our Review, we think it incumbent on us to take notice of this new Edition, publiſhed in 1757.

The doctrine of fluxions has been taught by various authors; but very few have conſidered themſelves as writing to learners; the higheſt and moſt difficult operations have been the principal objects of their attention, while the introductory or fundamental parts have been treated in too conciſe a manner to be underſtood by thoſe, who are ſtrangers to this moſt uſeful and elegant method of computation. A plain introduction was wanting to lead

lead the young ſtudent gradually from the firſt principles to the more intricate parts of this ſcience, explaining every difficulty, and removing every obſtacle that might obſtruct his progreſs: and this is what Mr. Rowe has attempted in the treatiſe before us. He has explained the new method of algebraical notation, introduced by Dr. Wallis, and uſed in all fluxionary tracts; with the manner of reducing quantities into infinite ſeries. It muſt indeed be owned, that theſe particulars do not immediately relate to the doctrine of fluxions; but as they are abſolutely neceſſary to be known before any progreſs can be made in fluxionary computations, and not to be found in the common books of algebra, it was certainly right to introduce them here, that nothing might hinder the learner's progreſs in this delightful, though difficult ſtudy.

This treatiſe is divided into two parts. The firſt treats of the direct method of fluxions, or that by which we find the fluxion from the generated quantity or fluent being given: and the ſecond, the inverſe method, or that wherein, from the fluxion being known, we find the fluent. To this is annexed an Appendix, containing a collection of miſcellaneous queſtions, with their anſwers, to illuſtrate the doctrine delivered in this treatiſe.

In the firſt part, after explaining what is meant by the terms fluxion, increment, moment, fluent, &c. and the new method of algebraical notation, the author proceeds to ſhew the method of finding the fluxions of quantities in ſo plain a manner, that we are perſuaded no perſon, with proper application, can meet with any difficulty in underſtanding it. The third chapter of this part, treats of the maxima and minima of variable quantities, and the doctrine is delivered in the ſame obvious manner as before; ſo that this difficult part of fluxions, which has ſo often proved the *ne plus ultra* to mathematical ſtudents, may be eaſily underſtood. In the fourth chapter, the manner of drawing tangents to curves is explained; in the fifth, that of finding the points of inflection, or of contrary flexure in curves: the ſixth that of finding the radius of curvature; and the ſeventh that of finding the nature of an evolute of a given involute curve.—We ſhall only obſerve further, with regard to this firſt part, that the demonſtrations of the rules for finding the fluxions of fluents, and the methods of drawing the general expreſſions for the ſubtangent, &c. are leſs liable to the objections of the author of the Analyſt, than thoſe in moſt other treatiſes of this nature.

The ſecond, which is the moſt difficult part of the fluxionary calculus, namely, that of finding the fluent from the fluxion being given, is introduced with the doctrine of infinite ſeries. And here the

ſame plain and perſpicuous method is followed, as in the firſt part: ſo that we are perſuaded, a learner, after looking into Mr. Rowe's book, will find the doctrine of fluxions not ſo difficult to be attained, as is generally imagined.

It muſt not however be ſuppoſed, that the whole doctrine of the fluxionary calculus is delivered in this treatiſe; it is intended as an introduction only; but when the precepts it contains are well underſtood, the reader will find no difficulty in purſuing this ſtudy to a much greater length. Thus, for inſtance, the doctrine of ſecond, third, &c. fluxions is omitted, as alſo the manner of finding the centers of gravity, percuſſion, and oſcillation, with ſeveral other particulars of that nature.

Here it may not, perhaps, be improper to take notice of the frequent complaint, that Sir Iſaac Newton's doctrine concerning a naſcent or evaneſcent quantity, is not eaſy to be underſtood; but ſurely it is not more difficult to attain an adequate notion of theſe quantities, than of a mathematical point, which, though void of magnitude, is the foundation or root from whence all magnitudes have their riſe. For whoever conſiders how a line is generated, cannot but perceive, that the generating point, in moving according to ſome direction, and therefore deſcribing a flowing line, muſt, in a very ſmall part of time, deſcribe a very ſmall part of the generated line, which is what is meant by an increment; and as at the inſtant of time that the generating point begins to move, at that very inſtant an increment begins to be generated, or exiſt, this ariſing increment, or quantity, is called a *naſcent* increment or quantity. On the contrary, after a line has been generated, if we imagine the generating point to return back, and move towards the place it firſt ſet out from, in this caſe, the line will conſtantly decreaſe, and the very ſmall part of it run over in a very ſmall part of time, is called a decrement: and as the generating point, in returning back to its firſt ſituation, muſt of neceſſity, by this retrograde motion, continually diminiſh the line, ſo when it arrives at the place from whence it firſt ſet out, the line will by this means be totally deſtroyed or annihilated, and that decrement with which it vaniſhed, or ceaſed to exiſt, is called an *evaneſcent decrement*, or an *evaneſcent quantity:* and as increments, generated after this manner, become greater or leſs, in proportion to the velocity with which the generating point begins to move, ſo the different degrees of velocity with which ſuch increments ariſe, are called their reſpective fluxions; where all conſiderations of time, and acceleration of motion, are totally and abſolutely excluded, and muſt therefore be the firſt ratio of the increments, as ariſing, or in the laſt ratio of the decrements, as vaniſhing.—Theſe obſervations we thought proper to annex to an article of this kind, as

many

many have complained that theſe terms, ſo often found, not only in mathematical, but other treatiſes, convey no adequate idea; but, on the contrary, tend to render the ſubject ſtill more difficult and perplexing.

B

A Letter to the Right Reverend the Lord Biſhop of St. David's, concerning the admiſſion of unqualified Perſons into Holy Orders. Wherein are ſuggeſted, ſome expedients for ſupplying the Church with a more learned clergy; eſpecially where non-academics are uſually ordained. 8vo. 1 s. Cooper.

THIS letter is written with an excellent deſign, and breathes a ſpirit of candour and benevolence. The Author obſerves, that the ignorance of the clergy has always been conſidered as the greateſt hindrance to religion, and that it will ever be the occaſion of great grief to every ſerious Chriſtian. What he propoſes, therefore, is to ſupply the principality of Wales, the inhabitants of which are, in general, poor, and cannot afford to give their ſons a liberal education, with more learned and better clergymen, by pointing out a plain and eaſy method of training up young perſons for the miniſtry of the church of England. He addreſſes himſelf to the biſhop of St. David's, becauſe a greater number of non-academics, he ſays, are ordained in that dioceſe, than in the other three Welſh dioceſes.

The ſtate of religion, he obſerves, in the more remote part of the kingdom, is deplorable; the chief cauſe of it, an incompetent clergy; and this defect owing to an improper education. Young people, who come immediately from ordinary country ſchools, or young men, who have been three or four months at a diſſenting academy, are, not unfrequently, he ſays, admitted into the miniſtry; and from ſuch what can be expected? Our two univerſities, though eminently uſeful in their kind, are not of themſelves ſufficient to redreſs this grievance. They are deſigned more immediately, to train up youth in arts and ſciences: and gentlemen, who have had the advantage of a learned and polite education, will hardly condeſcend to take upon them the fatigue and trouble of ſerving three or four churches, for the trifling conſideration of twenty or twenty-five pounds a year.

As it is not in the power of our univerſities, therefore, to ſupply the deficiency which occaſions this grievance, our Author thinks, that young perſons, deſigned *more particularly* for the Chriſtian Miniſtry, ſhould have ſchools or academies, *more particularly* adapted to qualify them for ſuch an office, wherein

nothing ſhould be taught but morals, divinity and piety, and that a ſubſcription ſhould be ſet on foot for the encouragement of proper tutors. He gives a ſhort ſketch of the method of education which he thinks ought to be purſued in ſuch ſeminaries; and what he ſays upon this head is not only very ſenſible, but ſhews great goodneſs of heart, and a truly chriſtian diſpoſition. —We heartily wiſh that what he propoſes may meet with due encouragement.

R

Remarks upon the natural Hiſtory of Religion, by Mr. Hume. *With dialogues on heathen idolatry, and the chriſtian religion. By* S. T. 8vo. 2s. Dodſley.

THE Author of theſe Remarks, &c. appears to be a friend to religion and freedom of enquiry; but he has advanced nothing, in our opinion, that can give the judicious reader any high idea of his diſcernment or acuteneſs. His remarks upon Mr. Hume's Natural Hiſtory of Religion are extremely ſuperficial, and ſcarce contain any thing that deſerves particular notice. Theiſm, he thinks, was the primary religion of mankind; ſince it is more conſiſtent with our idea of a rational creature, to believe, that its religion, or the ſenſe of its duty towards its Creator, at firſt aroſe from the concluſions of its reaſon, rather than from the ſuggeſtions of its fears: and though mankind in antient times appear, as far as hiſtory reaches, to be Polytheiſts, yet in more ancient times, we are told, before the knowlege of letters, or the diſcovery of any art or ſcience, it is probable that men entertained the principles of theiſm. If it be aſked, To what cauſe was it owing that mankind ſo ſtrangely degenerated? our Author anſwers, They were compelled to embrace idolatry for political purpoſes. This is the point he endeavours to prove in his dialogue on heathen idolatry, where we meet with many quotations from Greek and Latin authors; but nothing ſatisfactory upon the ſubject.

It was extremely difficult, he thinks, if not impoſſible, for a legiſlator, in the early ages of the world, to govern a community that was refined with the arts, without the aſſiſtance of idolatry; it was neceſſary therefore, he ſays, to apply to this inſtitution for political purpoſes. The brutal worſhip of the Egyptians he produces as a remarkable evidence in favour of his aſſertion: hear what he ſays.

'The Egyptians were a ſharp and ſenſible people by nature, 'as born in a fine climate, and withal were very numerous. They

'They inhabited a country, whoſe ſoil was made extremely fertile, by the annual ſediment of the Nile, and were neither much employed in agriculture, or commerce; ſo having an opportunity of improving their underſtanding, would gradually become refined by cultivation. They were governed by a king, prieſthood, and ſoldiery, who were not only veſted with the whole legiſlative and executive power, but had likewiſe the property of the whole kingdom in their own poſſeſſion. A ſtate, thus exerciſing its tyrannical authority over ſuch a people, might reaſonably be jealous of their enquiring into their natural rights and privileges, and that they would probably conſpire to ſubvert a government, by which they were ſo unjuſtly deprived of them. Therefore every expedient was to be tried, and the moſt effectual laws to be inſtituted, in order to preſerve ſuch a powerful and injured people from rebellion; and no other contrivance ſeemed ſo likely to ſecure them from uniting in an alliance againſt the ſtate, as keeping them in ignorance, and generating a mutual envy and malice amongſt them. The *firſt* they effected by concealing the ſciences in hieroglyphics, and confining it to the prieſthood, and withall by compelling the ſons of the mechanics, huſbandmen, tradeſmen, and ſhepherds, to follow the ſeveral vocations of their fathers, from generation to generation, and prohibiting them from meddling with the affairs of the ſtate, under the penalty of a ſevere puniſhment. The *other* was likewiſe performed, by appointing different animals to be worſhipped in different cities, which being natural enemies to each other, would neceſſarily engage their ſeveral votaries in diſputes concerning them, and be a perpetual occaſion of quarrels and contention with each other. A people thus divided in their opinions about theſe objects of their worſhip, would be very effectually prevented from conſpiring againſt the eſtabliſhment; and ſo the government, in the mean time, remain ſecure in their illegal poſſeſſions.'

This may ſerve as a ſufficient ſpecimen of our Author's abilities, for unfolding the policy of antient ſtates, and renders any farther account of what is advanced upon this ſubject, unneceſſary. In the Dialogue on the *Chriſtian Religion*, there is nothing to be met with but what has been often repeated; nothing urged, but what has been often urged with much greater accuracy and ſtrength of reaſoning.

R

An Eſſay on Planting, and a Scheme for making it conducive to the Glory of God, and the Advantage of Society. By the Rev. Mr. William Hanbury, *Rector of Church-Langton, in Leiceſterſhire.* 8vo. 1 s. Printed for Parker, in Oxford; and ſold by Rivington and Fletcher in London.

ON our firſt view of Mr. Hanbury's title-page, we imagined he had fallen upon ſome new ſcheme for the propagation of Chriſtianity; but the moment we began to turn over his pages, it appeared, that not the planting of religious truth, but of timber-trees, for the glory of God, was the ſubject of the reverend Writer's Eſſay: a ſubject on which, though not once mentioned in the thirty-nine articles, he has, nevertheleſs, laviſhed as much heat and zeal, as if he had been defending the Athanaſian creed, or proving the natural alliance between church and ſtate.

After all, however, we ſee nothing *criminal* in Mr. Hanbury's zeal for tree-planting; the warmth of his ſtyle may be conſidered but as a *foible* at the worſt: yet it muſt be allowed, that had he recommended his ſcheme with leſs enthuſiaſm, and rebuked the diſmantlers of our woods and groves with leſs paſſion, his arguments might have loſt nothing of their weight on that account. We entirely agree with him in his notions of the importance of renewing and maintaining the national ſtock of timber-trees. As he juſtly obſerves, 'to ſee thoſe increaſing 'funds for future ſhipping totally ſunk, and no care taken to 'raiſe others, muſt ſenſibly affect every Britiſh heart, who knows 'that his nation's ſafety conſiſts in her wooden walls:' yet we can by no means ſubſcribe to the propriety of his beſtowing the opprobrium of *villainy* on the mere neglect of Planting. Neither do we think with him, that there cannot be a more *genteel*, as well as a more rational amuſement: the *reaſonableneſs* of our keeping up and cultivating many of our woodlands, and even of making new plantations, will be conteſted by few; but the *gentility* of it is not altogether ſo apparent.

Notwithſtanding theſe, and other inſtances, that might be given, of our Author's *enthuſiaſtic* prepoſſeſſion in favour of his ſubject,—of which he has honeſtly hinted his *conſciouſneſs*, in more places than one,—his view is undoubtedly commendable and patriotic; and we ſincerely wiſh, that, excepting the heat of his imagination, all the landed gentlemen in the kingdom were like Mr. Hanbury: ſince the worſt that we can perceive in him, is only, that he is one of thoſe 'peculiar people, zealous of 'good works,' who, with the beſt intentions in the world, and

zeal *quantum ſufficit* for any undertaking, have ſeldom the power of perſuaſion in ſo great a degree, as to make many proſelytes.

After having ſaid a great deal in praiſe of Groves and Foreſts, of Oaks and Elms, of Planting and Gardening; and expended much rhetoric and pathos, in lamenting the general neglect of planting, and in exhorting his Readers to take care in time, leſt we 'ſhortly be left without a Chriſtmas-log;'—our public-ſpirited Eſſayiſt thus proceeds to try the force of example.

'Such a nurſery,' ſays he, 'as I have been inſiſting upon to 'be requiſite in every county, I have now in Leiceſterſhire: 'the trees, plants, ſeeds, &c. &c. will be all fit for ſale in September 1760. And here I muſt prevent thoſe, who at this 'place might be apt to think I had been haranguing merely 'for my own benefit, with acquainting them, that twenty-four 'gentlemen of honour and worth, have accepted of the truſt 'and diſpoſal of the money ariſing from the ſale of them; the 'greater part of which is deſtined for charitable purpoſes, and 'not appropriated to my own advantage.

'To proceed then to what I have in my collection, and 'which will, as I ſaid before, be of proper ſizes for tranſ-'planting in September 1760. And I ſhall take care to keep 'up my plantation, ſo as to be able to make a yearly ſale every 'September; a catalogue of the particulars of which will be 'annually printed off.

'I have in this nurſery,

'1. Foreſt Trees of all ſorts, and of the beſt breed; both 'Deciduous and Evergreen.

'2 Great variety of American Plants.

'3. Flowering Shrubs; of theſe I have a curious collection.

'4. Green-houſe Plants.

'5. Perennial Flowers, both bulbous and fibrous.

'6. Seeds of Annuals.

'7. Every article in the Kitchen-Garden; the moſt curious 'in its ſort.

'8. Fruit Trees of all ſorts, viz. Of Peaches, rich and 'curious, near fifty ſorts. Of Nectrines, near twenty ſorts. 'Of Apricots, twelve ſorts. Of Cherries, near thirty ſorts. 'Of Pears, more than ſixty ſorts. Of Apples, near fifty ſorts. 'Of Plums, near fifty ſorts. Of Vines, near forty ſorts. Of 'Figs, near ten ſorts. Of Gooſe-berries, near thirty ſorts. 'Currans, Quinces, Medlars, Walnuts, Nuts, &c. &c.

'In ſhort, the whole number of Trees and Plants, amount 'to ſeveral hundred thouſands; which will grow, when tranſ-'planted, in any ſoil, as they are raiſed, at leaſt moſt of them, 'upon one which is very barren, and of little or no value. 'Trees that are thus carefully propagated from the beſt ſorts, 'and properly managed while young, will immenſely repay the 'prime coſt of purchaſing them: they will ſhoot with ten 'times the vigor and beauty of one tranſplanted wild from 'the woods.'

He then proceeds to enumerate the good purpoſes to which the fund raiſed by this means is to be applied, viz. 1. To decorate the church belonging to the place where the Truſtees meet; 2. to purchaſe an organ for the church; 3. to found a charity-ſchool; and 4. (as the charitable fund may increaſe in length of time) to purchaſe livings, to be in the gift of the ſociety, and to be beſtowed only on thoſe clergymen who have 'acted in every particular, ſo as to do honour to the cloth; '—zealous for religion, and true to every juſt and honeſt cauſe.' He concludes with a warm invective againſt 'the ſcandalous ſin 'of Simony,' and a pious apoſtrophe to the Univerſity of Oxford; in which he pathetically laments the ill conſequences of the act to reſtrain colleges from purchaſing advowſons of livings. 'How deplorable,' ſays he, 'is the conſideration, that 'the power of relieving diſtreſſed merit is taken out of your 'venerable hands, O OXFORD! Your goodneſs might o-'therwiſe diffuſe itſelf over the whole iſland, and the principles 'of Religion, Virtue, and honeſty, be univerſally received and 'reſpected! But though miniſterial arts and courtly envy have 'debarred you of this privilege, may you not by PLANTING 'cultivate thoſe eſtates which are happily out of the reach of 'ſacrilegious hands, which your pious founders beſtowed upon 'you, and which have not been miſapplied, but converted, as 'much as in you lay, TO THE GLORY OF GOD, 'AND THE ADVANTAGE OF SOCIETY. If I have 'emulouſly catched your noble flame, and wiſh to ſtrike out a 'ſcheme, which may anſwer the ſame laudable Purpoſes, I 'acknowlege it to have ariſen from the principles imbibed un-'der your tuition, and from ſeeing the noble ſcience of BO-'TANY honoured by you, as it deſerved. Theſe motives 'conjointly have induced me to recommend PLANTING, '(under the Plan I propoſed, and ſhall adhere to myſelf) as 'the only means to reſcue ourſelves and our poſterity from diſ-'treſs, and as a probable method of mending our hearts, as 'well as improving our fortunes.'

The peruſal of this pamphlet naturally led us into a reflection on the happy temper of the times, and the bleſſings of his pre-ſent

ſent Majeſty's mild and beneficent government. Zeal is an active principle; it will be at work; and if not properly directed; it may do miſchief. The ſame principles will be found in mens minds, in all ages; but the example of the ſovereign, and the temper of his adminiſtration, no doubt, muſt influence the manners and conduct of the ſubject: and hence it is, that thoſe zealous propenſities which, in the days of cloiſtered ignorance, and popiſh bigotry, (when both Prince and People were the ſlaves of monkiſh impoſition, and prieſtly power) might only have ſerved to light up the blaze of perſecution, and put miſguided men upon playing the Devil for the ſake of God! —that very diſpoſition, the ſame overflow of zeal, under the more benign influence of a free Proteſtant government, takes an uſeful, or at leaſt a harmleſs turn: inſtead of cutting down the woods to ſupply faggots for Smithfield fires, it is employed in cultivating them for the more ſalutary purpoſes of improving our eſtates, and providing for the preſent and future proſperity of the nation.

We have not thrown out this obſervation with the leaſt view to reflect upon the reverend Author of the preſent Eſſay. The Gentleman is entirely a ſtranger to us. We never heard of him before; and we know nothing more of him, than what ſeems fairly inferable from his pamphlet, viz. that he is a very *warm*, but doubtleſs, at the ſame time, a *worthy* man. His public-ſpirited ſcheme ſeems to demonſtrate this; and we ſincerely wiſh him the utmoſt ſucceſs in his charitable undertaking: hoping, in return, that he will take no offence at our falling into a random thought; which, if it implies any thing, implies a compliment, and more than a compliment, to the clergy of the preſent age, from a compariſon of their behaviour with that of too many of their miſtaken predeceſſors. It is with the higheſt ſatisfaction we daily ſee ſo many inſtances of the better ſpirit of the modern clergy; and it is with the ſincereſt pleaſure we take this opportunity of publickly declaring, that we have no idea of a higher human character, than than of a pious, candid, benevolent,—in one word,—a truly CHRISTIAN Divine.

Socrates. A Dramatic Poem. By Amyas Buſhe, *Eſq; A. M. F. R. S.* 4to. 3 s. Dodſley.

THE purpoſe of this Gentleman, in rendering the tragically memorable ſtory of Socrates into a dramatic poem, in blank verſe, is declared in the laſt period of a ſhort advertiſement

tiſement prefixed to it, in the following terms. 'It is with 'the view to introduce the knowlege of this wonderful man, 'and his ſyſtem, to thoſe, whoſe want of leiſure, and different 'purſuits, have prevented them from ſtudying the dead lan-'guages, that he comes abroad in this dreſs, to entertain (we 'hope) and inſtruct the Reader, to whoſe candour and favour 'we venture to ſubmit him.' So laudable an intention muſt beſpeak a candid reception of the performance it has produced; the principal excellence of which, however, cannot be ſuppoſed to depend on any poetical embelliſhments of the Tranſlator; but on the intrinſic juſtneſs and elevation of the ſentiments of this extraordinary enlightened Athenian; and on a juſt repreſentation of the conduct and character of a man, who, upon a full conſideration of all circumſtances, ſeems ſcarcely paralleled in ſtory. Theſe ſentiments, and this character, are not unſuitably expreſſed, according to the lights which Plato and Xenophon have left us on this head: but as the Phedon of the former, which is chiefly verſified into this drama, is alſo tranſlated into Engliſh proſe, it is not improbable that many may think proſe preferable to poetry, and particularly to dramatic poetry, on ſuch a ſubject. Indeed, the learned Tranſlator ſeems not inapprehenſive of this, when he declares to his noble patron in the dedication, 'it was calculated for the cloſet, not for the 'ſtage.' Many, nevertheleſs, may have no objection to its poetical, and even dramatic dreſs, who might be leſs diſpoſed to ſo grave a leſſon in proſe; and this was probably one motive with Mr. Buſhe for a dramatical verſion of it.

Nevertheleſs, as all our learned, and many of our mere Engliſh Readers, are no ſtrangers to the ſentiments and cataſtrophè of this famous Philoſopher, we chuſe to give ſpecimens from ſuch parts of the work as may more truly be ſuppoſed the Tranſlator's, viz. from the chorus's, which are in rhyme; though even here we may conſider the character and ſublimity of this inſpired Philoſopher as habitually animating them.

The hymn to beauty and virtue, about the middle of the firſt act, is poetical, and judiciouſly diſpoſed. The firſt ſemichorus deſcribes the pleaſing appearances and effects of material or phyſical beauty. The ſecond exhibits the analogy of that with virtue, or moral beauty, whoſe ſuperior worth or luſtre it, at the ſame time, aſſerts. After which the full chorus thus happily repreſents their combination, or rather identity.—We could, however, have wiſhed the abſence of the heavy expletive marked in Italics, in the fifth line.

> Beauty and virtue are the ſame;
> They differ, only in the name.

What

What to the ſoul is pure and bright
Is beauty in a moral light;
And what to ſenſe *does* charms convey
Is beauty in the nat'ral way:
Each from one ſource its eſſence draws,
And both conform to nature's laws.

The chorus at the end of the third act, though extended to about thirty lines, contains, in effect, only that noble ſentiment and affecting image in Horace, of the man of abſolute integrity —*ſi fractus illabatur orbis, impavidum ferient ruinæ.* But the prayer of Socrates in priſon, after his ſentence at the beginning of the fourth act, is ſolemn, pious, and ſublime; and in this our worthy Author has probably indulged his own religious aſpirations, as nearly as he could, in the ſpirit of Socrates; ſince we find herein more than we can recollect of what antient hiſtory has teſtified in this reſpect concerning him. This act cloſes with a chorus on the moral œconomy; concluding with the following ſtanza, wherein the ſame relation and analogy is ſuppoſed between Will and Reaſon, as between natural and moral beauty: which, however, does not appear to us equally clear or ſtriking.

Will then and Reaſon are in kind the ſame,
And ſtand diſtinguiſh'd only in the name;
For Choice, where Reaſon fails, is blind,
But, with it, of the moral kind;
For then both Will and Reaſon draw
Eternal truths from Nature's law.
While moving paſſions are the active ſprings
Which give the ſoul to riſe on Reaſon's ſoaring wings.

The drama cloſes, after the death of Socrates, with a chorus of etherial ſpirits, from which we have tranſcribed the following ſtanzas:

There in fable weeds array'd, [*Pointing to his body.*
All that of Socrates could die,
Releas'd from mortal care is laid;
Of parts terrene compos'd, and alien from the ſky.

But as we hither ſped our way,
We ſaw the living part aſcend,
Bright as the pure etherial ray,
And tow'rd the court of Heav'n, with ſoaring effort tend.

Him ſoon, when rage and envy ceaſe,
When reaſon hath reſum'd her throne,
And cooler thoughts give paſſion eaſe;
Athens ſhall mourn in tears, and wiſh the Deed undone.

To

To him they ſhall choice ſtatues raiſe,
With ornamental ſculpture grac'd,
Fair meed of worth, and virtue's praiſe,
To his immortal fame in the Pompeian plac'd.

With regard to the two following lines, which conclude the whole,

To him ſhall injur'd ſuppliants pray—
So Will the Gods above, and what they Will is fate.

We are afraid the Author has committed a ſoleciſm in them, that militates againſt the very ſcope and purpoſe of his piece. Socrates, a ſincere Monotheiſt, ſuffers death as a Heretic againſt Polytheiſm, the eſtabliſhed religion of Athens; conſequently Socrates, who denies a plurality of Gods, muſt aſſert the worſhip only of one, and abhor transferring any part of that worſhip to any other Being, however exalted, and ſtill leſs to a human creature. Now we conceive theſe ſpirits, who appear after the cataſtrophè, to teſtify the beatified ſtate of ſuch a martyr, ſhould, in conſiſtence, be rather ſuppoſed as commiſſioned by the ſole and true God, than as meſſengers from the chimerical exiſtences of the Pagan mythology, or Polytheiſm, who muſt act againſt themſelves in approving the faith and fortitude of Socrates, which theſe ſpirits do: and yet they cannot be commiſſioned from the true and ſole Deity, as they aſſert the worſhip of the *Creature*, in the firſt of theſe two lines, and a *Plurality of Gods*, authorizing that worſhip, in the laſt. The firſt part of this chorus ſuppoſes them the meſſengers of truth, appearing in confirmation of a moſt important one; and the laſt, of deluſion. If it be ſaid, the concluſion was thus expreſſed in meer conformity to poetic ſtyle, and the opinions of Heathen Greece, the apology is inſufficient. The concluſion, which is ſuppoſed moral in all plays, ſhould have been couched in the terms of truth here, inſuſceptible of ambiguity; eſpecially as it was deſigned for the cloſet: ſince it was a vigorous attempt to diſſipate the fabulous poetical gods, and the falſe worſhip of men, or idols, that occaſioned the death of Socrates.

As for the original ſentiments of this firſt of Philoſophers, of whom we may juſtly ſay, *Nil mortale ſonat*, they are above our commendation; and Mr. Buſhe's verſion and arrangement of them, taken altogether, is decent and agreeable. There are nevertheleſs ſeveral lines, a dozen, perhaps, or two, at the moſt, where his ear ſeems to have failed him; and which may not be ſufficiently excuſed by an intention to vary the cadence, and avoid the monotony of the verſe. Some paſſages alſo occur, in which the expreſſion ſeems rather too humble and proſaic for ſolemn poetry. But what appear to us the leaſt venial, are a few, and

but

but a few, tranſgreſſions againſt the idiom of our language; the purity of which, we imagine, deſerves the attention of all who aſpire to write well, which ſeems indiſpenſibly to imply correctneſs. Thus, Ariſtodemus ſays to Socrates, page 15.

——— ——— I know no ends
They [*the arms and hands*] mean to ſerve, *than* what the brutes purſue,
Without their aid.

But to have made Engliſh idiom of this, we think the Author ſhould have wrote either—no *other* ends, &c. *than* what—or, no ends, &c. *but* what. An omiſſion of the definite particle, *the*, occurs ſometimes, where we imagine, or even feel, the ſenſe requires it to be prefixed. Thus Socrates is made to ſay, p. 22.

——— ——— or that Man
Should be ſo long deceiv'd without *leaſt* ſenſe
Of the deluſion———

Thus *Gods*, in the nominative plural, frequently occurs without the particle, and, as it ſeems to us, erroneouſly.—'That 'Gods take care of Man,' p. 20.—'Can you conceive that *Gods* 'would plant in Man,' p. 22. But as it often occurs alſo with the prepoſitive particle, there ſhould be ſome reaſon for the diſtinction, which is not very clear, in theſe inſtances, from any diverſity of the ſenſe.

Such blemiſhes naturally remind us of that ſolicitude about cenſure, which ſeems too humble a ſolicitude for a zealous admirer of Socrates, and which appears in our Author's dedication to his noble Patron, whoſe protection, he ſuppoſes, muſt entirely preclude it. This is a very trite and almoſt puerile compliment; and operates proportionably with a ſenſible reader, who will judge of a work for himſelf, and from the work itſelf: and when we are ingenuouſly told of the many redundancies and inaccuracies his lordſhip proſcribed from the manuſcript, we are reduced to conclude, either that his leiſure was inſufficient to proſcribe thoſe which remain; or that his lordſhip found their parent too fondly prepoſſeſſed in their favour. Undoubtedly however, with regard to the Author's preference of ſo exemplary a ſubject; and as far as his tranſlation is juſt to the original Sources of it, there was great room for the countenance of a nobleman of virtue, literature, and ingenuity. And to conclude, with regard to Mr. Buſhe's part in this reſpect, we acknowlege, that notwithſtanding a few ſuch imperfections as we have exemplified, his dramatic verſion of the ſtory of Socrates, with all its imperfections, is far ſuperior to another we ſaw, ſome years ſince.

K. *A Diſcourſe*

A Diſcourſe on the Conduct of the Government of Great-Britain, in Reſpect to neutral Nations, during the preſent War. 4to. 2s. 6d. Griffiths.

IT is a great misfortune to mankind, that ſound reaſon and fair argument ſhould have little or no Weight in national diſputes. When differences ariſe between two ſtates, memorials, it is true, are interchanged for form's ſake: but the pen is generally employed only while the ſword is whetting. As there is no earthly tribunal, where the claims of nations can be decided judicially, each party reſts the deciſion on the advantage of ſuperior ſtrength; and force, for the moſt part, is made the ſtandard of right.

But however national faith and equity may be ſometimes abuſed with an appearance of immediate ſucceſs, yet it will be found that all events are ultimately fatal, which are not directed by the guidance of wiſdom and virtue; no policy can be wiſe, no proſperity can be laſting, which is founded in oppoſition to the laws of reaſon and juſtice: and *Hoc*, ſays Cicero, *eſt veriſſimum, ſine ſumma juſtitia, rempublicam regi non poſſe.*

A native therefore, of any kingdom, cannot employ his time with greater reputation to himſelf, or ſatisfaction to his fellow-ſubjects, than in vindicating the impeached honour and juſtice of his country.

The very learned and ingenious Author of the treatiſe before us, has undertaken this noble taſk: and it muſt be allowed, that, upon the whole, he has not only acquitted himſelf as an able advocate, but (as far as his writings can determine his character) he has proved himſelf to be a man of juſt principles, and extenſive philanthropy. We ſhall therefore be the leſs apprehenſive of offending, when we find ourſelves obliged to appeal from the judgment of a writer of ſuch endowments and diſpoſition.

In ſupport of our right of ſeizing the enemy's property on board of neutral ſhips, the Author examines the claim of neutral powers to protect the property of our adverſaries, firſt, according to the law of nations, and then he conſiders the alterations which have been made by thoſe treaties, which have been ſuperadded to thoſe laws.

He argues, that if neutral nations have any right to protect the property of the enemy, it muſt take its riſe from thoſe laws, which are the eſtabliſhed rules of conduct between nations, and particularly on that element where this right is ſuppoſed to be exerted. No civil or municipal inſtitutions, ſays he, and much

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leſs the privileges ariſing from them, can here take place; they have no force but under the dominion of thoſe who agreed to their eſtabliſhment. He then very ſhrewdly obſerves, that governments can have ſucceeded to no other rights, but ſuch as their reſpective members enjoyed in a ſtate of individuality; and that one nation is now to another, as it were, in a ſtate of nature. Governments therefore, he concludes, have ſucceeded to the rights only of their reſpective members, and by conſequence theſe only they can protect.

It will be aſked, he ſays, from whence then ariſes the right which governments always enjoy, of protecting the property of the enemy within the precincts of their own country? to which he anſwers, That it is a conſequence of their right of dominion; and that unleſs their dominion extend over the ocean, the right of protection cannot there take place. He then inſiſts, that the protection which governments can give within their own dominions, extends not to the ſea. The ocean, ſays he, is the publick road of the univerſe, the law of which is the law of nations, and all that paſs thereon are ſubject to it, without either privilege or exemption.

'If this manner of reaſoning,' ſays he, 'ſhould not clearly 'eſtabliſh my point, I can appeal, in ſupport of it, to the ableſt 'writers on publick law, who will be found to have decided 'the queſtion unanimouſly in my favour.

'And firſt I will produce the teſtimony of that learned native 'of Delft *, who wrote ſo nobly on the freedom of navigation to 'ſerve his ungrateful country. In one of the paſſages, which 'are now before me, it is remarkable, how much he labours 'to give the greateſt extent to the rights of commerce; and yet 'with all his laudable biaſs to this favourite point, he appears 'clearly to be of opinion, that the ſhip of a neutral nation cannot protect the property of an enemy: he even allows, that 'ſuch property, being found on board any veſſel, affords a 'ſtrong preſumption, that ſhe alſo belongs to the enemy, and 'that ſhe might on that ground be condemned, unleſs evident 'proofs are produced to the contrary; and then he adds, "Alioqui res ipſæ ſolæ in prædam veniunt;" 'and ſpeaking 'again in another place on this point, he ſays, that in caſe the 'wrong done me by my enemy is manifeſtly unjuſt, and that 'any one by affording him ſuccours ſhould encourage him in 'his enmity againſt me,' "jam non tantum civiliter tenebitur "de damno, ſed & criminaliter, ut IS, qui judici imminenti "reum manifeſtum eximit." 'A fine and animated manner 'of expreſſion, which ſhews how clear the opinion of this great 'author was upon the queſtion.'

* Grotius.

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This laſt paragraph appeared to us ſo obſcure and imperfect, that, to clear up the ſenſe, we had recourſe to the paſſage cited from Grotius, and we cannot forbear obſerving, that our Author, in the eagerneſs of compoſition, ſeems to have manifeſtly miſtaken the ſenſe of that writer. Grotius does not allow, that the property of the enemy being found on board any veſſel, affords a ſtrong preſumption that *ſhe* alſo belongs to the enemy: on the contrary, he ſays, in the text of the paſſage referred to—'Quare quod dici ſolet hoſtiles cenſeri res in *hoſtium navibus* 'repertas, non ita accipi debet, quaſi certa ſit juris gentium lex, 'ſed ut præſumptionem quandam indicet, quæ tamen validis in 'contrarium probationibus poſſit elidi." Which, for the benefit of our Engliſh readers, we render thus—'Therefore, 'what is uſually ſaid, that property found on board an *enemy's* 'ſhip is deemed to belong to the enemy, ought not to be taken 'as an eſtabliſhed law of nations, but as preſumptive evidence, 'which may be deſtroyed by ſufficient proofs to the contrary.' Here it is obſervable, that he ſpeaks only of property found on board the enemy's ſhips, but ſays nothing of neutral veſſels; and what he obſerves in the notes, with reſpect to *them*, is likewiſe totally oppoſite to our author's conſtruction. The words of Grotius in the notes are theſe—'Sed *neque* amicorum naves in 'prædam veniunt ob res hoſtiles, *niſi* ex conſenſu id factum ſit 'dominorum navis:'—that is, 'NEITHER are *neutral veſſels* 'to be adjudged prizes for having enemy's property on board, 'unleſs it be done by conſent of the owners of the ſhip.' And then he adds,—'ALIOQUI res ipſæ SOLÆ in prædam veniunt:' 'OTHERWISE,' ſays he, 'the goods themſelves ONLY are ſub-'ject to condemnation.' This is clear and preciſe; but, as the paſſage is cited by our author, there is nothing to which the word *alioqui* can refer.

We have thought it neceſſary to rectify this miſtake: being of opinion, that in a treatiſe of this kind, which, on account of the importance of the ſubject, and its own intrinſic merit, will, no doubt, be univerſally read, authorities ſhould by no means be ſtretched to prove more than they will warrant, ſince our opponents will be too ready to diſpute thoſe which are really uncontrovertible.

From the teſtimony of Grotius, our author proceeds to enumerate ſeveral other learned authorities, in favour of his arguments, and which, indeed, do fully eſtabliſh the doctrine he advances: he produces, in the next place, a variety of inſtances, wherein nations have confirmed the opinion he contends for, both by their laws, and by their practice.

Having

Having examined the ſubject, on the ſeveral foundations of reaſon, authority, and practice, he then conſiders how far the principles he labours to eſtabliſh, are altered or affected by ſuch treaties as are now ſubſiſting between us and other nations. In the courſe of this examination, he takes a view of our treaties with Spain and other countries; but we ſhall only take notice of his obſervations on our maritime treaty concluded with Holland, as being moſt material to the point under preſent conſideration.

'By this treaty,' ſays our Author, 'it muſt be allowed to 'have been ſtipulated, that all which ſhall be found on board 'the veſſels, belonging to the ſubjects of thoſe countries, ſhall 'be accounted clear and free, although the whole lading, or 'any part thereof, ſhall, by juſt title of property, belong to 'the enemies of Great-Britain.'

To determine the *preſent* force of this treaty, the writer examines whether Holland has complied with her Part of the treaties or contracts, to which ſhe is mutually bound with England. He ſhews that Holland is engaged in three different guaranties or defenſive treaties with Great-Britain; and that ſhe has refuſed to comply with the terms of ſuch guaranties, by her denial to grant the immediate ſuccours required in purſuance of thoſe treaties, and to join with us, after a certain time, in open war, in conſequence of our dominions having been attacked by the enemy. By which infraction of the conditions on their part, he contends, that Holland has forfeited all pretence to the benefits ſtipulated in her favour.

'It will however perhaps be objected,' ſays he, "that Eng-"land was the aggreſſor in the preſent war, and that unleſs ſhe "had been firſt attacked, the caſe of the guaranties doth not "exiſt."—'True it is, that the treaties, which contain theſe 'guaranties, are called defenſive treaties only; but the words 'of them, and particularly of that of 1678, by no means ex-'preſs the point clearly in the ſenſe of the objection; they gua-'ranty in general certain rights and poſſeſſions of both parties, 'and when they declare, what ſhall be done, in caſe either ſhall 'be' "attacked," or "moleſted," 'in thoſe parts, which are 'the objects of the guaranties, it is not mentioned as neceſſary, 'that this ſhould be the firſt attack;—if however we allow the 'treaties to have all the meaning, which they who make this 'objection can require, the evidence of facts will ſufficiently 'prove, that France was the aggreſſor in the preſent war;— 'if we look to America, the preſent war there is little more 'than a continuation of the laſt; repeated uſurpations of the 'poſſeſſions of Great-Britain have been there the conſtant em-

'ployment of France, almoſt from the hour, in which the treaty of Aix was ſigned; and theſe were at laſt followed by an avowed military attack upon a fort belonging to the crown of Great-Britain, by regular troops, acting under a commiſſion from the court of France:—if we conſider America, as having no concern in the preſent queſtion; France will alſo be found to have been the aggreſſor in the European war:—if we regard the intention alone, the firſt hoſtile intention in Europe was the deſign to invade Great-Britain, ſufficiently proved and avowed by the preparations which France made for it:—if we look for the firſt overt-act, France made the firſt open attack upon Minorca;—the opinion indeed of the parties concerned ſufficiently ſhew, that the attack upon Minorca was the opening of the European war; notwithſtanding all, which has paſſed elſewhere, propoſals for an accommodation of the American diſputes were never diſcontinued, nor the war conſidered as univerſal, till that iſland was abſolutely invaded. As for the captures at ſea, they muſt be conſidered as belonging to the American war. They were made in conſequence of the hoſtilities there firſt commenced, and were ſeized as repriſals, for the injuries there committed upon the property of the people of England; as ſuch they were always declared to be taken by the miniſters of England, and the value of them to be on that account retained; and the legiſlature hath expreſly refuſed to diſtribute it among the captors, as they have done in reſpect to all other prizes, which have been made, ſince the war of Europe began: but even if this diſtinction, which puts the queſtion out of all doubt, had not been made by the government of Great-Britain, theſe captures ſurely can never be looked upon but as a part of the American war; as ſuch a war muſt always be ſupported by ſuccours ſent from Europe, it is abſurd to ſuppoſe that either party in this caſe would not endeavour, as far as he was able, to take or deſtroy entirely the ſhipping of his enemy, by which alone thoſe ſuccours could be conveyed: countries, which have very little internal force within themſeves, cannot be defended but by ſuch troops, as are thrown into them; to defeat therefore the only means, by which this can be effected, muſt be eſteemed as material a part of ſuch a war, as the means to inveſt a fortreſs are a material part of a ſiege.—But after all, when the execution of guaranties depends on queſtions like theſe, it will never, I fear, be difficult for an ally, who hath a mind to break his engagements, to find an evaſion to eſcape; it is his duty however on ſuch occaſions to weigh well the ſpirit of his alliances, and to conſider which party hath always ſhewn the moſt ambition, or hath moſt inclination and ability to invade the dominions of his

'his neighbour; it is not the firſt military action alone, but the 'uſurpation of another's right, or the denial of juſtice, which, 'in the opinion of the ableſt Writers, denominate the Aggreſſor, 'and evince the commencement of a war.'

Here we have the pleaſure to obſerve, that our Author's arguments to prove our enemies the aggreſſors, are clear, ſolid, and irrefragable; though, perhaps, critically conſidered, he may be thought to have carried the point too far in the concluding ſentence. For though 'the uſurpation of another's right, 'or the denial of juſtice,' do, without any military action, denominate the aggreſſor, and are a ſufficient foundation for the injured party to make *repriſals* *, yet they do not 'evince the 'commencement of a war;' for proof of which ſome military attempt ſeems requiſite.

But we will venture to add, that the *evident* deſign of France to invade this kingdom, may be conſidered as a commencement of war, and is of itſelf at leaſt ſufficient to prove the war to be *defenſive* on our parts; and conſequently to entitle us to the benefit of our guaranties, even though we had given the firſt blow. We find this opinion confirmed by the authority of the beſt Writers, particularly of Puffendorff, who ſays,—'Quanquam et aliquando favor defenſionis ab illius partibus 'ſtat, qui prior arma alteri infert; ut ſi quis hoſtem, invaſionis 'jam certum, per celeritatem oppreſſerit, dum ille adhuc in ad'parando bello eſt occupatus †.'—'Nevertheleſs, that party 'which firſt takes up arms againſt the other, may yet be ſome'times conſidered as acting *defenſively*; as if one, being certain 'of an intended invaſion from his enemy, ſhould cruſh him by 'his expedition, while he is buſy in making preparations 'for war ‡."

However, to return to our Author, a more ſubtle objection, ſays he, will ſtill, perhaps, be made to what has been ſaid: it will be urged, 'that though France was the aggreſſor in Eu'rope, yet that it was only in conſequence of the hoſtilities 'commenced before in America; with which it is determined 'by treaties, that Holland is to have no concern; and that the 'rights conteſted at preſent are not contained in the guaranty.'

* Vid. Grotius de Jure Belli ac Pacis, lib. iii. cap. 2. ſect. 4. &c. And Puffendorff, De Jure Naturæ & Gentium, who refers to Grotius on the ſubject of Repriſals, lib. viii. cap. 6. ſect. 13.

† Puffendorf de Jure Naturæ & Gentium, lib. viii. cap. 6. ſect. 3.

‡ Though it may ſeem foreign to our purpoſe, yet we cannot help obſerving, that this authority pleads ſtrongly in vindication of the conduct of our brave ally, the King of Pruſſia.

He expoſes the abſurdity of this objection by general arguments, which he confirms by the opinion of Holland itſelf, on a point of this nature. 'It hath already been obſerved,' ſays he, 'that the defenſive alliance between England and Holland, 'of 1678, is but a copy of the twelve firſt articles of the 'French treaty of 1662; ſoon after Holland had concluded 'this laſt alliance with France, ſhe became engaged in a war 'with England; the attack then firſt began, as in the preſent 'caſe, out of Europe, on the coaſt of Guinea; and the cauſe 'of the war was alſo the ſame, a diſputed right to certain 'poſſeſſions out of the bounds of Europe, ſome in Africa, and 'others in the Eaſt Indies: hoſtilities having continued for 'ſome time in thoſe parts, they afterwards commenced alſo in 'Europe; immediately upon this, Holland declared that the 'caſe of that guaranty did exiſt, and demanded the ſuccours 'which were ſtipulated. I need not produce the memorials of 'their miniſters to prove this; hiſtory ſufficiently informs us, 'that France acknowleged the claim, granted the ſuccours, 'and entered even into open war, in the defence of her ally: 'here then we have the ſentiments of Holland on the ſame article, in a caſe minutely parallel: France alſo pleads in favour of the ſame opinion, though her conceſſion in this reſpect checked, at that time, her youthful monarch in the firſt eſſay of his ambition, delayed for ſeveral months his entrance into the Spaniſh provinces, and brought on him the enmity of England.'

In further proof of his argument, with regard to the conſtruction of the above article, our Author cites the opinion of the miniſter who made it; and which, as he obſerves, entirely coincides with his own. But, indeed, the merits of the matter in controverſy ſeem to turn ſolely on this ſingle queſtion, Whether we, or the French, were the agreſſors in Europe? and in our opinion, that our enemies were the aggreſſors, has been demonſtrated by inconteſtible proof.

Our Author adds, however, that if the words of theſe treaties had been againſt the interpretation which hath been given them, he might juſtly have appealed to the ſpirit of them, as alone a ſufficient foundation on which to build his opinion. He obſerves, that the merchants and freighters of Holland themſelves ſeem conſcious of the invalidity of their rights, and have in a manner confeſſed the real equity of thoſe deciſions which have paſſed upon them, by having never ventured to put any of the appeals they have made into a way of trial. He admits that amid the confuſions of war, ſome irregularities may be committed by privateers, who cannot always be kept under thoſe

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ſtrict rules, to which a more regular force is ſubject: and he concludes in the following ſenſible and ſpirited manner.

'But after all, the wiſeſt regulations, on occaſions like this; 'cannot be expected to anſwer fully the end propoſed; the ſyſ-'tem of humanity is no where perfect, but in reſpect to nations 'its weakneſs is moſt apparent; the ſofter ties of natural affec-'tion among theſe have little effect, and no coercive bands of 'power exiſt to regulate and controul their paſſions; it is the 'virtue of governments alone, on which the general proſperity 'depends, and treaties have no better ſanction, than what that 'virtue can give them; theſe were the principles, from which 'I firſt commenced my diſcourſe; by theſe the rulers of com-'munities are inſtructed to amend, as far as poſſible, by their 'prudence, what nature hath left imperfect; ambition or ava-'rice will augment the evil, moderation may prevent it; every 'little inconvenience muſt be patiently ſuffered, where a ſu-'perior right makes it neceſſary; the love of our country 'ſhould never induce us to act contrary to that love which we 'ought to bear to mankind, ſince the intereſts of both, if they 'are rightly purſued, will always be found conſiſtent with 'each other.'

It is with pleaſure we obſerve of this concluding paragraph, that the Author's good ſenſe and extended humanity, cannot fail to leave the moſt favourable impreſſions on the Reader's mind. But, indeed, the whole compoſition is a proof of our Author's knowlege, diſcernment, and moderation; though we do not always meet with that nice arrangement of argument, and perſpicuity of ſentiment, which the Writer's talents might give us room to expect. If we ſhould be thought to have been too particular in our ſtrictures, the merit of the piece, and above all, our zeal for the cauſe it defends, will plead in our excuſe: for when we review the works of a maſter, more eſpecially on a ſubject which concerns the juſtice and honour of our country, we think it peculiarly incumbent on us to give proofs of the ſtricteſt attention and impartiality.

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The Bleſſings of chriſtian philoſophy; being a treatiſe on the beatitudes, in a familiar dialogue between Doctor and Pariſhioner. *By* Arthur St. George. *D. D.* Dublin, printed. 8vo. 3s. 6d. *ſewed.* Sold by Woodgate and Co. London.

IN this performance, which is dedicated to the Archbiſhop of Armagh, the Doctor's principal deſign is to enforce chriſ-

tian duties only, from the excellence of their nature, and to ſhew the tranſcendent worth of the goſpel, in this view of it, above all human compoſitions.

He is far, however, from decrying learning, in order to enhance the value of revelation; but juſtly obſerves, that, as to rational enquiries, purely ſpeculative, when applied to divinity, there is always ſomething in them too much forced and refined, to ſquare well with the ſimplicity of the goſpel, and often ſuperfluous to the end and deſign of the chriſtian life. 'To enter the liſts,' he obſerves in the preface, 'in a formal 'manner, againſt our Sceptics and Deiſts, requires more leiſure 'and pains than I can well ſpare; and perhaps, after all, the 'controverſy hath produced no greater effects, though never ſo 'well handled by men of ſuperior parts, as we know it hath 'been already, than, by the bleſſing of God, we may hope 'from this plain method of ſtating the cauſe of religion, in a 'way obvious to common underſtanding, and laying it open 'to the view of conſcience.—And therefore I own frankly, 'that I am no friend to philoſophy, or human learning, in 'canvaſſing and finally determining diſputes about divine mat-'ters, as if it were to grant the right hand by way of reverence 'to reaſon, which ought moſt certainly to be yielded, at leaſt 'in all points myſterious, to revelation.' Though we doubt not but our Author has a good meaning in this, yet we muſt remark, that it is a very lax and confuſed way of ſpeaking, to ſay, that reaſon ought, in all myſterious points, to yield to revelation. For certainly, where any doctrines are delivered, which are plainly contrary to reaſon, no man can ſo far give up his reaſon to revelation, as to believe them true, at the ſame time that he ſees them to be contrary to reaſon, or falſe; and as for thoſe doctrines which may be reckoned, though not contrary to reaſon, yet above reaſon, and ſurpaſſing the human comprehenſion, in this caſe there can be no yielding up of reaſon, becauſe they are confeſſedly not the objects of reaſon, nor can any judgment be formed of them, as to their truth or falſhood, while the terms of the propoſition are not underſtood.—Thus much for the preface: as to the dialogue itſelf, its merit chiefly conſiſts in ſetting forth, in a plain and familiar manner, the nature and great importance of thoſe graces and virtues recommended in the beginning of our Saviour's diſcourſe from the mount. In converſing about the ſecond beatitude, the Pariſhioner mentions three things, which the Doctor had propoſed for 'the true conception of the neceſſity of the duty of godly ſorrow, 'and reconciling it to our choice upon certain trials and occa-'ſions; firſt, to ſhew that there is a ſtate of jollity and pleaſure, 'which neceſſarily and in the end bringeth forth ſorrow and 'repentance.

'*Second,*

'*Second*, That there is a ſtate of ſorrow and repentance, 'which as neceſſarily and certainly bringeth forth joy in the 'end.

'*Third*, That it is the wiſe and Chriſtian part, to prefer 'this ſort of ſorrow before that other ſort of pleaſure, as well 'from the reaſon of the thing, as from our Saviour's promiſe, 'that ſuch ſhall be comforted.'

We ſhall conclude with the following ſpecimen of Dr. St. George's manner of writing, extracted from the firſt of theſe propoſitions.

'You ſee then that when youth is paſt, and you go far-'ther into life, view and obſerve that ſedate turn of thought to 'continue and preſerve all the human felicities, which the 'world offers to men of age and experience, who have re-'nounced all the follies of youth, and are old enough to be 'maſters of themſelves; even here we find, that many live and 'enjoy the world in as high a manner as the world can make it 'joyous to them, and yet have nothing but ſorrow and re-'pentance for their portion. For to live in a courſe of worldly 'pleaſures and diverſions, is not perhaps ſo happy a ſtate as 'moſt men think; neither is to abound with the good things of 'life a certain means to moderate or put an end to our deſires. 'For there is always ſuch a mixture of pain accompanying all 'our pleaſures, and ſuch a reſtleſs deſire of change in every 'ſtate of life we are in, that a rational man would be apt to 'doubt, whether it is poſſible to form any true notion of real 'happineſs. Few men, I believe, are ſo ſtoical in their tem-'per, as to feel no degree of dread and fear, which blends 'itſelf with all our great concerns of life. We taſte nothing in 'perfection, have nothing in our poſſeſſion which we are ſure 'of keeping or preſerving for any long time; and what is ever 'changing, or may change, is very far from what the mind of 'man is apt to be contented with; and without true content, 'where is our happineſs? The more pains we take to know 'and to reflect upon our preſent ſtate and condition, the more 'trouble and ſorrow is ſure to follow. We cannot but think, 'that a creature ſuch as man, is endowed with rational facul-'ties, to ſee and to contemplate the works of nature, and the 'order of the univerſe; how every thing therein is adapted to 'its proper uſe, and ſeems to partake of pleaſures peculiarly ad-'juſted to their ſeveral natures and degrees of happineſs; and 'in this view we behold alſo a world of things worthy our ad-'miration, of which we have no real knowlege at all; when 'we conſider this, I ſay, we cannot but be convinced, that 'ſenſual and worldly pleaſures, and other good things of life,

'are poor enjoyments, in reſpect of the joys and ſatisfaction 'which muſt neceſſarily follow on ſuperior degrees of know-'lege, which we find the preſent want of, to cauſe in us ſome 'ſhare of ſorrow and anxiety of mind; and therefore, that 'ſomething yet remains to anſwer our deſires, to fill our ſouls 'with pleaſure, that better part, which is ever aſpiring after 'ſomething more than what we yet ſee or feel, and which is 'capable both of knowing and reliſhing pleaſure without pain, 'which our bodies are not: that this world, with all its feli-'cities about it, is not able to content but the worſt part of us, 'and that but imperfectly and poorly; that the other part, of 'much ſuperior worth, is left unſatisfied altogether, without 'any felicity ſuitable to its nature; whereas, to make a man 'happy, ſo as to be in a ſtate of perfect joy, is to make both 'ſoul and body too partake of ſuch pleaſures as correſpond with 'both together, and which cannot be had in this world. This 'therefore is a great mortification, and we muſt conclude, that 'the ſtate of man here, whether we conſider him in youth or 'age, is a ſtate of imperfection, as to any real felicity. In the 'one, his pleaſures become his pain, by an impetuous temper 'and immoderate paſſions; in the other, he is either involved 'in unneceſſary cares, or under continual ſorrow and trouble, 'that whatever offers for rational entertainment, and is 'courted for ſuch, can never ſatisfy; cannot, in any meaſure, an-'ſwer our expectations: that there is ſomething of gall and bit-'terneſs mixed with all the ſweets of life; and, were that to be 'overcome, yet they are ſo flitting, ſo little under our command 'for any time, and ſo unequal to the ſoul, conſidered either 'apart, or in conjunction with the body, that it only requires 'a few years, after the days of our youth are over, to make us 'nauſeate and renounce them altogether.

'Thus it manifeſtly follows, that there is a ſtate of jollity 'and pleaſure, which neceſſarily, and in the end, bringeth 'forth ſorrow and repentance.'

D.

Remarks on the Tenets and Principles of the Quakers, as contained in the Theſes Theologicæ of Robert Barclay. 8vo. 5s. Withers.

IN the prefatory diſcourſe to this work, which is addreſſed to Robert Speerman, Eſq; Dan. Gittins (ſo he ſubſcribes himſelf) ſeems very deſirous that the world ſhould know he is a Church of England-Man, and an Hutchinſonian. 'After what 'has been already ſaid, it may be deemed needleſs, perhaps, to 'declare, that I am a ſincere, though unworthy member of the 'eſtabliſhed church. But as the perſon of the late excellent

'Mr.

'Mr. Hutchinſon, (with whom I was well acquainted) and 'his writings alſo, have been ſo generally, though unjuſtly 'aſperſed—and that perſonal odium extended to all that ſtudy 'the ſcriptures on his plan, I ſhall not ſcruple further to ac-'knowledge myſelf to be of the maligned party, (ſince we muſt 'be ſo diſtinguiſhed) and to glory alſo in that diſgraceful ap-'pellation.'

Having thus told us what he is, and what party he will eſpouſe, he next tells us what he will do for the honour of the church. 'Of all the attacks that have hitherto been made 'againſt our excellent conſtitution, I ſhall have a particular 'eye, ſays he, on the *Candid Diſquiſitions*—not forgetting alſo 'the learned diſputations of two reverend gentlemen; whereby 'the meaning of ſome important words, and the emendation of 'many corrupted paſſages of ſcripture, are worthily attempted to 'be ſettled. Theſe will be ſufficient evidence of the truth of 'my aſſertion in general, as well as proper ſpecimens of that 'great deſign they are ſeverally labouring to accompliſh.' This great deſign, he ſuppoſes, is the ſubverſion of the liturgy, and conſequently, by degrees, of the Holy Scriptures themſelves. What a mighty champion the church of England may boaſt, in Mr. Daniel Gittins, and how ſecure, under his protection, ſhe may reſt, and enjoy her privileges, will appear from the following extract.

'But as the ſubverſion of our liturgy, and conſequently, by 'degrees, of that pure worſhip maintained in our excellent 'church, and finally, of the miniſtry thereon, muſt needs be 'preparatory to that of the Holy Scriptures, it may be neceſſary 'to lay down ſome preliminary queries, which will of them-'ſelves, without any farther inſiſting upon at preſent, ſhew the 'nature of the Candid Diſquiſitions in general, and their mani-'feſt tendency to that purpoſe: they will alſo ſhew the true 'ſtate of the caſe between us—whence the unreaſonableneſs of 'ſuch a confident addreſs, and the reception it ought to meet 'with from every member of the eſtabliſhed church, will be 'the more eaſily apprehended.

'1. Whatſoever has received the ſanction of the legiſlature, 'and is thereby become an article of the eſtabliſhment, is no 'longer queſtionable by the members of it.

'2. If it be not queſtionable by the members, much leſs is it 'ſo by thoſe who are not of the community; leſs ſtill is it to be 'made the ſubject of humour and caprice.

'3. If, in order to partake of the privileges and emoluments 'of the eſtabliſhment, it be neceſſary to be a member thereof, 'it muſt ſtill be previouſly neceſſary to accept of thoſe terms and 'conditions, whereby alone they can become ſuch.

'4.

'4. If thoſe terms of communion, be they civil or religious, 'be the only means whereby the benefits of that communion 'are to be diſpenſed; then thoſe who refuſe a compliance with 'thoſe terms, are not entitled to a claim to thoſe benefits, but 'wilfully incapacitate themſelves for the reception of them.

'5. Conſequently, thoſe who perſiſt in that refuſal, have no 'right to diſpute the fitneſs or propriety of the conditions—nor, 'further, to call for any amendment of them—nor, further yet, 'to publiſh their diſapprobation of them to the world.

'6. If it has ſeemed good to the wiſdom of the government, 'to preſcribe certain teſts, articles, and ſubſcriptions, whereby 'the members may be known, and the bleſſings and privileges 'of ſociety ſecured to them; every attempt in thoſe, without 'the pale, to paſs the barrier, is an inſult upon the govern-'ment, and an abuſe of its lenity.—It is a tranſgreſſion of thoſe 'lines, which are the limits of their enquiries, and the *ne plus* '*ultra* of their diſquiſitions; and will be found to be ſo too, 'of their ingenuity and good breeding, both in a political and 'eccleſiaſtical capacity.'

The Candid Diſquiſitions being cenſured as a moſt treacherous 'conſpiracy againſt the church, and the Authors of it adjudged, by this notable defender of church power, to the doom of Judas, he falls more heavily, if poſſible, upon the authors of the Monthly Review, in a very long and very angry letter to them; the purport of which is, to repreſent and expoſe them as rank heretics, and particularly as Anti-Athanaſians. This letter, it ſeems, ſhould have been publiſhed about two years ago; and for its unſeaſonable appearance now, its Author makes the following fine apology.

'But as I am ſpeedily to paſs the fiery ordeal of the Review,' (poor ſoul! how he trembles for himſelf even while he threatens!) 'I ſhall, by your leave, ſir, ſubjoin a letter I intended to have 'publiſhed to thoſe gentlemen, as long ago as Jan. 14, 1757, 'a little before the late general faſt. It may, for that reaſon 'perhaps, ſeem ſomewhat unſeaſonable now; but there are 'more reaſons than one why I publiſh it at all. The firſt is, 'becauſe it was refuſed admiſſion both into the *Univerſal* and 'the *Literary Magazines*; which ſtrengthens a conjecture I 'have ſome time entertained, in reſpect to the Proprietors of 'thoſe and the other Monthly Pieces, which is, that the la-'tent views of all thoſe gentlemen therein concerned, center 'in the ſame point, *viz.* the ſubverſion of revelation, either 'by excluding every thing from their collections that is pro-'feſſedly written in ſupport of it; or elſe exhibiting it in ſuch a 'light as to make the Author of it appear ridiculous. The 'other is, that it may ſerve for a general anſwer to whatſoever

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'the *Reviewers* may, at any time hereafter, be pleaſed to urge 'againſt me.'

By this time our readers will be pretty well acquainted with the temper, profeſſion, and abilities of Mr. Gittins, and be able to gueſs what entertainment his controverſy with the abſ Apologiſt for the Quakers can afford. We ſhall therefore only give the following extract out of this confuſed piece, relating to that myſterious point on which he ſeems very fond of inſiſting, and which indeed gives him this advantage over the Quakers, that they can never refute him, becauſe it is impoſſible for the ſhrewdeſt among them to come at his meaning.

'As the *Trinity* and *Covenant* do mutually confirm each 'other in the *Cherubim*, in like manner do the *Heavens*, in 'their *triune* capacity of *fire*, *light*, and *ſpirit*, moſt fully de- 'monſtrate the *Perſonality* in the Godhead, and moſt explicitly 'point out the adminiſtration of the reſpective agents therein, in 'the covenant of grace. Theſe have the Dominion through- 'out this ſyſtem; their power and influence is in every part of 'the world, and on every ſubject of nature. The evidence 'therefore, and certainty of our religion (as the Cherubim and 'Shemim are) does not reſt on the vain caprice of diſputants— 'the arbitrary conſtruction of words, nor the imaginary de- 'ſcriptions raiſed thereon; but on that immutable *mirror*, *the* 'machine, which will perpetually reflect the ſame ideas of its 'antetype, whereſoever its actions are underſtood. The ad- 'miniſtration in the covenant of grace, is repreſented by the 'office and operation of the natural agents, which is deſcriptive 'of the whole œconomy, as far as *matter* can hold reſemblance 'with *ſpirit*. From the different modifications and functions 'of the powers and actions of the *Heavens*, are the terms of 'Father, Son, and *Holy-Spirit* borrowed—the adminiſtration 'of the Covenant worded—and our faith in the *creeds* expreſſed 'in conformity to it. Though there are *Three* in the eternal 'Jehovah that became *Aleim*, under the conditional *malediction*; 'yet there are immediately but *Two* (קלאבים Angels or 'Agent, Chriſt and the Holy-Ghoſt) whoſe agency reaches 'us. And though every act of the Divine Perſons (abſtractedly 'ſpeaking, and without reſpect to the Covenant) may be ſaid 'to be the act of the *whole Trinity*, as the Eſſence is but *One*, 'and indiviſible; yet œconomically ſpeaking, is it reſtrained to 'One particular Perſon in the Deity. So is it in regard to the 'Shemim or *Heavens* conſidered in a *threefold* capacity: what- 'ſoever particular act or effect may be aſcribed to the *Light* or 'to the *Spirit*, may, in ſome ſenſe, be ſaid to be the act of the 'whole *Shemim*, as the *Flaid* is but one; yet relatively ſpeak- 'ing, and from its particular effects on matter, muſt be attri- 'buted to *one* only. And here likewiſe it is obſervable, that

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'there are but *two* of the natural Agents, (the *Light* and the *Spi-*
'*rit*) whoſe immediate influence is perceptible in this ſyſtem.
'The ſame reſemblance holds alſo in reſpect to the *Co-equality*,
'as we have juſt ſeen in regard to the *number* of the Agents.
'There is neither *priority* nor *ſubordination* to be found in the
'*natural*, any more than in the *ſpiritual*: the ſeeming [we
'imagine the word *difference* is omitted here by miſtake] ariſes
'altogether from the difference in adminiſtration. The *fire*,
'the *firſt name* or power in the material Trinity, ſubſiſts at the
'orb of the ſun, and there only, as *ſuch*—it could not act in
'quality of *fire* throughout the ſyſtem, as neither we, nor the
'other ſubjects, could be able to bear its power. So neither
'could we the wrath of the *Father*, of which it is the *type*.
'The *light*, the *ſecond name* or power is the ſame in ſubſtance
'with the *fire*, but different in reſpect to condition or office—
'conſiſting of atoms ſomewhat more adhering; of a more be-
'nign and placid influence, the builder and cheriſher of our
'bodies, and of every thing elſe in nature. This *name* is *gene-*
'*rated* by the action of *fire* at the orb of the ſun, and thence
'*ſent* out by its violent preſſure for the purpoſes abovementioned.
'Thence it *comes forth, as a bridegroom out of his chamber. In*
'*them hath he placed a tabernacle for the light:* In that taberna-
'nacle the *material fire* acts; as the divine *wrath* did in
'the tabernacle of *Chriſt*'s body. The *Spirit*, the *third*
'*name* or power, is the *Ghoſt* or *Breath* proceeding from the
'former *two*: It is ſtill of the ſame ſubſtance of them, though
'different in reſpect to condition or office, conſiſting of large
'atoms, (or rather of the ſame atoms adhering in larger maſſes)
'and therefore the better fitted for the purpoſes of preſerving
'and compreſſing all natural bodies. This *name*, in reſpect to
'its natural œconomy, proceeds *immediately* from the *light*,
'though *remotely* from the *fire*, and *jointly* from *both*. This
'*name*, by that immenſe preſſure of the expanſion upon the
'whole ſubſtance of the heavens, and upon every atom of mat-
'ter, is returned, from the confines of the ſyſtem, to the orb
'of the ſun, the *grand focus* of nature, whence that violent
'colliſion, by which the action of fire commences—whereby
'the maſſes of *ſpirit* or *ſtorkened air* are ground into duſt, or
'atoms of light, as the grains into flower of wheat. This
'*name*, though *third* in natural order or ſucceſſion, is no ways
'inferior in *ſubſtance*, only different in *condition*. For the *fire*,
'though *firſt* in the cuſtomary order of ſpeech, could not be
'ſupported, nor maintain its quality *as ſuch*, but by the perpe-
'tual influx of the *ſpirit* to feed it: and the emiſſion of the
'light is the neceſſary conſequence of that action of the *fire*.
'Thus do the *three* natural agents exiſt the *ſame in ſubſtance*,
'though different in *condition*.—They are in continual circula-
'tion, exchange, and mixing with each other, in perpetual in-
'greſs,

'greſs, egreſs, and regreſs: *ſpirit* becoming *fire*—*fire* generat-'ing *light*—and *light* becoming *ſpirit* again.'

Let him be kept from paper, pen, and ink;
So may he ceaſe to *write*, and learn to *think*. PRIOR.

D

A Catalogue of the royal and noble Authors of England, With Liſts of their Works. In two Volumes. 8vo. 8s. The ſecond edition *, corrected and enlarged. Dodſley *and* Graham.

ANECDOTES, relating to royal and noble perſonages, have ever been the peculiar objects of publick curioſity: but when to their exalted ſtations they add the luſtre of eminent talents, whatever concerns their character, becomes doubly intereſting and entertaining.

The contents of the title-page, with the known merit of the Writer †, will be a ſufficient recommendation of the Catalogue before us: which is not only a grateful gift to the publick in general, but a curious preſent to the learned world in particular.

In the courſe of this work, the Author has happily blended the gentleman with the ſcholar: having given abundant proofs of his knowlege in hiſtory, and of his taſte in the *Belles Lettres*. His manner of writing, though ſometimes incorrect, is in general eaſy and elegant: and his reflections, though not always juſt, ſeldom fail to be agreeable.

In the preface we meet with an apology, which breathes an amiable liberality of ſentiment. 'There are families,' ſays the Writer, 'mentioned in this work, whoſe firſt honours were 'the wages of ſervility; their latter, the rewards or ornaments 'of the moſt amiable virtues. It were an affront to the latter, 'to ſuppoſe that one is not at liberty to treat the former as they 'deſerved. No man who is conſcious of the one can be ſolicitous about the other. Another ſort of licence I have allowed myſelf, is in ſcrutinizing ſome favourite characters; yet 'I never mean to offer my opinion, but with ſubmiſſion to 'better judgments, which I chuſe to ſay here, rather than repeat it tireſomely on every occaſion. This freedom of diſcuſſion on the dead of any rank, or however conſecrated by 'the authority of great names, or even by the eſteem of ages, 'every man ought to be at liberty to exerciſe. The greateſt 'men certainly may be miſtaken; ſo may even the judgment 'of ages, which often takes opinions upon truſt. No authority, under Divine, is too great to be called in queſtion; and

* The firſt was printed about a year ago, at Strawberry-hill.
† The Hon. Hor. Walpole.

'how-

'however venerable monarchy may be in a ſtate, no man ever 'wiſhed to ſee the government of letters under any form but that 'of a republic. As a citizen of that common-wealth I pro- 'poſe my ſentiments for the reviſion of any decree, of any ho- 'norary ſentence, as I think fit: my fellow-citizens, equally 'free, will vote according to their opinions.'

In the liſt of Royal Authors, we do not meet with any thing new which particularly engages our attention. We muſt not omit, however, to take notice of the Writer's animadverſions on one of the works of Charles the firſt. 'His Majeſty,' ſays he, 'likewiſe tranſlated Biſhop Saunderſon's *Lectures de juramenti promiſſorii obligatione*; which he deſired Biſhop Juxton, 'Dr. Hammond, and Mr. Thomas Herbert, to compare with 'the original. A man,' ſays our Author, 'who ſtudies caſes 'of conſcience ſo intimately, is probably an honeſt man; but 'at leaſt he ſtudies them in hopes of finding that he need not be 'ſo very honeſt as he thought.'

This reflection, in our opinion, is more acute than ſolid; more ſubtle than generous. Sure there is a pleaſure, and we may add a pride, in finding the ſentiments of others, upon any intereſting ſubject, correſpond with our own! and it is at leaſt poſſible, that a man may ſtudy caſes of conſcience with that pleaſing expectation.

In the account of Sir Fulke Greville, Lord Brooke, we find the following critical digreſſion on the works of the famous Sir Philip Sidney. 'No man,' ſays our Author, 'ſeems to me ſo 'aſtoniſhing an object of temporary admiration, as the cele- 'brated friend of the Lord Brooke, the famous Sir Philip Sid- 'ney. The learned of Europe dedicated their works to him; 'the republic of Poland thought him at leaſt worthy to be in 'the nomination for their crown. All the muſes of England 'wept his death. When we at this diſtance of time enquire, 'what prodigious merits excited ſuch admiration, what do we 'find?—Great valor.—But it was an age of heroes.—In full 'of all other talents we have a tedious, lamentable, pedantic, 'paſtoral romance, which the patience of a young virgin in love 'cannot now wade through; and ſome abſurd attempts to fetter 'Engliſh verſe in Roman chains; a proof that this applauded 'Author underſtood little of the genius of his own language. 'The few of his letters extant are poor matters; one to a 'ſteward of his father, an inſtance of unwarrantable violence. 'By far the beſt preſumption of his abilities [to us who can 'judge only by what we ſee] is a pamphlet publiſhed amongſt 'the Sidney-papers, being an anſwer to the famous libel called, 'Leiceſter's Commonwealth. It defends his uncle with great 'ſpirit: what had been ſaid in derogation to their blood, ſeems

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'to have touched Sir Philip moſt. He died with the raſhneſs 'of a volunteer, after having lived to write with the *ſang froid*, 'and prolixity of Mademoiſelle Scuderi.

After an enumeration of Lord Brooke's works, which conclude with two tragedies, the Writer preſents us with the following obſervations on the antient chorus, which may not be unacceptable to our Readers. 'The two laſt plays *,' ſays he, 'have the chorus after the manner of the antients; a pedantry 'as injudicious as Sir Philip's Engliſh hexameters. After all 'the attempts to revive that mob of conſidents, after all the laborious Peré Brumoy's diſſertations to juſtify them, do they 'ceaſe to appear unnatural excreſcencies of a drama, whoſe 'faults are admired as much as its excellencies? With all the 'difference of Grecian, and French, or Engliſh manners, it is 'impoſſible to conceive that Phædra truſted her inceſtuous 'paſſion, or Medea her murderous revenge, to a whole troop 'of attendants. If Metaſtaſio's operas ſurvive for ſo much 'time as conſtitutes certain and unlimitted admiration in lovers 'of antiquity, it will be in vain for future pedants to tell men 'of ſenſe two thouſand years hence, that our manners were 'different from theirs; they will never bear to hear every ſcene 'concluded with a ſong, whether the actor who is going off the 'ſtage be in love or in rage, be going to a wedding or to execution. In fact, the antients no more truſted their ſecrets; 'eſpecially of a criminal ſort, to all their domeſtics, than we 'ſing upon every occaſion: the manners of no country affect 'the great out-lines of human life, of human paſſions. Beſides, 'if they did, whenever the manners of an age are ridiculous, 'it is not the buſineſs of tragedy to adopt, but of comedy to 'expoſe them. They who defend abſurdities, can have little 'taſte for real beauties. There is nothing ſo unlike ſenſe as 'nonſenſe, yet in how many authors is the latter admired for 'the ſake of the former!'

To theſe reflections of our Author, on the abſurdity of the chorus, we may add, that it robs us of the pleaſure of ſurprize, by anticipating the buſineſs of the ſcenes.

But the limits to which we are reſtrained, will not allow us to animadvert on every thing which claims notice in this collection; we ſhall therefore confine ourſelves to the Writer's account of the following moſt remarkable characters.

EDWARD SOMERSET, Marquis of Worceſter,

'Appears in a very different light in his public character, 'and in that of Author: in the former he was an active zealot; in the latter, a fantaſtic projector and mechanic—in both 'very credulous. Though literary character be the intention

* Alaham, a Tragedy. Muſtapha, a Tragedy.

'of

'of this catalogue, it is impoſſible to give any idea of this Lord 'merely from the ſole work that he has publiſhed, it being 'nothing more than ſcarce ſo much as heads of chapters. His 'political character is ſo remarkable, that it opens, and makes 'even his whimſicalneſs as a Writer leſs extraordinary. In 'ſhort, this was the famous Earl of Glamorgan, ſo created by 'Charles the Firſt, while heir apparent to the Marquis of 'Worceſter. He was a bigotted Catholic, but in times when 'that was no diſrecommendation at court, and when it grew a 'merit. Being of a nature extremely enterprizing, and a warm 'royaliſt, he was diſpatched into Ireland by the King—Here hiſ-'tory lays its finger, at leaſt is interrupted by controverſy: 'The cenſurers of King Charles charge that Prince with ſend-'ing this Lord to negotiate with the Iriſh rebel Catholics, and 'to bring over a great body of them for the King's ſervice. 'The devotees of Charles would diſculpate him, and accuſe the 'Lord Glamorgan of forging powers from the King for that 'purpoſe *. The fact ſtands thus; the treaty was diſcovered; 'the Earl was impriſoned by the King's ſervants in Ireland, was 'diſmiſſed by them unpuniſhed, before the King's pleaſure 'was known. The parliament complained, the King diſavow-'ed the Earl, yet wrote to have any ſentence againſt him ſuſ-'pended, renewed his confidence in him; nor did the Earl 'ever ſeem to reſent the King's diſavowal, which with much 'good nature he imputed to the neceſſity of his Majeſty's affairs. 'This myſterious buſineſs has been treated at large, in a book 'publiſhed in 1747; and again, with an appendix, in 1756, 'called, "An Enquiry into the ſhare which King Charles the "Firſt had in the tranſactions of the Earl of Glamorgan, &c." 'It is there ſtrenuouſly aſſerted againſt Mr. Carte, that the King 'was privy to the negotiation. Seven years elapſed without 'Mr. Carte's reply. Two months before he died, he was 'ſuppoſed to be the Author of an advertiſement, promiſing an 'anſwer. From the treatiſe juſt mentioned it appears plainly, 'that the King was at leaſt far from diſaproving the attempt for 'his ſervice; that the oftener he diſavowed it, the more faintly

* For a particular ſtate of this intricate tranſaction, ſee Harris's Life of Charles the Firſt; of which book Mr. Walpole (by a note at the end of his account of King James the Firſt) makes the following very juſt and grateful mention:

'I am obliged,' ſays he, 'for the notice of ſome of theſe pieces, to 'Mr. Harris's judicious life of this monarch, which I had not ſeen 'when this work was written, as the life of Charles I. by the ſame 'Author, has been publiſhed ſince the firſt edition of this Catalogue 'went to the preſs. Whoever deſires to ſee a compendious account 'of the enormities of thoſe reigns, will find them exactly detailed in 'Mr. Harris's accurate compilations,'.

'he

'he denied it; and that his beſt friends cannot but confeſs, that 'he had delivered blank warrants, or powers to the Earl; and 'his Majeſty's own letters ſeem to allow every latitude which 'the Earl took, or could take, in filling them up. Thus 'ſtands the diſpute.—I cannot help forming an opinion, which, 'without reconciling, will comprehend what may be the ſtrong-'eſt ſentiments on either ſide. With the King's enemies, I 'cannot but believe he commiſſioned the Earl to fetch Iriſh 'forces—With his favourers, I cannot think him ſo much to 'blame if he did. It requires very primitive reſignation in a 'monarch to ſacrifice his crown and his life, when *perſecuted* 'by ſubjects of his own ſect, rather than preſerve both by the 'aſſiſtance of others of his ſubjects, who differed from him in 'ceremonials or articles of belief. *The dreadful Iriſh Papiſts*, '[and they certainly were horrid men] ſounded very patheti-'cally in a party remonſtrance of the Parliament: but when he 'was dipped in a civil war, can we in this age ſeriouſly impute 'it to him as a crime that he endeavoured to raiſe an army 'wherever he could? His fault was not in propoſing to bring 'over the Iriſh, but in having made them neceſſary to his af-'fairs. Every body knew that he wanted to do without them, 'all that he could have done with him. He had found the 'crown in poſſeſſion of greater power than is fit to be truſted 'in a ſingle hand: he had exerted it to the utmoſt. Could a 'man, who had ſtretched every ſtring of prerogative, conſent 'with a good grace to let it be curtailed?—I argue for the man, 'not for the particular man. I think Charles to be pitied, be-'cauſe few men in his ſituation would have acted better.—I am 'ſure if he had acted with more wiſdom, it had been worſe for 'us! It required a nobleneſs of ſoul, and an effort of under-'ſtanding united, neither of which he poſſeſſed, to prefer the 'happineſs of mankind to his own will. He had been bred in 'a palace; what idea could that give him of the wretchedneſs 'of a cottage? Beſides, Charles did not deſire to oppreſs the 'poor: he wanted to humble, perhaps to enſlave, ſome free 'ſpeakers in the Houſe of Commons, who poſſibly, by the by, 'he knew were ambitious, intereſted, worthleſs men. He did 'not know, or did not reflect, that by enſlaving, or ſilencing, 'two or three hundred bad men, he would entail ſlavery on 'millions of poor honeſt men, and on their poſterity. He did 'not conſider, that if he might ſend a member to the Tower, 'an hundred of his ſubaltern miniſters would, without his 'knowledge, ſend a thouſand poor men to jail. He did not 'know, that by his becoming King of the Parliament, his 'Lords, nay, his very cuſtom-houſe officers, would become the 'tyrants of the reſt of his ſubjects. How ſeldom does a criſis 'happen, like that under Henry the Seventh, when the inſo-

'lence of the little tyrants, the Nobility, is grown to ſuch a 'pitch, that it becomes neceſſary for the great tyrant, the King, 'to truſt liberty in the hands of the Commons, as a balance be-'tween him and his Lords!—It is more ſeriouſly objected to 'Charles, that to obtain their aſſiſtance, he granted terms to 'his Catholic ſubjects very unſuitable to the character of a Pro-'teſtant martyr King, as he has been repreſented. Yet they 'are his friends who give weight to this objection: if they 'would allow what was true, and what appeared clearly from 'his Majeſty's letter, when Prince, to Pope Gregory XV. that 'Charles had been originally not only not averſe to the Romiſh 'religion, but had thought the union of the two profeſſions 'very practicable and conſiſtent, it would ceaſe to appear ex-'traordinary, that he ſhould very readily make conceſſions to 'a party whom he believed his friends, in order to prevent be-'ing forced to make conceſſions to his enemies. With his 'principles, could Charles avoid thinking that it was better to 'grant great indulgences to Catholic Biſhops, than to be obliged 'to conſent to the depreſſion, or even ſuppreſſion of epiſcopacy 'in England? The convocation itſelf, perhaps, would not 'have thought Charles much in the wrong. Yet it is certain, 'that the King ſent orders to the Marquis of Ormond, to en-'deavour to diſunite the Papiſts, and turn their arms on one 'another, rather than grant them more indulgences. In my 'opinion, a toleration to Papiſts is preferable to intrigues for 'making them cut one another's throats *.'

There appears to be great diſcernment, and ſome propriety in theſe animadverſions: but to this rather favourable opinion of Charles's conduct, let us add what the Author ſays in another part, where, ſpeaking of the Earl of Angleſey's ſitting in judgement on the regicides, he calls it, not only a ſervile complaiſance, but glaring injuſtice. The Earl, ſays he, had gone moſt lengths 'with thoſe men; in ſhort, had acted with them 'in open *rebellion* to his ſovereign: the putting to death that 'ſovereign, could by no means be the guilty part of their oppo-'ſition. If a King deſerves to be oppoſed by force of arms, 'he deſerves death. If he reduces his ſubjects to that extremi-'ty, the blood ſpilt in the quarrel lies on him.—The executing 'him afterwards is a mere formality.'

Perhaps it is difficult, though not impoſſible, from the honourable Writer's guarded and ambiguous manner of expreſſion, to determine his real ſentiments with reſpect to the proceedings of

* We have thought proper to confine our extracts to what is merely characteriſtic: and for an account of the writings of this Lord, and of the noble Authors which follow, we refer the reader to the book itſelf.

Charles's

Charles's time. In one part he calls the oppoſition of the Parliament, a *perſecution*; and in another, a *rebellion*. He ſays, the putting to death that ſovereign, could by no means be the guilty part of their oppoſition: which negative is pregnant with an affirmation, that ſome part of their oppoſition *was guilty*. And yet at laſt he ſeems inclinable to grant too much; for certainly it is not a conſequence, that a King deſerves death, becauſe he deſerves to be oppoſed by force of arms; ſure there is a medium between meriting oppoſition, and deſerving death. At leaſt the death inflicted on the King, by a juriſdiction unknown to the nation, and by a law (if it may be called ſo) made *ex poſt facto*, was by no means juſtifiable, or guiltleſs; admitting the neceſſity of putting the King to death, yet, as he was one of the three eſtates of the kingdom, neither the Parliament, or the Army, had any authority to deſtroy that branch of the conſtitution: the former ſat by virtue of his ſummons, and the latter held their commiſſions under him; therefore they could not lawfully deſtroy that power from whence they derived their own: the majority among the collective body of the people, whoſe majeſty the King repreſents, and to whom, in their collective capacity, the King was ſubordinate, had alone the right of making ſuch an eſſential change in fundamentals.

We now proceed to our Author's account of

ANTONY ASHLEY COOPER, Earl of Shaftſbury,

'Grandſon of the Chancellor, and a man whoſe morals were 'as amiable as the life of the former was hateful. The firſt was 'an Author only to ſerve the purpoſes of the factions in which 'he was engaged; the writings of the latter breathe the virtues 'of his mind, for which they are much more eſtimable than 'for their ſtyle and manner. He delivers his doctrines in extatic diction, like one of the Magi inculcating philoſophic viſions to an eaſtern auditory!

'One anecdote, not mentioned in his works, but an inſtance of his modeſt ingenuity, ought to be recorded. Attempting to ſpeak on the bill for granting council to priſoners in caſes of high-treaſon, he was confounded, and for ſome time could not proceed, but recovering himſelf, he ſaid, "What now happened to him, would ſerve to fortify "the arguments for the bill—if he, innocent and pleading for "others, was daunted at the auguſtneſs of ſuch an aſſembly, "what muſt ſuch a man be, who ſhould plead before them for "his life?"

A moſt happy turn of thought, to change the confuſion attending a *mauvaiſe honte* into a grace, and at the ſame time make

it the ſtrongeſt argument which could be urged in ſupport of the cauſe he defended.

JOHN Lord Somers,

'One of thoſe divine men, who, like a chapel in a palace, 'remain unprofaned, while all the reſt is tyranny, corruption, 'and folly. All the traditional accounts of him, the hiſtorians 'of the laſt age, and its beſt authors, repreſent him as the moſt 'incorrupt lawyer, and the honeſteſt ſtateſman, as a maſter 'orator, a genius of the fineſt taſte, and as a patriot of the 'nobleſt and moſt extenſive views; as a man who diſpenſed 'bleſſings by his life, and planned them for poſterity. He was 'at once the model of Addiſon, and the touchſtone of Swift: 'the one wrote from him, the other for him *. The former, 'however, has drawn a laboured, but diffuſe and feeble cha-'racter of him in the Freeholder, neither worthy of the Author 'nor his Subject. It is known that my Lord Somers ſurvived 'the powers of his underſtanding: Mr. Addiſon ſays, "His "life, indeed, ſeems to have been prolonged beyond its natural "term, under thoſe indiſpoſitions which hung upon the latter "part of it, that he might have the ſatisfaction of ſeeing the "happy ſettlement take place, which he had propoſed to him-"ſelf as the principal end of all his public labours."—A very 'wiſe way, indeed, of interpreting the will of Providence! As

'* Since this work was firſt printed, we have ſeen Dr. Swift's 'Four laſt Years of the Queen, where is a character of Lord Somers 'very different from what is here given, and from the picture drawn 'of him in the dedication to the Tale of a Tub. Yet, diſtorted as 'the features are in this new hiſtory, it is a pleaſure to find that party-'malice attempted to diſcolour, rather than to alter them. How lovely 'does a character burſt forth, when the greateſt objections to it are, 'that it was ſteady to its principles, of univerſal civility, conſcious 'of an humble birth, of no avarice, of ſatisfied ambition, that the 'perſon ſo accuſed did violence to himſelf to govern his paſſions, and '[one can ſcarce repeat ſeriouſly ſuch a charge!] preferred reading 'and thinking to the pleaſures of converſation. How black a ſtateſ-'man not to be fickle! How poor a philoſopher to maſter his paſ-'ſions, when he could not eradicate them! How bad a man, to en-'deavour to improve his mind and underſtanding!—Can one wonder 'that Lord Bolingbroke and Pope always tried to prevent Swift from 'expoſing himſelf by publiſhing this wretched ignorant libel! and 'could it avoid falling, as it has, into immediate contempt and ob-'livion!—However, as the greateſt characters cannot be clear of all 'alloy, Swift might have known, that Lord Somers was not entire-'ly juſtifiable in obtaining ſome grants of crown lands, which, though 'in no proportion to other gains in that reign, it would have become 'him to reſiſt, not to countenance by his example.

'if

'if a man was preſerved by Heaven in a ſtate of dotage, till an 'event ſhould arrive which would make him happy if he had re- 'tained his ſenſes! Equally injudicious is another paſſage, 'intended for encomium, where we are told, "That he gained "great eſteem with Queen Anne, who had conceived many "unreaſonable prejudices againſt him!" Mr. Addiſon might 'as well have ſaid, That the Queen had at firſt diſbelieved, and 'was afterwards converted to, Sir Iſaac Newton's ſyſtem of co- 'mets: her Majeſty was full as good a judge of aſtronomy, as 'of Lord Somers's merits. In truth, Mr. Addiſon was ſome- 'times as weak a Writer when he wrote ſeriouſly, as he was 'admirable in touching the delicacies of natural humour. He 'ſays, that my Lord Somers was often compared with Sir 'Francis Bacon, and gives the preference to the former, "*be-* "*cauſe* he, all integrity, did not behave as meanly, when pro- "ſecuted by the Houſe of Commons, as the other under con- "viction of guilt." This argument is as poor as the panegy- 'ric. To argue from their behaviour, they ſhould have been 'in ſimilar circumſtances. If they are to be compared, the ſu- 'perior penetration of genius cannot be denied to Bacon; the 'virtue will all be Somers's. If he muſt be compared with 'another Chancellor, it muſt not be with Clarendon, who was 'more moroſe and ſevere, had leſs capacity, and a thouſand 'more prejudices: the great Chancellor de l'Hoſpital ſeems to 'reſemble Somers moſt in the dignity of his ſoul, and the ele- 'gance of his underſtanding.

'The momentous times in which he lived, gave lord Somers 'opportunities of diſplaying the extent of his capacity, and the 'patriotiſm of his heart; opportunities as little ſought for the 'former, as they were honeſtly courted and purſued for the 'latter. The excellent balance of our conſtitution never ap- 'peared in a clearer light than with relation to this Lord, who, 'though impeached by a miſguided Houſe of Commons, with 'all the intemperate folly that at times diſgraced the free ſtates 'of Greece, yet had full liberty to vindicate his innocence, and 'manifeſt an integrity, which could never have ſhone ſo bright, 'unleſs it had been juridically aſperſed. In our conſtitution, 'Ariſtides may be traduced, clamoured againſt, and when mat- 'ter is wanting, ſummary addreſſes may be propoſed, or voted, 'for removing him for ever from the ſervice of the government; 'but happily the factious and the envious have not a power of 'condemning by a ſhell, which many of them cannot ſign.

'It was no inglorious part of this great Chancellor's life, that 'when removed from the adminiſtration, his labours were ſtill 'dedicated to the ſervice of the government, and of his coun-

'try. In this ſituation, above all the little prejudices of a pro-'feſſion, for he had no profeſſion but that of Solon and Ly-'curgus, he ſet himſelf to correct the grievances of the law, 'and to amend the vocation he had adorned. The union of 'the kingdoms was projected too by him; and it was not to 'his diſgrace, that the Princeſs, whoſe prejudices he had con-'quered, and whoſe eſteem he had gained, offered him up as 'one of the firſt ſacrifices on the altar of Utrecht.'

There is ſomething very noble and ſpirited in this portrait of the great Somers, though perhaps the piece is not altogether conſiſtent: for ſure the acknowlegement, that the great man was not juſtifiable in obtaining a grant of the crown lands, is not quite compatible with the divinity which the Writer aſcribes to him! We come now to his account of

Sir ROBERT WALPOLE, Earl of Orford,

'Is only mentioned in this place in his quality of Author: 'it is not proper nor neceſſary for me to touch his character 'here.—Sixteen unfortunate and inglorious years ſince his re-'moval, have already written his eulogium!'

A ſtrange reflection this! However we may pardon the partiality which ſhews itſelf in favour of ſo near a relation, and perhaps applaud the principle, yet we cannot excuſe the Writer who offers ſuch an affront to the Reader's underſtanding. Is it matter of eulogium to Sir Robert's memory, that his ſucceſſors acted as ill as himſelf, and that we have been unfortunate and inglorious ſince his removal? Were we not in the ſame lamentable condition during his adminiſtration? Were not Britiſh ſubjects inſulted, plundered, and mangled by the Spaniards? Did we not conclude a ſhameful convention with them? At home, was he not the patron of an open and *avowed* proſtitution of all honour and principle? Are we not indebted to him for a heavy load of debt, a rapacious ſwarm of placemen, and a ſcandalous troop of penſioners? Have not our misfortunes and diſgraces of late years been owing to the continuance of that corrupt and debilitating plan which he purſued, and in which he gloried? and have we not very lately recovered our honour and credit under the direction of contrary maxims?

But our Author's prejudices, perhaps, render him as averſe to the now reigning ſyſtem of policy, as he is partial to former meaſures. Light hints, and diſtant ſarcaſms, often lead to the diſcovery of latent principles: and probably it will not be difficult to determine the writer's bias from the following ſarcaſtic alluſion. Speaking of Lord Clare, he tells us—'He often op-'poſed the court from perſonal diſguſts, often returned to it

'from

'from private views; loudly ſtigmatized the traffic of peerages, 'yet bought both his barony and his earldom; and approaching 'his reſemblance to *very modern patriots*, offended the king, by 'accuſing him of a deſign to introduce a body of *German* 'horſe.' Alas! how difficult a taſk it is for a man of the moſt liberal caſt of mind, to conquer the over-ruling power of family and party connections?

We cannot think it neceſſary to make any apology for the freedom we have taken with the Anceſtor of our Author, ſince he himſelf has inſtructed us to ſay, that—'It were an affront to 'the latter, to ſuppoſe that one is not at liberty to treat the for-'mer as he deſerved.'

The next who ſucceeds in the catalogue is

HENRY St. JOHN Viſcount Bolingbroke,

'With the moſt agreeable talents in the world, and with 'great parts, was neither happy nor ſucceſsful. He wrote 'againſt the late king, who had forgiven him; againſt Sir 'Robert Walpole, who did forgive him; againſt the pretender 'and the clergy, who never will forgive him. He is one of our 'beſt writers; though his attacks on all governments and all 'religion [neither of which views he cared directly to own] 'have neceſſarily involved his ſtyle in a want of perſpicuity. 'One muſt know the man before one can often gueſs his 'meaning. He has two other faults which one ſhould not 'expect in the ſame writer, much tautology and great want of 'connection.——

That Bolingbroke wrote againſt the king, who had forgiven him, is certain; but that he wrote againſt Sir Robert Walpole; *who did forgive him*, we cannot admit. He wrote againſt Sir Robert, becauſe he did *not* forgive him; and becauſe he prevented his being reſtored to thoſe honours which he wiſhed to recover. That Sir Robert was implacable againſt him, appears from a ſpeech which he made in the houſe, and which he concluded with the following imprecation—'May his attainder 'never be reverſed, and may his crimes never be forgotten!" However, we agree with the Writer, that Bolingbroke had neither ſyſtem or principle.

The laſt character we ſhall take notice of, is

SARAH ducheſs of Marlborough.

'It is ſeldom the publick receives information on princes 'and favorites from the fountain-head: flattery or invective is 'apt to pervert the relations of others. It is from their own

'pens alone, whenever they are ſo gracious, like the lady in 'queſtion, as to have *a paſſion for fame and approbation*, that 'we learn exactly, how trifling and fooliſh and ridiculous their 'views and actions were, and how often the miſchief they did 'proceeded from the moſt inadequate cauſes. We happen to 'know indeed, though he was no author, that the duke of 'Buckingham's repulſes in very impertinent amours, involved 'king James and king Charles in national quarrels with Spain 'and France. From her Grace of Marlborough we may col-'lect, that queen Anne was driven to change her miniſtry, and 'in conſequence, the fate of Europe, becauſe ſhe had dared to 'affect one bed-chamber woman, as ſhe had done another. 'The ducheſs could not comprehend how the couſins Sarah 'Jennings and Abigail Hill could ever enter into competition, 'though the one did but kneel to gather up the clue of favour, 'which the other had haughtily toſſed away; and which ſhe 'could not recover by putting the Whole Duty of Man into 'the queen's hands to teach her friendſhip.

'This favorite ducheſs, who, like the proud duke of Eſper-'non, lived to brave the ſucceſſors in a court where ſhe had 'domineered, wound up her capricious life, where it ſeems ſhe 'had begun it, with an apology for her conduct. The piece, 'though weakened by the prudence of thoſe who were to cor-'rect it, though maimed by her grace's own corrections, and 'though great part of it is rather the annals of a wardrobe than 'of a reign, yet has ſtill curious anecdotes, and a few of thoſe 'ſallies of wit which fourſcore years of arrogance could not fail 'to produce in ſo fantaſtic an underſtanding. And yet by al-'tering her memoirs as often as her will, ſhe diſappointed the 'public as much as her own family. However, the chief ob-'jects remain; and one ſees exactly how Europe and the back 'ſtairs took their places in her imagination and in her narrative. 'The revolution left no impreſſion on her mind, but of queen 'Mary turning up bed-cloaths; and the proteſtant hero, but of 'a ſelfiſh glutton who devoured a diſh of peas from his ſiſter-in-'law. Little circumſtances indeed convey the moſt characte-'riſtic ideas; but the choice of them may as often paint the 'genius of the writer, as of the perſon repreſented.

'Mrs. Abigail Hill is not the only perſon tranſmitted to poſ-'terity with marks of the ducheſs's reſentment. Lord Oxford, '*honeſt Jack Hill, the ragged boy, the Quebec-general*, and 'others make the ſame figure in her hiſtory that they did in her 'mind.—Sallies of paſſion not to be wondered at in one who 'has ſacrificed even the private letters of her miſtreſs and bene-'factreſs!

'We

Her Grace's picture is here drawn from the life. We ſee pride, peeviſhneſs, diſcontent, and petulance, in every feature. Indeed it muſt be confeſſed, that our Author paints with a bold and maſterly pencil; though he is not always happy in the juſt diſtribution of light and ſhade.

N. B. *We think it proper, before we diſmiſs this article, to take notice of ſome former works of this honourable Author, by which he has acquired that reputation which we have with pleaſure acknowledged in the Introduction. To his pen we are indebted for the ſpirited and elegant letter from Xoko the Chineſe philoſopher to his friend at Pekin; and ſome of the moſt admired eſſays in the late paper called the World, are ſaid to have been penned by this animated and agreeable Writer.*

R—d

The Laws of Chance: or a mathematical inveſtigation of the probabilities ariſing from any propoſed circumſtance of play. Applied to the ſolution of a great variety of problems relating to cards, bowls, dice, lotteries, &c. By Samuel Clark, *teacher of the mathematics.* 8vo 4s. T. Payne.

THE vaſt utility of the mathematics, in the various purſuits and occupations of human life, is ſufficiently known; and thoſe who have thoroughly ſtudied its principles, juſtly conſider it as the ſplendid lamp that lights us through the mazes of nature, or as the infallible clue of genius, which leads us through the intricate labyrinths of philoſophy. Hence the greateſt men have thought their time well employed in explaining its doctrines, and applying it to a great variety of ſubjects. But, we know not by what fatality, mathematical ſcience hath been conſidered as an acquiſition not to be attained without the greateſt difficulty, and moſt intenſe ſtudy. A little experience, however, would convince ſuch perſons of their miſtake: and as the theory of Chances has been of late but too much reduced to practice, we could wiſh that thoſe who are ſo paſſionately fond of the latter, would allot ſome part of their time to the ſtudy of the former: for we are perſuaded, that the entertainment and ſatisfaction they might receive from theſe ſpeculations, would create a reliſh for the ſciences, animate them with a deſire of being acquainted with thoſe truths which add a luſtre and dignity to the human mind, and, at the ſame time, effectually withdraw their attention from thoſe pernicious diverſions which have proved ſo fatal to many who have purſued them.

In the mean time, we would not be underſtood to ſuggeſt, that the doctrine of chances is one of the moſt eaſy branches of the mathematics, and therefore proper for a learner. The very reverſe of this is true, if the ſubject be purſued to its utmoſt

moſt extent; but it is alſo certain, that when the mind is thoroughly fixed upon any object, the difficulties will vaniſh in proportion as we advance. One caution, however, may not be improper, *viz.* That all ſtudents ſhould be very careful to proceed gradually, and not attempt the moſt abſtruſe and complicated parts of the ſubject, before they are well acquainted with the fundamental principles, and capable of applying them to the ſolution of ſimple and eaſy problems.

If this caution be obſerved, the work before us will prove an eaſy introduction to the Laws of Chance, Mr. Clark having removed the difficulties attending this branch of ſcience, and rendered the doctrine of Chances eaſy to be underſtood: in order to which, he has ſhewn the methods of ſolving the moſt eaſy caſes of each problem, and then the manner of giving a general ſolution. In the introduction to his treatiſe, the fundamental rules are laid down in nine articles, and their uſe exemplified in ſeven eaſy problems; in the body of the work are alſo a great variety of problems, ſolved from the rules laid down in the introduction.

But that the reader may judge for himſelf of Mr. Clark's manner of ſolving his problems, we have extracted the following from his introduction.

PROB. III.

'To find the probability of throwing two aces preciſely in 'one throw, with four common dice.

SOLUTION.

'Let us ſuppoſe the aces on 2 dice taken away, and on 'the other 2 only the aces left, then in each throw, we ſhall be 'certain to have 2 aces come up. Now the two dice without 'aces may come up 25 ways, with each of which the two aces 'muſt come up alſo. But as we are at liberty to reduce any 'other 2 dice, it follows that as many different pairs as can be 'taken in 4, that is 6, juſt ſo often muſt 25, the chances upon 'the dice without aces, be repeated to give thoſe required, equal 'to 150, whence the required probability is $\frac{150}{1296}$.

COROLLARY.

'It is evident that 1296—150, leaves the chances for miſſing 'two aces preciſely, that is, 1146, theſe contain thoſe for 'throwing either no ace, one, or three at leaſt, whence to find 'the chances for throwing three aces at leaſt, in one throw

'with

'with 4 common dice, we muſt from 1146 ſubtract the ſum 'of the chances for miſſing all the aces, and throwing one pre- 'ciſely, that is, 1125, wherefore the chances required are 21, 'and the probability $\frac{21}{1296}$.

PROBLEM IV.

'Let there be a heap of 16 counters, whereof 6 are red, and '10 black ones, what is the probability, that in drawing two 'of them blindfold, they ſhall be both red ones?

SOLUTION.

'Suppoſe them taken one by one. If the firſt drawn ſhould 'be a red one, of which the probability is $\frac{6}{16}$, the probability 'upon the ſecond will be $\frac{5}{15}$, and that of both theſe events hap- 'pening $\frac{6}{16} \times \frac{5}{15}$ (Art. vii. *) or $\frac{30}{240}$, the probability ſought.

'If the agreement be ſuch, that either the firſt or ſecond 'counter drawn happening to be red, the drawer ſhould be 'entitled to a certain ſum S, his expectation may be found 'thus, If the firſt drawn counter is a red one, his expectation 'upon the ſecond will entirely vaniſh, becauſe drawing one red 'counter inſures to him the propoſed ſum, but if a black one 'ſhould be drawn firſt, of which the probability is $\frac{10}{16}$, his ex- 'pectation upon the ſecond drawing will be $\frac{6}{15} \times$ S, whence his 'total expectation is $\frac{6}{16} + \frac{10}{16} \times \frac{6}{15} \times$ S, or $\frac{5}{8} \times$ S. The 'probability of ſucceeding may be determined with more faci- 'lity by finding the probability of drawing two black counters 'ſucceſſively, and ſubtracting it from unity, the remainder 'being certainly the probability of drawing either both red 'counters or one of each colour, but whichſoever of theſe ſhall 'happen, the drawer wins. Now the probability of drawing 'two black counters ſucceſſively is $\frac{10}{16} \times \frac{9}{15}$, which ſubtracted

* The probability of two events (independent of each other) happening, is equal to the product of the probabilities, whereby theſe events may happen ſingly.

'from

'from unity leaves $\frac{15}{24}$, or $\frac{5}{8}$, this multiplied by S, gives the 'value of the drawer's expectation, the same as before.

PROBLEM V.

'Let there be a lottery consisting of 100 tickets, wherein 'there are four prizes; to find the probability that, in the three 'first tickets that are drawn, there shall be one prize at least.

SOLUTION.

'Here it is evident, that if we find the probability of the 'three first drawn tickets being all blanks, and subtract it from 'unity, the remainder will be the probability of drawing one 'prize at least. The probability of drawing a blank the first 'time is $\frac{96}{100}$. If a blank should be so drawn, then there remains '95 blanks, and the probability of drawing the next ticket a 'blank is $\frac{95}{99}$, that of the third ticket being a blank $\frac{94}{98}$, whence '$\frac{96}{100} \times \frac{95}{99} \times \frac{94}{98}$, is (Cor. Art. vii. *) the probability of 'the three first drawn tickets being blanks, and therefore '$1-\frac{96}{100} \times \frac{95}{99} \times \frac{94}{98}$, or $\frac{941}{8085}$, is the required probability, 'or that of taking one or more prizes in the three first drawn 'tickets.

COROLLARY.

'Hence it appears, that in many cases it will be much more 'convenient to investigate the probability of the contrary to 'what is required in the problem to happen, rather than the 'probability of what is specified therein.'

This extract will be sufficient to shew in how easy a manner Mr. Clark has solved the problems in his introduction. But the reader must not expect that the more intricate problems in the work itself are done with the same facility; yet, in justice to the Author, we must observe, that they are, in general, solved in as easy and conspicuous a manner as the subject will admit.

* Since the probability of the happening of two or three events may be considered as compounded of the respective probabilities of their happening separately, it follows, that the probability of the happening of any number of events, i. e. that they shall all happen, is equal to the product of the probabilities of those events happening considered singly.

Account

Account of FOREIGN BOOKS.

Traité des Eaux Minerales de Spa, par Jean Philippe de Limbourg, Docteur en Medicine. Seconde Edition, revue, corrigée, & augmentée par l'Auteur, à laquelle on a joint une Carte des environs de Spa. That is,

A Treatiſe on the Mineral Waters of Spa, by Dr. Limbourg. The ſecond edition, reviſed, corrected, and augmented by the Author; to which is now annexed, a map of the country about Spa. Liege, printed for F. J. Deſoer, 8vo.

THE Author opens his work with a preliminary diſcourſe on the excellency of the ſprings of Spa; of which he conceives it to be no ſlight proof, that in other countries, in order to recommend their mineral waters, they beſtow upon them this name. He will, however, by no means allow, that in reality any of thoſe mineral waters are comparable to theſe. He gives alſo, in this introduction, a liſt of the ſeveral works that have been publiſhed upon the ſubject, as well thoſe he has not ſeen, as thoſe which he has conſulted; and he aſſures us, the moſt antient author that he has met with, is Dr. Gilbert Lymborth, Phyſician and Canon of Liege, who, in 1559, obliged the Public with a diſſertation on the waters of Spa, printed at Antwerp. As the analyſis of this work will afford the Engliſh Reader, in a narrow compaſs, a curious, entertaining, and uſeful account of theſe celebrated ſprings, we hope the following extract of our Author's laboured performance, will merit his approbation.

Spa is a town ſituated in the marquiſate of Franchimont, in the country of Liege, at the diſtance of about eighteen miles ſouth-eaſt from that capital. It lies in the midſt of foreſts; and the little plains in its neighbourhood, are terminated on every ſide by high mountains. The country round it, is far from being fruitful. It is not without difficulty, that they obtain edible roots, oats, and hay, and theſe but in very ſmall quantities. The ſoil in general is either a deep clay, moraſs, (out of which they dig turfs) rocky, covered with flints, and in ſome places intermixed with lime-ſtone, and ſand. There are not at preſent, any iron works in its neighbourhood, but the remains are ſtill viſible of thoſe that were formerly wrought.

The ſprings that go under the general name of Spa, are ſix in number.

The *Pouhon* is ſeated at the bottom of the market-place, or ſquare, almoſt in the heart of the town of Spa. This appellation is derived from the old Walloon word, *pouhir*, which ſignifies

ſignifies *to draw*. It is chiefly from this ſpring that the waters are taken, which are ſent into foreign countries, and beſides the inhabitants uſe it for their common drink. The *Geronſtere* is in a foreſt to the ſouth of Spa, at the diſtance of about three quarters of a league. It flows out of the chink of a rock, and is received into a little baſon, covered by a dome of free-ſtone, ſupported by four marble columns. The *Sauvoniere* is half a league from Spa, to the weſt: at a ſmall diſtance towards the ſouth, is the fountain of *Groiſbeck*, which derives its name from the Baron de Groiſbeck, who in 1651 cauſed it to be incloſed. The *Tonnelet* and *Watroz*, are at about half a league diſtance from the town of Spa, and lie to the left of the *Sauveniere*. Theſe two are the leaſt eſteemed of the ſix.

The Pouhon, and the Sauveniere, are the moſt antient, having been known from time immemorial; and the Author believes that one of theſe muſt be meant by Pliny, when he mentions the fountain of Tongres. The Geronſtere and the Tonnelet were diſcovered about the beginning of the laſt century. Our Author acquaints us with his ſentiments, as to the origin of ſprings in general, in order to eſtabliſh his opinion with reſpect to theſe; which is, that they are not produced or affected by rains, but ariſe from ſubterraneous vapours, condenſed in the cavities of the mountains. He next, by a chemical analyſis, determines the principles of theſe mineral waters, and finds in them, iron, an acid ſpirit, a ſulphureous ſpirit, an alkaline ſalt, a matter reſembling the ſelenites, and air; he gives the experiments by which each of theſe principles was aſcertained.

He then enters into ſome farther detail, in reſpect to the decompounding of theſe mineral waters, the order in which theſe appearances are diſcloſed, and from thence explains how, from theſe appearances, may be deduced the nature and the properties of theſe waters. He adds to his former experiments, that the Spa-waters do not coagulate milk, that they do not make a true effervescence with acids, except with the oil of vitriol, which will act as ſtrongly upon common water; that in like manner, they make none with alkalies; that they precipitate the ſolution of the ſalt of lead, in the form of milky-powder: and that ſpirit of wine, and oil of tarter *per deliquium*, cauſe a weak mealy precipitation.

The temperature of theſe waters, it ſeems, is not always the ſame. The Author obſerves, that they varied in the ſummer of the year 1756, from the forty-ſixth to the fifty-ſecond degree of Fahrenheit's thermometer. In general, the water is colder towards the bottom of the baſons than at the ſurface; the warmer the weather, the more this diſproportion appears; and the longer

longer the water continues in the baſon, without admitting freſh, the nearer it approaches to the temper of the air.

The reſult of his reaſoning and experiments is, that the Spa-waters are both acid and alkaline; or rather, they contain in them an acid and an alkaline; but this acid is ſo ſubtle, and ſo volatile, that it is almoſt impoſſible to ſeparate it from the other principles. They are alſo vitriolic, that is, if we underſtand by vitriol, an iron diſſolved by an acid; but this is ſo ſlightly united, that the leaſt heat, the action of the air, or the ſmalleſt agitation, produces a ſeparation.

Theſe waters differ very conſiderably from each other, in reſpect to taſte. The Pouhon is acid and ferruginous; the Geronſtere, is ſulphureous, leaving an impreſſion of acid and iron upon the palate; the Sauveniere has a ſulphureous tartneſs, with a little tincture of the iron; the Groiſbeck taſtes very ſharp, ſulphureous, and ferruginous; the Tonnelet is tart, a little auſtere, with an aluminous vitriol, and ſmells ſulphureous; the Watroz has an acid taſte, and a ferruginous auſterity.

He ſhews next what quantities of ſolid matter were left upon evaporation of two pounds of the water from each of theſe ſprings. He remarks, that there is a different proportion in them of ſulphureous ſpirit, in which the Geronſtere is ſtrongeſt of all; after that the Sauveniere; the Groiſbeck and the Tonnélet; and the Watroz and Pouhon leaſt of all. It has been hitherto thought impoſſible to fix, or to collect the ſulphur of the Geronſtere; but this Writer aſſures us, that he has found in the baſon a whitiſh kind of matter, which, when dried and ſprinkled upon a hot iron, or expoſed to the flame of a candle, emitted a ſtrong ſulphureous ſcent. Theſe waters differ alſo more or leſs, in their facility of being decompoſed. The Geronſterre being the moſt ſulphureous, is the ſooneſt altered, and is therefore the leaſt fit to be tranſported; the water of the Pouhon, on the contrary, affords the greateſt reſiſtance, and for this reaſon, is that which is commonly ſent into foreign countries.

The activity of theſe waters is not all, in proportion to the quantity of fixed matter which they contain; for the Geronſtere, which does not hold above a third of what may be extracted from the Pouhon, is the briſkeſt of all, and the moſt apt to occaſion a giddineſs in the head; which proves that the principal virtue of theſe waters conſiſts in a volatile principle, that eſcapes any chemical analyſis, and diſſipates itſelf immediately into the air.

The Author, to confirm his notions, as to the nature of the waters of the Spa, and to render the manner in which they are formed

formed in the entrails of the earth, more apparent, has endeavoured to imitate them by art. He took for this purpoſe ſome iron ore calcined and powdered, and having made it into a paſte, with water, he daubed with this mixture the inſide of a veſſel, at the bottom of which he cauſed a certain quantity of ſulphur to be ſet on fire, the vapours of which neceſſarily were enveloped in the paſte; he then poured on water, by which he obtained what the acid vapours had diſſolved of the iron. This water had the ferruginous taſte, and the ſulphurteous ſmell, turned purple or black with vegetable aſtringents, and red with the tincture of Tourniſol, emitted air copiouſly upon agitation, was eaſily decompoſed, became ſpeedily covered with a ſcum of different colours, and, in a little time, let fall a ferruginous matter.

The water of the Pouhon fountain is the fitteſt in caſes of a relaxed habit, when the patient's ſtomach is ſtrong enough to bear it. The Geronſtere is better adapted for perſons of a delicate frame, and weak ſtomach; it warms and exhilerates, and is moſt proper where there is an inaction and inſenſibility of the fibres, and where no inflammation is to be apprehended, in nervous caſes, and in female diſorders. The Sauveniere ought to be preferred in cutaneous maladies, ſlow fevers, conſumptions that depend on acrimony, and the ſcurvy. It may be conſidered as of a middle nature between the Pouhon and the Geronſtere, ſo that it may be ſubſtituted in any caſe, where the former is prejudicial from its weight, or the latter from its heat. The Groiſbeck may be employed, generally ſpeaking, in the ſame caſes with the Sauveniere, only it is a little colder, and not quite ſo light upon the ſtomach. The water of the Tonnelet is chiefly uſed to drink with wine at meals, and is in this reſpect very agreeable. The Watroz is ſeldom uſed at all. The common practice, however, is to begin with the leaſt active, and the leaſt heating, in order to diſpoſe the body gradually for the uſe of the moſt efficacious.

The month of May, and the beginning of June; the end of Auguſt, and the month of September, are the proper ſeaſons. As to the quantity in which they are to be drank, the time of drinking them, the neceſſary preparations, and the regimen to be obſerved, theſe, according to every patient's caſe, are regulated by the phyſician.

Our Author mentions the conveniences and the diverſions of Spa, that ſtrangers may be informed the waters may be taken there in the moſt agreeable manner; for he admits, that chearful converſation, pleaſant walks, and other innocent recreations, contribute alſo as much to remove melancholy and nervous diſorders, as the uſe of theſe waters. The whole is concluded

ed with fifty-three cases, reported on the Author's own knowlege, or from other eminent Physicians, calculated to support what he has delivered in respect to the salutiferous efficacy of the springs of Spa, in various diseases.

*** *The rest of the Foreign Books are deferred, on account of the great number of other Articles this month.*

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MONTHLY CATALOGUE,

For DECEMBER, 1758.

POLITICAL.

Art. 1. *Reflections on the different Ideas of the French and English in regard to Cruelty; with some Hints for improving our Humanity in a particular Branch. By a Man.* 8vo. 6d. Tonson.

THESE Reflections breathe an amiable spirit of humanity, and are in general extremely just and acute. Nevertheless, the subject upon the whole is not treated with that consistency and solidity which the nature of it demands.

The Author observes, that the different ideas of the French and English, with regard to cruelty, are not owing so much to real opposition of character, as to the different laws and constitution of the two nations.

As an improvement of humanity amongst us, he proposes a Perpetual Bill of Insolvency, for the Relief of unhappy Debtors, and concludes with a whimsical petition from the prisoners confined for debt, to the humanity of the nation in P———t assembled.

We are far from thinking the scheme he proposes proper to be put in execution. Neither is it easy to conjecture, from his loose manner of writing, whether he is serious in his proposal or not. However, it is high time that the wisdom of the Legislature should take into consideration the case of those miserable wretches, who are utterly lost to society, and whose life is a burthen to themselves. Certainly nothing but the tyranny of custom, can reconcile the barbarity of shutting up our fellow-creatures in a loathsome prison, when they are unable to satisfy our demands.

R—d

Art. 2. *Considerations on the Exchange of Seamen, Prisoners of War.* 8vo. 1s. Noon.

The very sensible Writer of this pamphlet endeavours to prove, that the claims of justice, the dictates of humanity, and the principles of interest, all plead for an exchange of prisoners.

He argues with great freedom and good ſenſe, that 'Every ſtate is obliged to protect and defend all its members; and that ſubjects abandoned by their country, without any crime committed, recover their *natural liberty*, and may renounce the ſociety which affords them no *protection*: the ſame law of reaſon, ſays he, which juſtified the expulſion of a member of ſociety who violates its laws, will juſtify that member in withdrawing from it, when it performs not the obligations it owes him. Hence the ſtate is under an obligation to procure, as ſoon as poſſible, the releaſe of its ſubjects from thoſe evils to which they became ſubjected in its defence; and till their liberty can be obtained, is under the ſame obligation to furniſh them wherewithal to ſupport themſelves in their impriſonment. They are to be conſidered as members of the ſociety, and as a valuable part of it, who are only rendered incapable of performing ſome duties, by ill-fortune in the diſcharge of others, the moſt eſſential, at the hazard of life itſelf. Their claims on the ſociety, inſtead of being ſuſpended by their impriſonment, receive additional force, and lay the ſociety under an indiſpenſible duty of acting in the moſt ſpeedy and effectual manner in their favour.'

Among other inconveniences in point of intereſt, attending the non-exchange, he obſerves that 'it will neceſſitate the introduction of foreigners into the fleet, as has been actually the caſe in this war. A proceeding, ſays he, by which the nation muſt ſuffer in a great degree: for every foreigner made a ſailor in this ſervice, gains that information which the natives ſhould be encouraged to acquire, and whatever profit of his induſtry is tranſmitted to his home, is ſo much clear loſs to this country.' R—d

Art. 3. *Reponſe ou Memoire concernant la Priſe & Detention des Vaiſſeaux Hollandois allant ou revenant des Iſles Françoiſes en Amerique.* Fol. 1 s. * No Publiſher's name.

The deſign of this anſwer to the Dutch Memorial, is to prove, that by the ſpirit of the treaty in 1674, the Dutch have no right to trade unmoleſted to the French Iſlands. The words in the treaty, ſays the Anſwerer, which give liberty to the neutral power 'of traffic-ing in ſuch kind of merchandizes, as were exported in time of peace,' muſt bear the ſame conſtruction as if it had been expreſſed, that ſuch power 'might continue the commerce which was carried on 'in time of peace.' Now, ſays he, this commerce to the French Iſlands has been newly opened by the Dutch, ſince the commencement of the war, and in time of peace was confined altogether to the French alone.

Beſides, he argues, that this commerce to the French iſlands was not known in 1674, and therefore could not be comprized in that treaty. He adds further, that every veſſel having a ſpecial permiſſion to carry on an excluſive commerce, is deemed to appertain to that nation which alone has the power of granting ſuch permiſſion; as

* This pamphlet was advertiſed to be ſold for the benefit of the Marine Society; by Mr. Brotherton, Bookſeller, Cornhill.

the

the French alone, therefore, ſays he, are in poſſeſſion of this branch of trade, all the veſſels trading to thoſe Iſlands, are French, or to be conſidered as ſuch: and, conſequently, are liable to be condemned according to the law of nations.

This is a ſhort abſtract of the Anſwerer's arguments on this occaſion. Our limits will not allow us to enter minutely into the merits of the diſpute; but we think it juſt to obſerve, that what the Author has advanced is not without weight. As to his language, had he not declared that he was an Engliſhman, we ſhould not have been at a loſs to gueſs his country; for his French throughout abounds with Engliſh idioms. Indeed he is ſo little of a Frenchman, that he has made uſe of words which are not to be found in the language—ſuch as *etablier* and *dejea*. But poſſibly, theſe may be errors of the preſs.

Art. 4. *A Letter from a Member of Parliament in Town, to a Noble Lord in the Country, in regard to the laſt Expedition on the coaſt of France.* 8vo. 1 s. Griffiths.†

A ſpirited apology for the conduct of General Bligh. We have not room to enter into the reaſoning contained in this pamphlet; wherein, according to our apprehenſion, ſome juſt and acute things are ſaid, in the General's defence:—but we think the ſignal ſervice he did his country in the affair of Cherburgh, his misfortune afterwards, at the Bay of St. Cas, and his ſubſequent ill reception at home, are humourouſly glanced at, in the following ſhort ſtory.

'A young fellow, who had been ſwimming for ſome time, was, 'on a ſudden, in the midſt of the waters, ſeized with a cramp, which 'took away all his powers. The father, who ſtood on the bank, and 'in agony beheld his ſon at the laſt gaſp, in vain intreated the by-'ſtanders to venture to his aſſiſtance; they were all unacquainted with 'the depths and ſoundings of the river, and they would not go upon 'ſuch a frolic: when a very honeſt worthy man, who in the mean 'time had been ſtripping himſelf, cries out, "Stand away," and 'plunges into the river. In the very critical moment he got up to 'the perſon in diſtreſs, raiſed his head above the water with one hand, 'and attempted to ſwim toward the ſhore with the help of the other. 'But he ſoon found the exertion of both arms neceſſary; for, getting 'into a deep eddy, juſt under the bank, he was in danger of going 'to the bottom: he therefore put the other's thumb into his mouth, 'and biting pretty ſtrenuouſly, he daſhed the ſtream with both hands 'at once, and ſhortly reached the land, with the object of his com-'paſſion, in perfect ſafety. Some days afterwards, the gentleman 'who had thus generouſly riſked his life, as he was walking along the 'ſtreet, perceived on the other ſide of the way, the very perſon who 'was indebted to him for his preſervation. He inſtantly flies acroſs 'the way to him: "My dear Sir, I am heartily glad to ſee you." "—What the Devil are you there?" replied the other, 'and be "damn'd to you, you Raſcal, you have almoſt bit my thumb off, "—and by G—d I'll never ſpeak another word to you while I live."

† Written by another Murphy.

Art. 5. *An Examination of a Letter published under the Name of L——t G——l B——h, and addressed to the Hon. W——m P——tt, Esq;* 8vo. 1s. 6d. Hooper.

As we gave no particular account of the spurious Letter *, which is the object of this Examiner's attention, we shall say the less of the present production. Both the Letter and the Examination seem to have derived their existence from the same source: the subject appeared popular—and Authors must eat, sometimes, as well as other mortals.

* See our last, p. 500. Art. 10.

Art. 6. *The Nature and Utility of Expeditions to the Coast of France, &c. By an Officer in the last Expedition.* 8vo. 1s. Burnet.

Affords nothing worth notice.

MISCELLANEOUS.

Art. 7. *The Happy Orphans. An authentic History of Persons in High Life. With a variety of uncommon events, and surprizing turns of fortune. Translated and improved from the French original.* 12mo. 2 vols. 6s. Woodgate and C°.

We are very much mistaken if the above title-page is not *all a lie*. About fifteen years ago was published, in one volume, a novel entitled, *The Fortunate Foundlings*, written, as we believe, by the late famous Mrs. Haywood, of romancing memory. From that work the Happy Orphans appears to be taken, almost verbatim; the difference chiefly consisting in an alteration of the names: but what the pirate, or the copiest, or the cobler, or by whatever title the honest editor chuses to be distinguished;—what he means by calling his book a translation from the French, is best known to himself. *Transformed from the English*, would, we apprehend, have been nearer the truth.

Art. 8. *Memoirs of the celebrated Miss Fanny M——.* 12mo. 3s. Scott.

This article owes its existence to the same kind of industry which gave birth to the work mentioned in the preceding article. It is ill written, imperfect *, and seems to be little more than mere invention.

* The Author promises to finish it in another volume, provided the first part meets with success.

Art. 9. *The Adventures of a Turk. Translated from the French.* 12mo. 2 vols. 6s. Coote.

Like the rest of the French novels, full of amour, but not destitute of sentiment. It must be confessed, that the *Grubs* of Paris beat those of London, *all to nothing*.

Art.

Art. 10. *The Amorous Friars; or, the Intrigues of a Convent.* 12mo. 3s. Fleming.

This appears (as far as we can truſt to our recollection of books we have not ſeen for many years) to be patched up from the well-known *Maſter-Key to Popery*, the *Intrigues of Prieſts and Nuns*, the *Frauds of Monks*, and ſuch like anonymous traſh; of which many impreſſions have been impoſed on the credulity of the Public.

Art. 11. *The South-Sea Fortune; or, the Chaplain advanced to the Saddle. Containing the genuine private memoirs of a worthy family in Gloceſterſhire, from the fatal year 1720, to the year 1748. Written by Mrs. Richwould, one of the moſt intereſted parties.* 12mo. 2 vols. 6s. Wren.

This ſeems to be the mere *caput mortuum* of the whole tribe of the *Devil Dicks*, the *Apparitions*, the *Peter Wilkins's*, the *John Daniel's*, the *Dog-birds*, and all that endleſs train of Memoirs, Adventures, and Hiſtories, of which the teeming preſſes of our modern Curls have been ſo extremely fruitful, for ſome years paſt.

Art. 12. *The Cloiſter; or, the Amours of Sainfroid, a Jeſuit, and Eulalia, a Nun.* 12mo. 3s. No Publiſher's name.

A Tranſlation, from the French, of a narrative, which, in our apprehenſion, has neither truth nor genius to recommend it.

Art. 13. *The London Pocket-Book, for the year 1759. In two parts. Part* I. *A Compendious Memorandum-Book, properly divided, to anſwer the moſt common purpoſes in buſineſs for every day throughout the year. After which follow ſeveral uſeful tables, and an approved recipe for making writing-ink. Part* II. *A Common-place Book, with an Index, after the plan laid down by the celebrated Mr. Locke. Very uſeful for regiſtering, in a methodical manner, any miſcellaneous hints and obſervations which may occur to the mind, or are to be met with in reading, and which are often loſt for want of a proper repoſitory. The whole equally adapted to the purpoſes of the Gentleman and Tradeſman.* 8vo. 1s. 6d. Henderſon, &c.

The above needs no explanation.

Art. 14. *Angelica; or, Quixote in petticoats. A Comedy, in two acts.* 8vo. 1s. Printed for the Author.

A wretched farce, borrowed from Mrs. Lenox's Female Quixote. But as the Author intimates, that his circumſtances are as wretched as his writing, we ſhall add no more, except an honeſt hint to this Quixote in literature, to betake himſelf to ſome employment which

his talents may be better adapted to, than they are for procuring a ſubſiſtence by the trade of book-making.

Art. 15. *An Account of the Tragedy of Cleone.* 8vo. 6d. Cooper.

It is cuſtomary for little ſcribblers to catch at ſuch opportunities as the exhibition of a new play; and they never fail to come out with ſix-pennyworth of ſomething, *how* and *about* the tragedy, or the comedy: in hopes to pick up a few of the ſuperfluous pence which the town is uſually diſpoſed to ſcatter, with liberal hands, on theſe occaſions. Of this ſort is the account of Cleone, and it therefore deſerves no farther mention.

Art. 16. *Cleone, a Tragedy. As it is acted at the Theatre-Royal, in Covent-garden. Written by* R. Dodſley. 8vo. 1s. 6d. Dodſley.

This tragedy, which had been refuſed by Mr. Garrick, one of the patentees of Drury-lane Theatre, was this month acted with great ſucceſs, at the other Houſe; whence ſome have been led to queſtion the judgment of the great Actor and Manager who declined it. But as it is not our buſineſs to attempt a diſcuſſion of that point, we ſhall only obſerve, that Mr. Dodſley's piece is not, upon the whole, in our opinion, inferior to any that have been brought upon either Stage, for ſome years paſt. At the ſame time, however, impartiality obliges us to add, that we imagine Cleone is greatly indebted for its ſucceſs, to the exquiſite performance of Mrs. Bellamy, who played the character which gives name to the tragedy. Mr. Rich's corps is not at preſent very ſtrong; and till the preſent performance was brought on, it was generally thought impoſſible for a new play to meet with a fair chance at his Theatre. But, to the ſurprize of moſt people, the event, in the preſent inſtance, has ſhewn, that the connoiſſeurs were miſtaken: and now the ice is broke, it is probable, that other poetical adventurers may bring their cargoes to the ſame port.

Cleone is uſhered in by a prologue, written by the ingenious Mr. Melmoth, Author of a juſtly admired tranſlation of Pliny, and ſuppoſed Writer of a volume of excellent letters, publiſhed under the feigned name of Fitzoſborne. The epilogue is ſaid to be the production of Mr. Shenſtone, whoſe poetical performances * have entitled him to a place in the firſt rank of the few Britiſh bards who do honour to the preſent time.

The tragedy itſelf is founded on the old legend of St. Genevieve, written originally in French, and tranſlated into Engliſh, about 100 years ago, by Sir William Lower. For this information we are obliged to the Author's advertiſement; wherein he alſo tells us, that he ſhewed his firſt plan to Mr. Pope, ſo long ago as two or three years before the death of that great Poet, who told him, that in his very

* Vid. Dodſley's Miſcellanies.

early

early youth, he attempted a tragedy on the ſame ſubject, which he afterwards burnt; and that it was Mr. Pope who adviſed Mr. Dodſley to extend his plan to five acts. The ſuffrage of this great man was certainly enough to give a ſanction to the deſign; and we are therefore not to wonder that the Author of Cleone, who is really a modeſt man, ſhould think ſo well of his performance, after it had received his utmoſt finiſhing, as to preſume it worthy of public exhibition; and ſo it undoubtedly is, as modern plays go.—It will not, however, ſtand in competition with thoſe of Otway, Hughes, Smith, and other tragic writers of the 17th and the beginning of the preſent century: not to mention higher names, which would be a kind of prophanation. Cleone is, in ſhort, a decent performance. It is equally free from the bombaſt and rant of a Barbaroſſa, and from the flowery whine and romantic ſoftneſs of a Philoclea; but at the ſame time it wants the majeſty of diction, and *high reach of thought*, (as the ingenious Author of VIRTUE, a poem, expreſſes it) eſſential to the dignity of a perfect tragedy. The plot is too thin, the ſcenes are too barren of incidents, (at leaſt of important ones) and the language, in general, too much, though not altogether, deſtitute of poetry. Nevertheleſs, we have obſerved ſome happy expreſſions, and ſtriking ſentiments, which do honour to the Author, and, we believe, ſaved his play. In a word, *take it for all in all, we have not ſeen its like* for ſome winters paſt, and probably ſhall not ſee it excelled for ſome ſeaſons to come.

Art. 17. *The Rout. A Farce of two acts, as it is performed at the Theatre Royal in Drury-lane.* 8vo. 1s. Cooper.

The filleſt and moſt abſurd of all *farces*. What the Author, and the Manager, could mean, by preſuming to bring ſuch ribaldry before an audience, we are at a loſs to conceive. The former, indeed, who advertiſes himſelf a *perſon of honour*, may, perhaps, be thought ſomewhat excuſable, as not being bred to the *trade* of writing; but we ſhould be glad to hear what can be urged in excuſe for the latter's thus daring to affront the underſtanding and taſte of the public! We do not find that he has yet offered any apology for himſelf; but ſurely every perſon who *paid* for ſeeing this nonſenſe, (if we may uſe the expreſſion) has a right to expect it.

Art. 18. *A Letter of Conſolation to Dr. Shebbeare.* 8vo. 1s. Cabe.

Some friend to the government has here collected various inſtances of the ſeverity with which ſtate-libellers were puniſhed, in the reigns of Dr. Shebbeare's favourites, the Stuarts; in order, by a comparative view, to ſhew the Doctor, how much reaſon he has to congratulate himſelf, that he lives in the milder and happier days of a Brunſwick; under whom he has been ſo tenderly dealt with, for infinitely more heinous offences than thoſe for which Lilburn, Leighton, Prynne, Baſtwick, and Burton, (with many others, whoſe ſtories are here enumerated) ſo dreadfully ſuffered.

'O Shebbeare!' ſays the Letter-writer, 'thank God, that the 'times are altered, and that thou liveſt not in the times thou ſo high-'ly commendeſt; but in that reign thou ſo bitterly revileſt,' p. 11.—And again, p. 12. after enumerating the enormous cruelty of Mr. Leighton's ſentence * for writing againſt epiſcopacy, he thus apoſtrophiſes: 'Rejoice, O Shebbeare! that thou liveſt in a reign, in 'which ſuch cruelty is unknown. If thou prefereſt ſuch an admi-'niſtration to the mild, the gentle government under which we live, 'thy noſe unſlit, thy face undeformed,—thy ears which ſtill remain on 'thy head, and thy back ſtill untorn by cruel ſtripes, will witneſs 'thine ingratitude.'

He thus concludes—'Rejoice then in the lenity of thy fate, and 'be not caſt down, O Shebbeare! Give way to the joy of thine 'heart, and be filled with conſolation. Put away bigotry, a love 'of ſlavery, and of ſlave-makers. Deteſt the memory of thoſe ty-'rants who have ruled with a rod of iron, and love thoſe princes who 'have been, and thoſe who are ſtill, the patrons of liberty, the fa-'thers of their country, and the friends of mankind. May thy breaſt 'be filled with wiſdom and integrity, and may truth and candour, 'ſweeter than honey or the honey-comb, flow from thy lips and thy 'pen; then ſhall thy breath be as fragrant as the ſpicy breezes of 'Arabia, and the odious ſmell of ſlander, defamation, and falſhood 'ſhall be forgotten. Then ſhall ſafety and peace compaſs thy ſteps, 'and all thy diſgraces, and all thy follies, be hid in oblivion.'

* He was fined 10,000 l. beſides whipping, branding, noſe ſlitting, ear-cropping, and perpetual impriſonment. Shebbeare's fine was but 5 l. with only three years imprisonment.

Art. 19. *An Account of a Stone, in the poſſeſſion of the right honourable the earl of Stafford; which, on being watered, produces excellent muſhrooms. With the hiſtory of the Jolithos, or violet ſtone of the Germans. By* John Hill, *M. D. Illuſtrated with Figures.* 8vo. 1 s. 6 d. Baldwin.

The *Lapis Fungifer*, or muſhroom-ſtone, of which we have hitherto, according to Dr. Hill, had but an imperfect account, is moſt frequently produced among the Piedmont hills. That in the poſſeſſion of lady Stafford, from which the Doctor borrows his deſcription, is a hard heavy maſs, of an irregular ſhape, and granulated ſurface, like ſhagreen leather: on examination, it appears to be compoſed of a looſe, gritty, talky ſubſtance, the interſtices of which are every where penetrated, and its outſide covered with a tough, fungous production. This production is the perennial root of a peculiar ſpecies of muſhrooms, different from, and greatly ſuperior to, the common kind: it is permanent and full of vegetable life, and requires this porous ſtone as a nidus, or place of growth, as others do the ſtumps of trees, whence it is ready to ſhoot up perfect muſhrooms by the aſſiſtance of moiſture. This account of the muſhroom-ſtone, which is extremely probable, the Doctor illuſtrates and confirms with analogous inſtances, drawn from other vegetable productions, particularly the Agarics.—The muſhroom produced from the ſtone here deſcribed weighed no leſs than one pound two ounces, and meaſured ſix inches and a quarter on the head. The Doctor alſo takes notice of the violet-ſtone, or

Lapis

Lapis Violaceus of the German naturaliſts, and which he ſuppoſes a ſimilar production with the foregoing. There are ſcattered throughout this piece ſome obſervations on muſhrooms in general, and on ſome of the particular ſpecies, which, to readers who delight in ſuch kind of ſubjects, may perhaps prove not unentertaining. The whole is illuſtrated by two engravings; the firſt repreſents the muſhroom-ſtone, with a piece of it magnified, and alſo the violet-ſtone.—In the other is exhibited a figure of the muſhroom itſelf.

POETICAL. I.

Art. 20. *An Eſſay on the art of preaching, addreſſed to the clergy. By Anthony Moore, A. B. Vicar of Stratton in Cornwall.* 8vo. 1s. 6d. Cave.

It is ſomewhat odd, that this *teacher* of *teachers* ſhould crave the courteſy of his readers, who may be ſuppoſed to be his *pupils*, by intreating their 'favourable judgment of this eſſay,—the work of a 'young divine;—and, therefore—to be read with ſome *grains of allowance*,'—as he expreſſes himſelf in his preface. If he has a claim to indulgence, on account of his youth, that very plea diſqualifies him for the high office he has aſſumed. At firſt ſight, it appeared to us extremely abſurd, for a man to ſet up as a maſter, a judge, a dictator, with the ſneaking air of a Tyro; and we could not help ſuſpecting from thence, that the apologiſt himſelf might be yet to learn the art in which he undertakes the inſtruction of others.

Conſiſtently with what was to be expected from this ſtumble at the threſhold, we find the poem itſelf, in the main, an injudicious aſſemblage of incoherent ſentiments, ill judged precepts, and indifferent poetry. Not but that Mr. Moore has ſome juſt thoughts, and paſſable verſes; but his defects are ſo diſproportionately numerous, that we are at a loſs to conceive how the Author had the courage to attempt ſo exalted a ſubject, and to publiſh with ſo bold and ſelf-ſufficient a title.

However, that our readers may be able, in ſome meaſure, to judge for themſelves, concerning the merits of this young preceptor, we ſhall give them an extract from that part of his performance, in which he characteriſes thoſe divines whom he propoſes as models for the imitation of young preachers.

Great Stillingfleet is copious, clear, and full,
Plain, but not low, ſententious, tho' not dull;
His mild perſwaſive arguments excite,
In pious minds, devotion and delight.

Collier is ſtrong, and his expreſſion warm,
Replete with ſenſe the ung'rous periods charm.

Norris is full, and his conception clear,
Informs our judgment, while he ſtrikes the ear;
His themes well choſen, practical and plain,
A copious fund of uſeful truths contain.

Fleetwood's

Fleetwood's ſoft eaſy diction we admire,
Not too intenſe, nor wholly void of fire,
Like Silver-Cynthia, empreſs of the night,
His works diffuſe a pleaſing ſolemn light.

Hickman is bold, and tow'ring in his flight,
Truth from his lines breaks out divinely bright;
His words both knowledge and delight impart,
The ſtrength of reaſon with the flow'rs of art.

In Manhingham's luxuriant lines we find
Th' impetuous ſallies of a daring mind;
Crude were his early-works, and writ in haſte,
But ſtrong, and fraught with judgment are his laſt:
So harſheſt fruits a flav'rous taſte produce,
When time and age improve their mellowing juice.

Smalldridge is plain, familiar, void of art,
Thro' all his works you read his honeſt heart;
Greatneſs of ſoul, ſimplicity of thought,
And language pure with richeſt matter fraught.

Clarke is correct—his comprehenſive view
Deep truths explor'd, and pierc'd all nature thro';
So full of ſenſe each nervous page is wrought,
Readers improve upon his ample thought:
Were all his tenets orthodox and true,
To whom more properly had praiſe been due?
United now his glory with his ſhame,
We juſtly praiſe him, or we juſtly blame.

We ſhall not trouble our readers with any animadverſions on Mr. Moore's choice of examples. Indeed nothing in his performance merits a formal criticiſm: but we ſhall nevertheleſs take the liberty of hinting to him, the impropriety of a young Divine's preſuming to decide, as he has done, concerning the tenets of ſo great a man, as the univerſally admired Dr. Clarke.

If this illuſtrious Writer's

'Comprehenſive view
'Deep TRUTHS explor'd, and pierc'd all nature thro'—

as this preſumptuous Cenſurer confeſſes,—if his *nervous ſenſe* and *ample thought*, are ſo *improving to the Reader*, what are we to think of a juvenile rhymer, who dares to charge him with the want of *truth and orthodoxy?* If, indeed, Mr. Moore has carefully and *impartially* ſtudied the writings of Dr. Clarke; if he thoroughly underſtands them, and is able to refute whatever he judges erroneous in the Doctor's principles or reaſoning, he may be deemed not unjuſtifiable in condemning this ſuperior genius: but ſurely it was incumbent on him to have firſt ſhewn, that he himſelf is endowed with more learning and wiſdom than Dr. Clarke poſſeſſed, as well as with a greater ſhare of what he may ſet down for *orthodoxy*.

Art.

Art. 21. *The Capital. A ſatyrical admonition. Addreſſed to every true lover of his country, but more particularly to the Britiſh clergy.* 8vo. 1 s. Staples.

Our ſatirical Admonitor, whoever he is, like other ſelf-delegated reformers of the public, has aſſumed a commiſſion given to one of the Jewiſh prophets of old, and applied it to his own uſe. *Cry aloud! ſpare not!* is the command which he looks upon himſelf as under an obligation to fulfill.

That he is a well-wiſher to his country appears evident from this exhortation to the metropolis; and if ſung to the tune of *Now ponder well, ye parents dear*, or, *God proſper long our noble king*, it might paſs for a firſt-rate performance in its way: indeed the meaſure and ſtyle ſlide ſo naturally into one or other of thoſe tunes, that we can hardly help imagining the Author chanted away to them, while he was ſcanning and tagging his rhymes.

Patriots in print, we have in plenty, of all ſizes; to whom we are indebted for advice, reproof, and good wiſhes. They may be uſeful members of the community in their private capacity, if their attachment to the pen does not unfit them for ſhewing it by action, and limit their abilities to *crying aloud* to others, who perhaps may be ſo ungrateful as not to liſten. Juſt ſentiments indeed always merit our regard; but when they are delivered in bad verſe, we cannot help laughing at the poet, while we have no diſeſteem for the man. As to this Writer, let him ſpeak for himſelf: he opens thus,

> Now to the Capital, my muſe,
> And ſpeak the truth e'en there:
> From thence a warning you may give
> To thoſe who guilty are.

He then gives us many good cautions, illuſtrated by claſſic examples. When he comes to our preſent age, he juſtly and ſeaſonably obſerves:

> Our former councils ſure deſerve
> To be corrected much:
> Did they not give Cape-Breton up,
> To ſave our friends the Dutch?

Yet do not politics entirely engroſs him. Bolinbroke, Tindal, Hobbs, Hume, and other ſcare-crows in divinity, are warmly attacked by him. It is, indeed, matter of no ſmall comfort and conſolation, when we conſider, that though, among the reſt,

> ——————e'en noble Shafteſbury
> Has tainted half the town,
> The goſpel-law will be rever'd
> By Leland, Weſt, and Brown.

His

His zeal cannot be ſufficiently applauded, when he ſays,

From Whitehall e'en to Billingſgate,
I fain would ſcour the way;
Each reprobate I wou'd reclaim,
Who wou'd his ſoul betray.

Neither his religion, nor his loyalty, are in the leaſt exceptionable, when he expreſſes himſelf thus;

Then let us, for eternal bliſs,
Depend on holy Writ;
And as for temporal affairs,
Thank God for Legge and Pitt.

To which let all the people ſay *Amen*.

N

Art. 22. *Enthuſiaſm. A Poem, with notes variorum, &c.* By Edmond Fox. 8vo. 6d. Lewis.

This *ſeems* to be ſomething in behalf of the *Methodiſts*; but it is ſuch abſurd and miſerable ſtuff, there is no underſtanding it.

Art. 23. *The Providence of the Supreme Being. A Poem.* By George Bally, *M. A. Fellow of King's College.* 4to. 1s. Cambridge, printed, and ſold by Merril there, and by Whiſton, &c. London.

In our account of the former poems of this gentleman, written for Mr. Seaton's Reward, (ſee Review, vol. xii. p. 159—vol. xv. p. 678.—vol. xvii. p. 400.) we ſufficiently intimated our opinion of his poetical abilities. If we heretofore ſaw little reaſon for adding our plaudit to the prizes he has gained at Cambridge, neither do we yet find cauſe for entertaining a more honourable idea of his performances. However, he has again obtained the more ſubſtantial approbation of Meſſrs. Green and Wilcox; and one ounce of their applauſe will certainly out-weigh all the laud and praiſe of all the Reviewers in Europe. Let Mr. Bally, therefore, conſole himſelf with this reflexion. Let him, in ſober ſort, continue to enjoy his poſt of Laureat to the Kiſlinbury Eſtate; and, regardleſs of any *unſalaried* one upon Pagan Parnaſſus, or of either the ſmiles or the frowns of a parcel of profane muſes;——

——— Let him, (like the Reviewers) ſtill *keep*
His ſtation, and with ſteady pace repeat
His periodic journies ———

The PROVIDENCE, &c. p. 6.

Art. 24. *The Eulogy of Frederic, King of Pruſſia.* 4to. 6d. Cooper.

This ſhort and juſt Eulogy is an animated and excellent little piece. As the imitation is very free and paraphraſtical, the hints ſeem rather catch'd, than ſervilely tranſcribed, from one of the nobleſt odes of Horace,

Horace, which celebrates Druſus. The Application to the king of Pruſſia is apt and ingenious throughout; but particularly happy, when we put the words of Hannibal, in the original, into Marſhal Daun's mouth, after what has happened in Saxony and Sileſia, ſince the Auſtrians exaggerated account of the ſurprize at Hochkirchen.

Dixitque tandem perfidus Annibal;
Sectamur ultro, quos opimus
Fallere et effugere eſt triumphus.

Now pride and fierce ambition groan,
Now Fred'ric's foes their fate bemoan,
And agoniz'd exclaim;
"Why follow him whom we ſhould fly,
"Whom to deceive is victory,
"And to eſcape is fame."

Art. 25. *The Spouting-Club. A mock heroic, comico, farcico, tragico, burleſque poem. By the Author of the* Robin Hood Society *, *a Satire.* 8vo. 6d. Withy.

From this pamphlet we gather, that a ſet of young taylors, barbers, ſhoe-makers, &c. are the members of the aforeſaid Club; and that this worthy ſociety meets at a certain beer-houſe, where each Spouter entertains the company, and edifies himſelf, by repeating paſſages from plays, and ſtriving to emulate the principal performers on the ſtage. Theſe ridiculous wrongheads are here ſatirically expoſed, by one who appears to have been preſent at their aſſemblies. The Author briefly ſketches out the characters of ſome of the principal ſpouters in humorous blank verſe, ſomewhat in the ſtrain of Philips's Splendid ſhilling.

* Our opinion of this ſatire, on the Robinhood Society, was delivered in the Review for July 1756, p. 86. To which we refer for a ſpecimen of the Author's poetry.

Art. 26. *Alpha and Omega, a Poem. Addreſſed to Alphonſo, &c. By* Lewis Jones, *A. B. Vicar of Caldicut, in Monmouthſhire.* 4to. 2s. Davy *and* Law, *&c.*

This reverend bard has here drawn his pen againſt atheiſm, which he ſtiles 'The moſt deplorable characteriſtic of the preſent age.' If atheiſm be, indeed, in any conſiderable degree, the characteriſtic of the preſent age, (which we hope, and are inclined to believe, is not the caſe) then is Mr. Jones's deſign greatly to be applauded: but, whether the Author is or is not miſtaken in this reſpect, his purpoſe was, doubtleſs, a pious, and therefore a laudable one; whatever becomes of his reputation as a poet:—which we would not adviſe him to riſk a ſecond time, on ſo very exalted a ſubject. We ſay no more, as the gentleman ſeems modeſt, and diffident, with regard to his poetical talents: which, however, are not the meaneſt; though far inferior to thoſe of a Pope or a Young. The following ſhort paſſage may ſerve as a ſpecimen.

What cauſe, ſay Caſuiſt! from corruption freed,
Re-kindles into life the dying ſeed?
Why parts of matter, let Alphonſo teach,
Connect with parts connecting each to each;

Say why this particle of breath divine
Lives the rich tenant of a mould'ring ſhrine?
Make nature all thy ſtudy, all thy care:
Invent, improve, interpret, and compare:
Each operation, virtue, pow'r explore;
Then ſink, ambition! and preſume no more.

Unbiaſs'd reaſon this concluſion draws,
There is, there muſt be, ſome eternal cauſe.
Yet Reaſon's ſelf in proper bounds reſtrain:
She errs, and maddens with too free a rein,
Like the Sun's horſes in yon ſtarry plain. p. 13.

We cannot but think the alluſion, in the laſt line, to the heathen fable of Phaeton, extremely inconſiſtent with the argumentative nature and chriſtian deſign of this poem; and therefore hope the reverend Author will alter this paſſage, in caſe of a ſecond Edition.

Art. 27. *Virtue, an ethic Epiſtle.*† 4to. 6d. Griffiths.

It is eaſy to obſerve the manner of our late celebrated ethic poet imitated, though not too ſervilely, but ſometimes even happily, in this ſhort and elegant epiſtle. The ſentiments correſpond to the title, being glowingly virtuous and philoſophical. The verſification is eaſy and harmonious, the diction pointed and happy; while the poet's political notions breathe that generous paſſion for the glory of our country, which we hope has effectually awakened, after too long a ſlumber. The following juſt reflection, with the ſtrong contraſt annexed to it, will exhibit ſuch a ſpecimen of this performance, as we imagine muſt entertain our ingenious readers, and conſequently cannot diſcredit our judgment of it.

With pow'rs to flouriſh through eternal years;
With thoughts to pierce beyond the rolling ſpheres,
You'll own it ſomething wonderful that man
Should think and act as bounded by a ſpan.

Yet ſee what humble homage fortune claims
From birth, high titles, and illuſtrious names.
See Arthur's knights their table fam'd beſet,
Peers, bubbles, gamblers, in proud circle met,
Heroes at play, and worthies—at a bett.
——At Fortune's ſhrine ſee legiſlators bow,
There pay their late, and there their early vow;
The poſt of honour by a ſharper's ſide,
And greatneſs glorying in a gameſter's pride.

When the foe threatens, and renews the charge,
Shall honour ſport in pleaſure's gilded barge;
And at the helm, to indolence reſign'd,
Admire the ſtreamers dancing in the wind?
O burſt, ye Britons, the inglorious bands,
Lo, virtue calls; arm, arm your num'rous hands!

On

† Written by the Rev. Mr. Barford.

On the black veſſel, from her poſt on high,
She pours her thunders, bids her lightnings fly;
Recounts paſt conqueſts, kindles fierce alarms,
Commands, ſolicits, fires the youth to arms;
To gain true glory by advent'rous deeds,
With Howe ſhe conquers, or with Gard'ner bleeds.
Now with bold argument divinely ſtrong,
She flows in eloquence from Pollio's tongue;
Or firm with Pratt, fair freedom's gen'rous friend,
Teaches the laws their ſalutary end;
Pleads liberty's juſt cauſe without a fee,
And bids each worthy Briton dare be free.
Now with high ſenſe and zeal for England's fame,
She aids our navy in a Grenville's name;
Chears the brave ſailor in the doubtful day,
Impells thro' dangers, and inſures his pay.
With Townſhend now ſhe awes invading hoſts,
And pours our bold Free-Britons round our coaſts.——
——In Q——y's gracious heart behold it ſhine,
With the mild luſtre of a virtuous line,
Or, in a patriot miniſter, advance
One gem of price beyond the reach of France.

MEDICAL. K

Art. 28. *The old Man's Guide to Health, and longer Life: with rules for diet, exerciſe, and phyſick; for preſerving a good conſtitution, and preventing diſorders in a bad one.* 8vo. 1s. 6d. Cooper.

We have been prevented, by ſome more important publications, from aſſigning this little one, as we firſt intended, to wait upon Dr. Mackenzie's Treatiſe on Health, as a ſmall ſatellite; being wrote on the ſame ſubject, though executed in a very different ſpirit, and reſulting from more contracted motives. The gentleman juſt named had conſulted the earlieſt, the greateſt, phyſicians and philoſophers, on this moſt intereſting ſubject, with all proper acknowledgment and liberality. The preſent inſpired or ſelf-taught Pamphleteer (except mentioning Hippocrates and Cornaro once *en paſſant*) has neither named in his text, nor referred in a note, to any author, dead or living, throughout his production. This he thinks the more conſiſtent perhaps, as he has not prefixed any name for himſelf to this performance, out of many obſequious ones he might have commanded; but left his readers at liberty to ſuppoſe him ſome phyſician in great requeſt, from his quoting his own experience ſo abundantly. He obſerves however, 'the doctors will not thank him for ſome hints he gives his readers,' adding, 'he does not write for their ſervice,' which is intentionally true, as he is known to write almoſt inceſſantly and ſolely for his own: it is poſſible, notwithſtanding, he may write for their ſervice more than he intends.

In

In his firſt chapter—How the old man may know he is in health—[which muſt be impoſſible for him to know without purchaſing this pamphlet!] He is not to judge himſelf in health from his having a moderate good appetite, ſleeping pretty well and refreſhingly, and being as chearful and hearty as his time of life commonly allows; but before he can inform any enquirer how he does in a morning, 'he 'muſt feel his pulſe ſome time after getting up and before breakfaſt;' for we are very authoritatively told, 'It ſhould be a rule never to 'omit this examination.' Now as the *tactus eruditus*, or ſkill in the pulſe, is not allowed even to every regular phyſician, we are afraid, before the old man attains it, (till which time he has no right to know how himſelf does) he may eaſily become hypiſh enough, when nothing elſe ails him, to ſend for a phyſician to inform him about his pulſe, that he may diet himſelf accordingly,—that article being to be regulated ſolely by his pulſe.

In his chapter—on preſerving health in old age—he ſays, 'If the 'appetite fail, or the ſtomach be oppreſſed with wind after meals, let 'the perſon take more air and exerciſe, and read and ſtudy leſs.' Now may not an old man take too much as well as too little exerciſe? May not his appetite be impair'd by the fatigue of it? And is it, in ſuch a caſe, to be reſtored by fatiguing it more? Beſides, do *all* men who are windy after meals read and ſtudy too much?—though our Author may poſſibly have regaled himſelf with a domeſtic inſtance of this ſort. But certainly there are others in theſe flatulent circumſtances, who are far from ſtudying too much; and not a few perhaps who cannot read if they would; and ſome who cannot afford to read, that is, to purchaſe. For theſe indigent old men, indeed, it is plain our Author did not write, as his old men are ordered to drink green tea for breakfaſt of 16*s. per* pound; on which ſuppoſition our Author inſtructs them; p. 15. how to drink it as methodically, and with as good a grace, as monſieur Pourceaugnac breakfaſted. And ſince his ordinance on this head may be conſidered as a curious and circumſtantial formula of an old man's breakfaſt, (after having felt his pulſe) we chuſe to inſert it in our Author's preciſe terms. 'Let the old 'man drink three moderate cups of this (16*s.*) tea, with a little 'ſugar and a good deal of milk; and ſwallow it neither too hot, nor 'mawkiſhly cool. Let him eat with it a thin ſlice or two of good 'bread, with a little butter; and he will find it nouriſhing and ex-'cellent.' We may ſuppoſe the butter here intended to be as good in its kind as the bread: but ſuch minute eſcapes we ſee, alas! are inſeparable from the moſt conſummate efforts of human accuracy.

In treating of a regulation of the temper, and of the paſſions, our Author very ſagely adviſes his old man to be good humoured. This oracular counſel is equal to any that ever iſſued from a tripod; and if that ſupereminent ſkill in botanics, with which he often inſults the faculty, has diſcovered any ſimple of ſufficient virtue to render this counſel effectual, the communication of it, with a ſcratch or two of ſomething like ſculpture, will make a moſt ſaleable twelve or eighteen pen'north; which we hope this fertile Author is already pregnant with, and will ſoon bring forth, to the great emolument of many old

Cynics,

Cynics, and the felicity of their neighbours and acquaintance.—With reſpect to love, he prudently adviſes his old man 'to avoid a fooliſh 'fondneſs for women.' But when he immediately adds—'This will 'never ſolicit him, for nature knows her own time, and the appetite 'decays with the power'—we imagine his obſervation is very far from being univerſally right. Many pretty female naturaliſts, not inexpert in this branch of phyſics, will diſſent from him here: and our famous ethic poet, whoſe knowlege of human nature was not inferior to our Author's, affirms, that where this fondneſs has formerly been the ruling paſſion, it will often tyrannize even in decrepitude—'Still to his wench he creeps with knocking knees, &c.' But if for *women*, indefinitely, we read *old women*, by ſuppoſing the compoſitor has overlooked that monoſyllable, our Author will be very juſt in adding, 'That a fondneſs for *them* will never (or very rarely indeed) 'ſolicit him.' But above all the paſſions, he pathetically cautions his old men againſt covetouſneſs; for to what purpoſe is he ſtudying and preſcribing longer life to them, if they are too miſerable to purchaſe his precepts, and ſo die without them; as ſome very old and obſtinate people have preſumptuouſly done, without the aid of the faculty.

His chapter on the gravel and ſtone recommends Burdock root for them, which Dr. Crine Hill has recommended in his pamphlet for the gout; and of which indeed the preſent unchriſten'd Dr. teſtifies—that 'numbers are now taking it for the gout with great ſucceſs,' thus candidly adverti ſing that pamphlet gratis. We can aſſure him in return, that Dr. Hill has peruſed his preſent performance with immenſe approbation, not to ſay partiality, and will, with equal gratitude, refer to it in his next production, if he does not omit it merely to diſcredit our prognoſtic. We ſhould have rejoiced in the mean time, if any of theſe identical doctors had referred us, as the moſt communicative daily do, to a few of theſe happy arthritics; ſince the whole worth of that pamphlet depends on Burdock's being a certain cure, or at leaſt an unequalled palliative, for the gout; for if it does not exceed ſuch as we have already, it is a groſs impoſition on the public, and calculated ſolely to appeaſe Dr. Hill's Βελμια, which, however, is no exorbitant one, if we ſuppoſe each of his names to ſubſiſt on its proper ſtomach or ventricle.

Our Author's chapter on weakneſs informs his old men how to diſcover it, almoſt as plainly as lameneſs or blindneſs. There truly is, throughout this pamphlet, a grave profuſion of ſuch trite wordy information, with reſpect to the phyſical conduct of old age, as cannot be juſtly termed either falſe or wholly uſeleſs; but which yet is ſuch, that moſt of his old men could inform him of it, as well as he has informed them. Indeed, without the prefixing any name, it wears ſuch a viſible image of the Author, whom we have more than hinted, that if this morſel, which relates to old *men* excluſively, be tolerably received by the *many*, we may venture to predict the ſpeedy appearance of—The *old Woman*'s or *Bellam*'s *Guide* to more Health and the longeſt Life. Unfortunately for him the title of the *Child*'s *Guide* has been long pre-occupy'd, and he cannot hope to recommend the love of phyſic to ſuch young readers; but he can never be much

at a loſs for diverſifying a title-page, or adapting a ſubject to the diffe rent claſſes of readers. However, to ſuggeſt one or two—The School-boy's Director, or Truant's *Vade Mecum*, mentioning the different places where ſloes and blackberries chiefly abound, and the ſeaſons when they are in the greateſt perfection; with an appendix on turnip-patches.—This may be no bad ſtep towards the early inſtitution of many young wandering botaniſts: our ductile writer can ſoften his ſtyle to their tender intellects, and ſlide readily down into pretty namby-pamby proſe, to which we obſerve ſeveral happy approaches in this addreſs to old men, who are often ſuppoſed in their ſecond childhood. A taking ſubject and title page for lads of more advanced ſtanding, may be—*The moſt effectual method of barring out*, with the art of raiſing contributions in the neighbourhood, and of reducing ſchoolmaſters to proper terms.—This may prove no bad copy, and in time make a uſeful Engliſh claſſic. It is unneceſſary to hint the proper ſeaſons of ſuch publications, to him.

But to be as grave as poſſible about this politic retailer of health and long life, the eſſence of all that is valuable in his treatiſe has been ſaid by Floyer in his *Medicina Gerocomica*, and by others occaſionally; and moſt of it better ſaid, notwithſtanding a want of words is not one of our Author's wants. That diverſity of ſubjects, on which he has ſpun himſelf out to the public, has afforded him a plentiful expreſſion; but ſeems to have extenuated thoſe faculties, that, to render him more uſeful in his generation, ought to have been rather concentered on a few relative objects, than diſſipated on ſuch a diſcordant variety. But poſſibly what commenced from vanity, has been extended by habit, and continued for convenience; till finding himſelf at length as cheap as voluminous, and ſaying with Narciſſus, *Inopem me copia fecit*, he ſeems determined for a ſeaſon to confine himſelf to one, but an extenſive province; by retailing, in twelve and eighteen penn'orths, a body of phyſical practice, (with preſcriptions to be compounded chiefly in the fields, or at the herb-market) which may make as many horrible pamphlets as diſeaſes. It will be an eaſy tranſition from hence into the confines of ſurgery, which will ramify, as anatomiſts ſay, into numerous treatiſes containing more numerous chapters: a very recent example of which we have in our *eyes*. And thus, while he is perſuading his patient readers, or reading patients, into fees, or *honoraria*, of thirteen pence halfpenny at moſt, he may hang forth his chapters, of which the preſent pamphlet contains twenty, at much the ſame price which the famous Dr. Caſe ſet upon his pills *; and leave thoſe to wonder at his ſhifts and his induſtry, who can diſcern no dignity in his writing, as they diſcover nothing ingenuous in his conduct.

* Here's fifteen pills for fourteen pence,
Enough in any man's own con-ſci-ence.

K

RELIGIOUS *and* CONTROVERSIAL.

Art. 29. *An Eſſay on the Hebrew Tongue, being an attempt to ſhew, that the Hebrew bible might be originally read by* vowel-letters *without the* vowel-points. *By* John Brekel. 8vo. 6d. Waugh, &c.

The Author of this ſhort ingenious eſſay, diſcovers a conſiderable ſhare of critical knowlege, together with an uncommon aſſiduity in conſulting the various writers on the ſubject of oriental language; though this may have rendered him the leſs agreeable in his ſtyle and manner.

The occaſion of propoſing his thoughts on this ſubject Mr. Brekel tells us, was Mr. P. Whitfield's * attempt to prove, in oppoſition to the learned Capellus, that the Hebrew Bible was never legible without the points. It is to be obſerved, however, that he intends not here any diſpute with Mr. W. or any one elſe, whether the Hebrew points are of any ſervice in reading the Hebrew *now*, when it is become a dead language, and has ſuffered many *alterations* as to the antient orthography; but only to conſider whether, upon the ſuppoſition that the Hebrew points are not *coeval with Hebrew writing*, the Hebrew ſcriptures might not originally be intelligible enough without them: 'And here,' ſays our Author, 'I ſhall endeavour to maintain the following propoſition.

'The Hebrew alphabet had a competent number of *vowel-letters*, (or which is the ſame thing in effect) letters that ſerved inſtead of vowels, to render the Hebrew ſcriptures ſufficiently intelligible at the firſt without the *points*, and as legible as any writings in other languages.'

We ſhall juſt give the arguments themſelves which Mr. Brekel offers in proof of this aſſertion; and recommend what is ſaid under each to the peruſal of our readers.

I. The firſt argument is drawn up in the form of a ſyllogiſm, *viz.* 'If the Hebrew alphabet had *any* vowel-letters at all; it had a competent number of ſuch letters, to render Hebrew writing legible at the firſt.

'But, the Hebrew alphabet had *ſome* vowel-letters.

'Therefore, the Hebrew alphabet had a competent number of letters, &c.

II. 'The next argument is taken from the *near affinity* and agreement between the *Hebrew* and the *Greek alphabet*; as the latter was derived from the former. It is certain, that the *Greek* alphabet hath a competent number of vowel-letters; and therefore the *Phœnician* or *Hebrew* alphabet muſt have had the ſame; for there cannot be more in the effect than in the cauſe.'

* See Review, Vol. XVIII. p. 305.

III. " It is now the *general opinion*, that *Aleph*, *He*, *Vau*, *Jod*, and " *Ain* did ſerve inſtead of vowels;" ' as ſay the learned compilers of ' the Univerſal Hiſtory.'

IV. ' I farther argue, from the *abſurdity* of the contrary ſuppoſition, *viz* that the Hebrew alphabet had no letters which ſerved ' inſtead of vowels. For, according to *this* hypotheſis, the letters ' above ſpecified are, for the moſt part, of no ſignificancy at all.'

We cannot conclude, without wiſhing our judicious Author may meet with encouragement, from the ſucceſs of this, to give the public the other eſſay, which he intends, on the ſame ſubject.

D

Art. 30. *Contemplations on Butterflies, on the Full Moon, and in a walk through a wood. In a ſeries of letters to ſeveral friends. By* Richard Pearſall. Vol. II. 12mo. 3s. Buckland.

In our Review, vol. IX. p. 232, we took notice of the firſt volume of this imitation of Mr. Hervey's famous Meditations; and it will be unneceſſary now to repeat our opinion of Mr. Pearſall's work. Indeed, we find ourſelves obliged to ſpeak very briefly of it; for as we cannot ſay a great deal in its commendation, neither dare we preſume to cenſure a production, which, as we underſtand, has already received the ſanction of heaven itſelf; nay more than a bare ſanction: ſeeing the Holy Spirit was even concerned in the compoſition! at leaſt we very much miſtake the Author's meaning if this be not the caſe. Let his own words determine the point.— ' I have been led almoſt undeſignedly into this work; and, whatever ' entertainment any of my readers may find in the peruſal, I am ' confident I experienced more in its production; and ſome circumſtances, which no one can ſo well judge of as *myſelf*, lead me to ' hope, that I have not been without the *Divine Conduct* in the ' beginning and progreſs of theſe contemplations.' PREF. p. 5, 6.

Art. 31. *Dr. Free's Edition of the Rev. Mr. John Weſley's firſt* Penny-Letter *, *&c. With notes upon the original text, &c.* 8vo, 6d. Sandby.

Dr. Free now attacks his adverſary with humour, as well as argument; which he deſires his readers will impute ' to the various ' ſhifts and evaſions of the *Proteus* with whom he engages: it being ' neceſſary,' ſays he, ' to purſue him in all his forms, till I ſhew ' him in that which may probably be his laſt.' The Doctor, it ' appears, has received a *ſecond letter* from Mr. Weſley, on which ' he promiſes ' another round of animadverſions.'

* See Review for Auguſt laſt, p. 207. Art. 15.

[*This Catalogue to be continued in our* APPENDIX.]

A Plan

A Plan for the eſtabliſhment of Charity houſes for expoſed or deſerted women and girls, and for penitent proſtitutes. Obſervations concerning the Foundling-Hoſpital, ſhewing the ill conſequences of giving public ſupport thereto. Conſiderations relating to the Poor and the Poor's laws of England. Alſo a new ſyſtem of policy, moſt humbly propoſed, for relieving, employing, and ordering the Poor of England, &c. By J. Maſſie. 4to. 3s. *ſewed.* T. Payne, *&c.*

THE degeneracy and depravity of the age has ever been a ſtanding topic for lamentable declamation to mercenary writers, diſcontented politicians, and miſtaken enthuſiaſts. The two former have endeavoured to impoſe upon others by a falſe repreſentation of reigning manners; the latter have deceived themſelves by forming a wrong judgment of prevailing principles.

Virtue and vice are permanent qualities; though the modes of each are continually fluctuating: and however induſtrious Cynicks may find particular inſtances of depravity in the preſent age, which were unknown to our forefathers, yet, upon the whole, a compariſon with former times, will not be to the diſadvantage of the preſent.

Well-meaning moraliſts, who deplore modern degeneracy, do not conſider that it is not the world which changes, but themſelves that alter. In our youth, many modes of depravity do not diſguſt us; on the contrary, while our paſſions are warm, they are calculated to cheriſh that fatal ardor, which overheats the imagination, and ſtifles our judgment: but as years advance, and cool reaſon gains its prerogative, we then look through a different medium, and are ſhocked at various appearances which ſtrike as new phænomena, becauſe we were not before in a capacity to obſerve them in the ſame point of view.

But notwithſtanding the malevolent ſuggeſtions of ſome, and the erroneous apprehenſions of others, yet the character of the preſent age cannot be impeached as foul and degenerate. We have the ſatisfaction to perceive vices and follies, which have been too long prevalent, at length bend to reformation; and to find a ſpirit of benevolence and improvement diffuſe itſelf thro' the kingdom.

Among the many reformers who have ſtudied to promote public good, Mr. Massie has not been the leaſt zealous and indefatigable. If he has inconſiderately publiſhed ſome ſchemes which were by no means unexceptionable, we have the pleaſure

to obſerve, that he has made the public amends, by the copious and elaborate treatiſe which now lies before us.

If the enthuſiaſm of the projector is in ſome parts too conſpicuous, if the Author has taken uncommon pains to prove, by a tedious chain of arguments, propoſitions which needed no illuſtration whatever, yet we ſhould deem it invidious to attack ſuch inaccuracies with ſeverity, when we find ſo much knowlege, ſo much good ſenſe, and good will, to compenſate for thoſe defects which might juſtify reprehenſion.

The Author opens his ſubject by recommending the eſtabliſhment of *Charity-houſes* for *expoſed* or *deſerted* women and girls, as well as for *penitent proſtitutes:* and he very judiciouſly propoſes to employ them in ſuch branches of manufactury, as may not deprive other Britiſh women and girls of employment. For this purpoſe he recommends a ſet of fundamental rules, which ſeem extremely well adapted to anſwer the end propoſed.

In the next place, he treats of the means of raiſing a revenue, in aid of voluntary ſubſcriptions, towards the eſtabliſhment of ſuch charity-houſes. To this end, he propoſes an annual pound rate, of one penny in the pound, to be laid on houſes, the number of which he computes at *fifty thouſand*; and rating the rents of thoſe houſes at 40*s.* a year each, he makes the amount of the yearly revenue come to *eight thouſand three hundred thirty-three* pounds *ſix* ſhillings and *eight* pence *per ann.* He thinks that this great charge ought to be equally born by all the opulent and ſubſtantial inhabitants of this great metropolis; ſince, equitably ſpeaking, the expoſed or deſerted women and girls, as well as the common proſtitutes, whom it is intended to relieve and reclaim, are part of the poor of London, Weſtminſter, and Southwark, conſidered collectively as one great city, without regarding the legal ſubdiviſions of them into pariſhes.

Our Author then proceeds to offer conſiderations concerning the *immediate* eſtabliſhment of *temporary* charity-houſes, to receive and employ, or educate expoſed or deſerted women and girls, until an increaſe of ſubſcription money, donations, legacies, or a certain revenue, ſhall enable the governors of ſuch charity-houſes to have more proper houſes, &c. purpoſely built for the reception of all ſuch women and girls, and to defray the charges of relieving and educating them. &c. Under this head, he recommends a diſtribution of the *honorary* buſineſs of ſuch charity-houſes, between the gentlemen and ladies who may become ſubſcribers: and he ſtates, very minutely, the various matters he deems proper to engage their attention, at their ſeveral meetings.

He likewiſe propoſes the immediate eſtabliſhment of temporary charity-houſes, to receive, employ, and reclaim *penitent proſtitutes*, till proper houſes can be purpoſely built for their reception. He recommends ſuch houſes or reformatories to be erected at the diſtance of fifteen or twenty miles from London, one mile from a public highway, and about the ſame diſtance from a market town. For the better regulation of penitent proſtitutes who ſhall apply for relief, he would have them properly claſſed, and propoſes a method.

He then proceeds to point out proper buſineſs for the employment of penitent proſtitutes of each claſs, with other minute particulars; and concludes this plan with ſeveral miſcellaneous propoſitions for the better regulation of the projected eſtabliſhment.

The next part contains obſervations relating to the *Foundling Hoſpital*, in which the Writer takes notice, that when people can have their children maintained at the public charge, it is moſt probable that inclination to eaſe will get the better of parental affection, and probably cauſe five children to be *made foundlings*, for one that is *really ſo*. He is of opinion therefore, that the eſtabliſhment ought to be confined to the ſubſcriptions, donations, and legacies of private perſons, rather than extended by ſolemn grants of public money.

Here we cannot agree with our Author; for if ſuch an eſtabliſhment is neceſſary, ſurely it cannot be made too general. We do not apprehend that parental affection will be ſo eaſily ſubdued as he imagines. Inſtances of mothers giving up their children, whom they are able to ſupport, muſt be very uncommon; for we often find that the moſt abandoned of the ſex, though oppreſſed with wretchedneſs and poverty, refuſe to part with their miſerable offſpring.

Our Author, in the next place, offers ſome conſiderations on the poor, and the poor's laws of England. He is of opinion, that the great increaſe of unemployed poor, is immediately owing to a parochial ſeparation of them—that the great increaſe of thieves, proſtitutes, and beggars, are immediately cauſed by a want of employment, partly by the want of proper proviſion for diſtreſſed working people when out of the pariſhes to which they belong, and partly by the ſeverity of our poor's laws, in decreeing the ſame puniſhments for begging as for ſtealing. He obſerves, with great good ſenſe and humanity, that the preſent treatment of poor people is repugnant to the decrees of heaven, and a vain contention againſt the neceſſities of human nature: and that till every diſtreſſed poor perſon is intitled to relief upon the condition of working, if able ſo to do, it is as reaſonable to

expect a law againſt eating and drinking, as againſt begging and ſtealing.

The Writer apprehends that the monopolizing of farms, and the incloſure of common lands, are the general cauſes of a numerous Poor—that they have occaſioned great depopulation within theſe two hundred years paſt, weakened the natural guard of England, and brought the woollen manufactures into a precarious ſtate. He ſupports his opinion by a number of authorities, particularly by an extract from a very memorable act of Henry VIII. which indeed expreſly favours his purpoſe.

He likewiſe cites authorities to prove a decreaſe of ſubſtantial people; and concludes, that the interior weakneſs, the precarious ſtate of trade, and the great increaſe of the poor, are all of them primarily or principally cauſed by removing multitudes from our natural and fixed baſis, *Land*, to the artificial and fluctuating baſis, *Trade*.

In general we ſubſcribe to our Author's propoſitions: but it may nevertheleſs be doubted whether the incloſure of common lands is among the cauſes of a numerous poor. It is certain, that incloſed land requires an additional number of hands to cultivate it, and if in its improved ſtate it finds employment for more induſtrious poor than when it is waſte, it has ſo far a tendency directly contrary to depopulation. As to cottagers, who live upon the waſte, obſervation ſhews us, that they are generally wretched Beings, who, depending too much on their right of commonage, live in indolence and poverty; perhaps, therefore, it would be better for the kingdom if their numbers were leſſened. Indeed, if our cottages were eſtabliſhed agreeably to the regulations of antient ſtatutes, and inhabited by ſubſtantial dwellers, ſuch inhabitants might be conſidered as the natural guard of England, and the ſtrength of the kingdom would in that caſe be more proportionably diffuſed: but that has long ſince ceaſed to be the condition of cottagers. There are, however, we muſt obſerve, many cauſes of depopulation, which the Writer has not enumerated; ſome, perhaps, interwoven with the very nature of our government: but our limits will not allow us to enter into further diſcuſſions on this head.

Our Author, in the laſt part, propoſes a new ſyſtem of policy for relieving, employing, and ordering the Poor, in which he recommends the following fundamental propoſitions.

'*Firſt*---That the CHARGE of *Maintaining* or otherwiſe *Providing for* the POOR of ENGLAND and WALES 'ſhould be EQUALLY BORNE by the wealthy and the 'ſub-

'ſubſtantial Inhabitants thereof; that the ſame ſhould be 'ASSESSED by the RENTS of HOUSES, LANDS, &c. 'and that each Perſon's QUOTA ſhould be determined by 'a *Pound-Rate* upon the full *annual Rent* or *Value* of his or 'her *Houſe, Land,* &c.

'*Second*---That every POOR PERSON who ſhall want RE-'LIEF, ſhould be EQUALLY INTITLED thereto, in 'any City, Town, Pariſh, or extraparochial Place in Eng-'land or Wales; without regarding where ſuch Perſon was 'BORN, or had LIVED.

'*Many Objections will probably be made againſt this* PROPO-'SITION, *but every Perſon will be ſure to find out the* EQUI-'TY *of* IT, *by bringing the* MATTER HOME *to* HIMSELF; '*for* Hunger, Sickneſs, *and* Infirmity, *are great* HELPS *to* '*the* Underſtanding *in theſe Caſes, and make* MEN *competent* '*Judges of what is* FITTING TO BE DONE *for* OTHER 'PEOPLE *in the* like Circumſtances.

'*Third*---In order to univerſally and effectually provide ſuch 'RELIEF, it is neceſſary that there be eſtabliſhed in every 'COUNTY, a competent Number of HOUSES *of* MAIN-'TENANCE *and* EMPLOYMENT, for the Reception of all 'POOR PEOPLE within each County reſpectively.

'*Fourth*---That the POOR who are maintained by their Pa-'riſhes, or otherwiſe, and thoſe PEOPLE *who ſhall become* 'POOR, ſhould be all removed into ſuch HOUSES *of Main-'tenance and Employment*, there to be *maintained* and *employed* 'ſo long as they ſhall want *Relief.*

'*Fifth*---That all DISTRESSED PERSONS, whether *Na-'tives* or *Foreigners*, who ſhall apply to be received into any 'HOUSE *of Maintenance and Employment*, ſhould be imme-'diately admitted, and hoſpitably treated therein, *ſo long as* '*they behaved well*, without Warrant, Direction, or Recom-'mendation, from any Magiſtrate, Officer, or other Perſon 'whatever; but that no ſuch Perſon ſhould be permitted to 'leave any HOUSE *of Maintenance or Employment*, without 'an Order in writing from the principal Officer therein.

'*Sixth*---That ſuch of the ſaid POOR PEOPLE as ſhall 'at the Time be *capable of* WORKING, ſhould be chiefly 'EMPLOYED in *ſowing, reaping, dreſſing, &c.* of HEMP 'or FLAX, or in *ſpinning* that or other *Hemp* or *Flax* into '*ſuch ſorts of* YARN, or in *manufacturing* the ſame into '*ſuch ſorts of* LINEN CLOTH, as are, or ſhall at the 'Time be *imported* into GREAT BRITAIN, from ſome

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'Countries or Country which do not belong to the BRI-'TISH CROWN:—and that whenever there ſhall be a 'Want of People in the Neighbourhood of any HOUSE *of* '*Maintenance and Employment*, to perform *occaſional Work*, 'and eſpecially *Harveſt-work*, ſuch of the aforeſaid *poor* '*People* as ſhall be capable of doing the ſame, and ſhall be 'applied for to aſſiſt therein, ſhould be hired, or permitted 'to hire themſelves, at the cuſtomary or reaſonable wages, 'for the times they ſhall be ſo wanted.

'*Seventh*---That to each Houſe *of Maintenance and Employment* 'there ſhould be appointed a proper Officer, to take Charge 'of, govern, and puniſh, if neceſſary, all *idle*, or *refractory* '*Perſons* therein maintained; and likewiſe to take Charge, '&c. of all *Beggars*, who ſhall be brought there againſt 'their wills; as alſo of thoſe perſons who ſhall with good 'reaſon be ſuſpected of having *committed Robberies*, or other '*puniſhable Crimes*,' ſo as to make the Confinement of them 'juſtifiable and neceſſary:---and that a proper HOUSE *of* '*Confinement and Correction*, *&c.* ſhould be erected near unto 'each HOUSE *of Maintenance and Employment*, for the ſafe-'keeping, &c. of all ſuch *idle*, *refractory*, or *ſuſpected* '*perſons*.

'*Eighth*---That all Perſons who BEG ſhould be immediately, 'or as ſoon as may be, conveyed by Conſtables, or other pro-'per Officers, to the neareſt HOUSES *of Maintenance and* '*Employment* within the Counties where ſuch *begging* ſhall 'be; that if any of thoſe perſons ſhall refuſe to be ſo convey-'ed, or ſhall run away from the Officers who have the 'charge of them, they ſhould, if retaken, be carried there 'by force, and be committed to the keeping of thoſe Officers 'who take charge of *idle*, *refractory*, and *ſuſpected perſons*; 'and that if any ſuch perſon be not retaken, an Advertiſe-'ment deſcribing his or her Perſon, &c. ſhould be inſerted 'in ſome of the London Evening News-papers.

'*Ninth*---That two or more of the ſubſtantial Houſholders in 'each Pariſh ſhould be annually appointed COLLECTORS 'OF THE POOR's-RATES, in the ſame Manner as OVER-'SEERS *of the* POOR are now appointed; and that ſuch *Col-'lectors* ſhould *receive*, *pay*, and *account for* the MONIES 'Raiſed toward *maintaining* and otherwiſe *providing for* the 'POOR, according to Aſſeſſments, Orders, and Forms, 'which ſhall be made, given, or preſcribed, by proper Au-'thority; but that they ſhould not OVERSEE *the* POOR, nor 'have any Power to direct in what manner *poor People* are to 'be *maintained* or *employed*.

'*Tenth*

'*Tenth*---That neither Pariſh Officers nor Juſtices of the 'Peace, ſhould have Power to REMOVE any POOR 'PERSON, whether *Native* or *Foreigner*, farther than to 'the next, or to ſome other HOUSE *of Maintenance and Em-* '*ployment* within the ſame County, without expreſs Direction 'for that purpoſe, from proper Authority;---*becauſe the Juſ-* '*tices of Peace in one County cannot tell what* PROPOR- 'TIONS *of* POOR PEOPLE *there are in other Counties, and* '*therefore they ought not to* REMOVE *them at* RANDOM *.'

Of theſe Propoſitions it will be ſufficient for us to obſerve, that if they are not all practicable or adviſeable, they nevertheleſs afford ample materials with which to furniſh the work of reformation: the miſerable condition of the Poor in this wealthy city being really deplorable.

It is with the utmoſt pleaſure, that we hear of a ſcheme now in agitation, by which, in order to prevent the buſineſs of a Juſtice of Peace from being made a trade for the future, it is propoſed to put the liberty of Weſtminſter under regulations ſomewhat ſimilar to thoſe now purſued in London, with ſo much honour to the Magiſtrates, and ſuch advantage to the Community.

* *In this extract we have followed the author's ſingular method of printing.*

R—d

Forms of Devotion for the Uſe of Families: with a Preface, recommending the practice of family-religion. 8vo. 2s. Johnſton, &c.

IT will readily be granted, by every one that has a ſerious ſenſe of religion, that prayer is an excellent means of cheriſhing and ſtrengthening every pious and virtuous diſpoſition in the human breaſt, of purifying the ſoul from every irregular and corrupt affection, of raiſing the mind above the pleaſures and enjoyments of the preſent life, and one of the beſt preſervatives againſt the ſnares and temptations of the world: and amongſt the various reaſons that may be aſſigned for that coldneſs and indifference in religious matters, which is but too viſible in the preſent age, the general neglect of *family prayer* is, we are perſuaded, one of the principal. To recommend and promote the practice of this important duty, is the deſign of the performance now before us; and it gives us pleaſure to obſerve, that it is extremely well calculated to anſwer the end intended. There is great judgment and propriety, both in regard to ſentiment and ſtile in the Forms of Devotion, into which nothing

nothing is introduced, but what every Chriſtian may eaſily underſtand, with a little attention, and join in, without the leaſt ſcruple or heſitation. The Author, or Authors *, ſeem carefully to have ſtudied a plainneſs and ſimplicity of manner throughout, and to have preferred a happy medium between a cold and languid, and a bold and figurative ſtile. They have likewiſe carefully avoided introducing doubtful and diſputable opinions into their Prayers, as is but too common a practice in works of this kind; ſo that the whole is clear, eaſy, and intelligible.

In the Preface, the nature and deſign of Prayer is briefly conſidered; the obligations to, and advantages of, Family-Religion, are ſhewn in a plain and eaſy manner; and the principal excuſes and apologies with which ſome are apt to ſatisfy themſelves in the habitual neglect of it, anſwered. We ſhall only obſerve further, that the work itſelf appears to us to be one of the moſt rational, judicious, and uſeful performances of the kind we remember to have ſeen.

* The celebrated Dr. Leland, Author of the View of Deiſtical Writers, &c. Dr. Duchal, and other reverend and learned gentlemen of Dublin,---*as we are informed.*

R

A ſhort Explanation of the End and Deſign of the Lord's Supper. With ſuitable Meditations and Prayers, and a Preface recommending a due Attendance on that ſacred Inſtitution. To which is added, a Poſtſcript, concerning Self-examination, with a few forms of prayer, for the uſe of thoſe who need or deſire ſuch helps. 8vo. 1 s. Johnſton, &c.

THE title-page of this little piece ſufficiently explains the deſign of it; all that is neceſſary to be added farther, is, that it is written in a very plain, eaſy, and judicious manner; breathes an air of ſerious and rational piety, and ſeems very well calculated to promote the purpoſes of practical religion. In treating of ſelf-examination, the Author conſiders the rule by which we ſhould examine ourſelves; the ſeveral particulars concerning which we ſhould make enquiry; in what manner the enquiry ſhould be made; what are the proper ſeaſons for doing it; and concludes with repreſenting briefly the advantages of frequent ſelf-examination. What he has advanced on this ſubject, though extremely plain and obvious, well deſerves the ſerious attention of every one who is deſirous of bringing his paſſions under proper diſcipline, of rectifying the irregularities

larities of his temper, and of making continual advances towards the perfection of his rational nature. The Forms of Prayer are partly new, and partly taken from other Writers.

N. B. This tract is uſually bound up with the *Forms of Devotion*, mentioned in the preceding article; but is alſo advertiſed to be had ſeparately. Its Author is the Reverend Mr. Meares, of Dublin.

R

To the AUTHORS *of the* MONTHLY REVIEW.

Gentlemen,

I Have read your Correſpondent's letter on CARACATURAS, at the cloſe of your Review for September laſt; wherein I obſerve a ſpecies of criticiſm, which, although by no means unfrequent, or unpleaſant, is yet no valuable part of a Review.

It often happens, that a Writer, who has totally miſtaken his ſubject, is criticiſed by another, who ſcarcely knows more of the matter than himſelf:—ſomething like this is the caſe before us.

One gentleman has, it ſeems, favoured the Public with his opinion on the meaning of the words *Character*, CARACATURA and *outré*; he has thought it neceſſary nicely to diſtinguiſh their difference, and exactly fix the ideas he chuſes they ſhould convey: and for this he might have very good reaſons. I ſhould likewiſe obſerve, that he differs from the common opinion on each of theſe heads.

Another gentleman (your correſpondent) with great ſubmiſſion to the above-mentioned Definer, endeavours to ſhew, that his definition of CARACATURA is entirely wrong: and he ſeems really to ſtand a good chance of being himſelf right, as he abandons not his opinion to the giddy direction of caprice, or the affectation of being ſingular;—but rather follows the ſurer guidance of the common ſenſe and general acceptation, of the word.—There ſeems, however, to have been one miſtake in common to both theſe gentlemen; they having certainly, from their ſkill in etymology, been led to ſuſpect ſome affinity between *Character* and CARACATURA. Characters are tokens or marks, expreſſing ſome ſpecific meaning, or conveying ſome particular notions or idea. There are characters expreſſing ſounds; and the alphabet of every nation is generally ſuppoſed to ſupply a complete ſet of theſe characters. There are *characters*

of

of the paſſions and diſpoſitions of the human mind; which are by painters and ſculptors, and even *virtuoſi*, frequently ſeen on the human face, and exterior form; and which convey pretty certain ideas of what paſſes within.---Of theſe a collection has been publiſhed in France, called *Caracteres des Paſſions, &c. par Monſ. le Brun.*

The turn of genius, or ſtate of mind of the perſon repreſented, is marked, or characterized, by painters, and by comedians, with ſome diſtinguiſhing ſtrokes, traits, touches, denoting ſpecifically, the appearance of figure, or turn of ſentiment, which is to be exhibited on the ſtage or the canvas. This word is likewiſe uſed in other ſenſes---and is (you will, I think, Gentlemen, agree with me) a word abounding in meanings. But CARACATURA has (ſome people will be ſurprized at it) no meaning whatever: nor is there any ſuch word in the Italian, the French, or the Engliſh Dictionaries. There is, indeed, a word uſed by the Italian painters, which is written *Caricatura*, which in Engliſh we ſhould tranſlate a charging, or a loading, and perhaps an over-charging, or an over-loading,—and is derived from *carica*, a charge or load; hence *caricato*, loaded; *Cavallo caricato*; *Huomo caricato*; *Nave caricato*, in the literal ſenſe; and *Carica*, a charge or office, *incaricato degli affari, o di tal negozio*; *caricato di anni, caricato di affanni*; cum multis aliis.

But to return to *Caricato* and *Caricatura*, as technical terms of painting, we ſhall obſerve, that the maſters in Italy have frequent occaſion for the firſt of theſe words, when they point out the faults of their diſciples, who, in the copies they make, commonly exaggerate thoſe almoſt imperceptible flexures and curvatures of the outlines, which probably, by their delicacy, occaſion the elegance of the original. The maſter then ſays, *Avete troppo caricato queſto muſcolo, queſto naſo, queſto Ginocchio, &c.* That is, You have loaded, or charged, or exaggerated, this muſcle, this noſe, this knee, &c.

Una Caricatura is the technical term uſed precifely to expreſs a kind of drawing, which delights in an artificial exaggeration of particular features, by means of which exaggeration the portrait of a very decent perſon may appear ſtrikingly like, and at the ſame time be rendered whimſically ridiculous.

Of theſe *Caricaturas* excellent examples may be ſeen among the works of Leonardo da Vinci, Annibale Caracci, Carlo Marratti, &c. and even of Mr. Hogarth, *that are not totally divoſted of every ſtroke which hath a tendency to* good drawing;---but then there is as much difference between theſe odd things, and the more juſt and elegant repreſentations of nature, as between *Virgil*

gil Traveſtie, the *London Spy*, or Punch's burleſque opera, and the poems of Homer, Virgil, and Milton; or as the coarſe, farcical ſtrokes of———Merry Andrew, compared with the finer and more delicate touches of———our moſt exquiſite Comedian.

The French word for *una Caricatura*, is *une Charge*; as *chargé* is *caricato*, *un contour chargé*, or *uno contorno caricato*, is in Engliſh, *an outline exaggerated.*

What *outré* has to do in the diſpute, I know not: nor what quarrel the ingenious Mr. Hogarth has with it, unleſs that ſome ſqueamiſh people may have found *his characters* OUTRE'; a phraſe not uſed by artiſts, but by which ſome pretender to *virtú* might claim an acquaintance with taſte and the French language, and might perhaps, with that fondneſs for cenſure which accompanies ſmatterers, expreſs, in this manner, his idea of what is meant by *caricatura:* this may poſſibly have occaſioned our *admirable* artiſt, in the paſſage before us, to ſet about explaining and defining himſelf out of the ſcrape.---Be that as it may, the Public is, without doubt, prodigiouſly edified by the ſeveral diſquiſitions on this important ſubject.

I cannot conclude without obſerving, that your Correſpondent's ſenſibility, which diſcovered a miſtake without being quite able to account for it, and the candour with which he has ſubmitted his opinions to correction, are both highly commendable; and at the ſame time that I take upon me to contend with him on the ſame ſubject, I cannot help expreſſing my eſteem for him. I am, Gentlemen,

Your Friend and Well-wiſher,

Worceſter, Oct. 18, 1758. * * * *.

P S. Your note on the facility with which characters ſtrongly marked by nature are expreſſed by the Painter, is certainly moſt judicious; and might have been extended with equal juſtneſs to the Poet and the Actor. No great ſenſibility is required, to be ſtruck with ſuch characters; no great powers are neceſſary to execute them: while, on the contrary, rightly to conceive, and juſtly to expreſs, unaffected grace, genuine elegance, decent dignity, greatneſs without pride, and ſimplicity without inſipidity, (which do not always affect the multitude) requires, doubtleſs, the fineſt perceptions, and the ſtrongeſt faculties.

St.

SINGLE SERMONS.

1. *THE Behaviour of Joſeph, and remarkable Favours ſhewed him in Priſon.* Preached Nov. 5, 1758, at the opening the Chapel in the New King's-Bench Priſon, by L. Howard, D. D. Chaplain. 8vo. 6d. Withers.

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ERRATA *in our Laſt.*

Page 456, 3d Par. L. 1, for *ſo* read *to*. P. 464, L. 25, for *moll* read *well*. P. 487, L. 1, for *maſter* read *maſters*. P. 512, laſt line before the Sermons, for *even* read *ever*.

AN APPENDIX TO THE MONTHLY REVIEW,

VOLUME the NINETEENTH.

Grammatica Linguæ Hebrææ: cum notis et variis queſtionibus philologicis, in quibus præcipuè diſſeritur de natura et indole linguæ Hebrææ. De antiquitate Quadrati et Samaritani characteris. De literis ה ו י א, *earumque natura et uſu. De punctorum vocalium natura, antiquitate et novitate. De convenientia et affinitate linguæ Hebrææ cum Arabica, &c. &c. In uſum juventutis academicæ.* Jacobo Robertſon, *A. M. Ling. Orient. profeſſore in Academia Edinburgena, Auctore.* Edin. 8vo. 6s. Hamilton, &c. Sold alſo by Wilſon and C°. in London.

THIS performance, which is dedicated to his grace the duke of Argyle, contains the moſt uſeful and neceſſary of thoſe principles and rudiments of the Hebrew language, which are laid down in a larger work of the famous Schultens. As our Author had frequent occaſion, in his lectures at the univerſity, to illuſtrate ſuch of them, as he found to be attended with ſome difficulty to the ſtudents, and to add his own obſervations, he has acquitted himſelf with honour, at leaſt as far as reſpects the method of teaching this language with the points.

In his notes and queſtions he has ſhewn himſelf to have been an induſtrious ſearcher into the oriental languages. His cloſe attention, however, and ſtudious attachment to this branch of learning, may have tended to give him that too high opinion (as we think it is) which he profeſſeth to entertain of the Hebrew language, both with reſpect to its origin and its copiouſneſs. As a proof of the latter, take the following inſtance, *viz.*

'Alia eſt Hebraeae et linguarum orientalium proprietas, quod 'verba primitiva ex diverſis conſonantium conjunctionibus per 'triadas compoſita ſunt; et uti exſtant viginti duae literae, va- 'riae copulationes et combinationes per tres literas 10,600 effi- 'ciunt, quod planè copiam et divitias hujus linguae oſtendit; 'nam iis conjunctionibus vitatis, quae aſperae nimis vel in- 'commodae videbantur, ad minimum calculum, decem millia 'radicum exſtiterè. Quod haec hypotheſis non omnino abſur- 'da ſit, apparet non tantum ex linguae analogia, ſed etiam ex 'magno illo numero radicum, quae jam in Hebraea, Chaldaea, 'Syriaca, et praecipuè Arabica, exſtant. Specimen dabit haec 'thematum digeſtio, אבך אבג אבב אבא, &c. atque ita 'porro per omnes literas: item אגן אגב אגא et ſic ad finem. 'Eadem modo progreditur per caeteras literas. Praeterea, ſiae 'omnes radices ſuas propagines et derivata fundunt. Hinc te- 'meritatem et ignorantiam quorundam obſervare liceat, qui 'Hebraeam linguam pauperem et imperfectam pronuntiare au- 'deant.'

But as this property cannot be reckoned any great excellence in the language, ſo we are at a loſs to underſtand the inference which he would make from it, *viz.* that the language is not a poor and imperfect one. It appears to be but a very uncertain way of judging of the copiouſneſs and perfection of any language, by the number of different combinations which the letters of an alphabet may form in triads, or roots of three letters. Beſides, we find that a language becomes copious and enriched from two cauſes more eſpecially, one of which, at leaſt, our Author will readily allow, did not contribute to enrich the Hebrew, *viz.* the borrowing words from other languages, and the culture of arts and ſciences. Both theſe circumſtances contributed to enrich and adorn the Grecian and Roman languages. Theſe have given to the French and Engliſh a copiouſneſs which perhaps neither of the former could boaſt, and are every day bringing them nearer to a ſtate of perfection. But if the Hebrew, which we read at this day, be the original language, from which all others have borrowed, while it remains unmixed with foreign words, it cannot be ſuppoſed, from this circumſtance alone, to be very copious; and it is as certain, that it hath received no very great addition from the cultivation of arts and ſciences.

Our Author, however, may think he obviates theſe objections, by ſuppoſing its origin to be from God. 'Ex hoc verò con- 'ſpectu indolis linguae Hebraeae a primâ origine ſuâ, hanc 'perfectam formam obtinuiſſe videtur, adeò ut auctor ejus, vel 'ſapientiſſimus omnium mortalium, vel, uti verum fatear, po- 'tius ipſe Deus, fuit: nam nullo modo concipere poſſumus, quo- 'modo

'modo rudes homines, linguam, quae in ſe continet tam varia
'et manifeſta ſummae ſapientiae et artis indicia, invenire potu-
'iſſent. Divina etiam ipſa ars videtur, quae ſonos literis effere
'doceat, et conſpectui aliorum, omnia quae putari aut dici
'poſſent, diverſis 22 literarum variè diſpoſitarum conjunctioni-
'bus, exhibeat. Talis reverà ars omnes humani ingenii vires
'ſuperare videtur.

'Denique, Arabica, Syriaca, et Chaldaica, radices ſuas ex
'diverſis conſonantium copulationibus per triadas etiam for-
'mant, eodem modo quo lingua Hebraea: quae planè oſten-
'dunt eas non eſſe diverſas linguas, ſed tres poſteriores dialectos
'eſſe Hebraeae, uti etiam ex nominibus hominum et locorum
'in Bibliis patet, quae omnia derivari ex una vel altera illarum
'commodè poſſint.

'Antiquitatem ſi ſpectemus, quae ſummam rebus conciliat
'dignitatem ac venerationem, lingua Hebraea omnium anti-
'quiſſima, originem non a Mercurio, non a Cadmo, non a
'Phoenicibus, ſed ab ipſis mundi primordiis ducit, ut quae nata
'eſt cum orbe nato, Dei et angelorum lingua, hominumque
'primorum vernacula. Haecce ejus antiquitas a nominibus,
'primis hominibus, lociſque, quae in hiſtoria ſacra occurrant,
'impoſitis, confirmatur.'

But upon this ſuppoſition, ſhould we not rather judge that the Divine Being would ſuggeſt to his creatures ſuch a language only as was ſuited to their circumſtances, than that he would ſuggeſt one ſo very perfect and copious, that a great part of it would be uſeleſs to them in their ſtate of infancy; and ſince we obſerve that language always naturally grows (as we may ſay) out of the circumſtances of mankind, there is no neceſſity for ſuppoſing the firſt language to be any other than as ſimple as poſſible.

We ſhall conclude our view of this work with an extract from the appendix to the fourth chapter, which will ſerve as a proper ſpecimen of our Author's ſtyle and manner of writing, and of his ſentiments concerning the famous queſtion reſpecting the antiquity of the vowel points. After having ſet down, in a conciſe manner, the arguments of the Authors that have written, *pro* and *con*, on this point, he takes occaſion to give us the following as the true ſtate of the queſtion to be reſolved, *viz.*

'Argumentis hinc et inde delibatis, et quibuſdam, ex utra-
'que parte, pro modulo noſtro, annotatis, quae minus ponde-
'ris in ſe habere nobis videbantur; ut veritas hîc inveniatur, et
'cuinam parti maxima argumenti vis adſit videamus, contro-
'verſia ſinplicius proponenda eſt. Amputemus igitur omnes

' quaeſtiones appendices: De hodiernis vocalium figuris et no-
' minibus; de *ſchevatibus*; de accentuum numero et munere
' multiplici. Diſquiramus dein, Quid veriſimiliùs: adfuerint-
' ne, inde ab antiquiſſimis temporibus, *voales* et *vocalium cha-*
' *racteres*, an non. Vel, quaeſtio adhuc inter anguſtiores li-
' mites reſtingatur, An non ibi ſaltem *vocalium notulae* adjectae
' a Sacris Scriptoribus, in iis ſaltem locis, ubi aliquod dubii,
' vel errandi periculum, et ubi neceſſitas id poſtulabat. Hoc
' negare vix aliquis poterit, qui attentè linguas Orientales con-
' ſideraverit. Idem verò de *ſchevatibus* aſſerere, imprudens et
' bonae cauſae noxium. His finibus ſi lis haecce ſemet coër-
' ceat, major concordia inter Criticos et Theologos ſponte coi-
' bit, et puncta vocalia, communi conſenſu, juſtum illum et
' naturalem locum obtinebunt, quem indoles linguae Hebraeae,
' quem uſus Orientis, inde a primaeva origine, iiſdem, inter
' Chaldaeos Syroſque aſſignavit. Qui aliter in hac re pronun-
' tiarunt, in eam non nimis accuratè inquiſiviſſe videntur.
' Certè, Vocales omnes coaevas eſſe literis, nunquam in con-
' tentionem veniſſet, ſi modo ſtatus controverſiae purus atque
' impermixtui manſiſſet. An, qui literas *conſonantes*, i. e. *cor-*
' *pus* linguae, primus *figuris* conveſtivit, animam neglexiſſe
' cenſendus eſt? Ipſa res et ratio, cum conſonantibus repertas
' quoque, a ſapientiſſimo hoc Inventore ſcribendi, quaſdam
' notulas et puncta, quibus *a*, *e*, *i*, *o*, *u*, exprimerentur, indi-
' cat. Ante Maſorethas, procul dubio, et Muhammedem,
' lectio antiqua cum ipſa lingua nota erat: Maſorethae ſubſi-
' diola tantum addere potuiſſent, ad vivam linguam, quantum
' potuerant, repraeſentandam, et ob oculos ponendam. Doctiſſ.
' Simonius, et nuper clar. Hutchinſon, Judaeos puncta ſua
' vocalia ab Alcorano habuiſſe, contendunt. Arabes verò nul-
' las vocalium notulas ante Muhammedis tempora habuiſſe,
' neque unus vel alter probaverit, neque probare poſſet. Veri-
' ſimile quidem eſt, levem quandam mutationem in punctis
' vocalibus Ibn Mocla Vezyrium illum introduxiſſe, quum
' characterem quadratum et tardiſſimum in celeriorem mutaret.
' Non tantum res et ratio Arabes ante Muhammedem notulas
' vocalium habuiſſe ſuadet, ſed hiſtoria literaturae Arabicae hoc
' confirmat. Veriſimile videtur, notulas vocalium diverſas et
' pauciores hodiernis fuiſſe. Tali ſigno uſos eſſe Arabes, quali
' antea monuimus, docuit clar. Hottingerus: " Arabum ſcri-
" pta, et ſacra et profana, quam plurima ſuis veſtita leguntur
" vocalibus; at non iiſdem, vel nunc, vel olim. Unico olim
" puncto, in antiquiſſimis Alcorani exemplaribus (quod, quia
" a doctiſſimis, et linguae Arabicae peritiſſimis, hactenus ne-
" gatum eſt, moneo) diverſas innuebant vocales, prout vel
" ſupra literam ponebatur, vel infra, vel in ventre. Paulatim
" figura haec rotunda mutabatur in apicem tranſverſum vel cu-
" bantem,

" bantem, apud Occidentales: declinantem verò, ſeu acclivem " a dextra ſiniſtram verſus, apud Orientales in denotandis voca- " libus, *a*, *e*, et *i*; *o* verò et *u* ſemilunulâ ſignificabatur. Pri- " oris punctationis fidem facit elegans Alcorani, charactere " Cuffico exarati, fragmentum, cujus aliàs meminimus, Iſag. " ad Lect. Pat. Poſterioris, apud Occidentales aliud vene- " randae vetuſtatis monumentum, a Joannie Marquhardo a " Konigſeck, Barone libero, anno 1535, 20 Julii, in expug- " natione Tuneti, metropolis Barbariae, in Europam allatum, " &c." Vid. Hotting. Theſaur. Philolog. p. 403.

' Ex hiſce patet, Arabes ſemper habuiſſe ſigna et notulas, ad ' vocales ſuas deſignandas; et nunquam Arabibus in mentem ' veniſſe, literas אהוי locum vocalium ſuſtinuiſſe.

' Sic, antiquiſſimis Hebraeorum ſimiliter quaedam ſigna fuere ' ad vocales ſuas deſignandas: et Moſes, caeterique Scriptores ' Sacri, ſine dubio, veram et genuinam lectionem Sacri Codicis ' quibuſdam notulis, vel vocalium ſignis, determinarunt; ſal- ' tem, ubi aliquod dubii, vel errandi periculum, occurreret. ' Pro hac hypotheſi contendimus, quam quiſque doctus facilè ' agnoſcet: et ſi hoc conceſſum ſit, ad integritatem textûs mu- ' niendam, et vocalium lectionem quam nunc habemus pro- ' pugnandam, ſufficit. Nam ſi vocales hodiernae in hiſce Sa- ' crorum Scriptorum notulis fundatae, et ſecundum harum vim ' et ſonum, conſtitutae fuere, parum refert, quod forma et ' figura illarum aliquantulum immuta, et poſtea alia nomina ' illis attributa, vel, poſtquam lingua vernacula eſſe deſierit, ' quaedam alia puncta et accentus, ad veterem verborum pro- ' nuntiationem conſervandam, introducti fuerint.

' Sententiam Hottingeri, de hac re, gravem, et ſtudio par- ' tium vacuam, hîc apponere libet:' " Arabes, Syros, Chal- " daeos, etiam vocalium expreſſas notas habuiſſe, ſemper nul- " lus dubito: idem perſuaſiſſimum mihi eſt de lingua Hebraea. " An verò ab initio ſtatim, hae, quas habemus, vocales, con- " ſonis additae ſint, et figura et numero, in medio nunc relin- " quo," &c. uti ſupra.

' Denique, cum de ſonis vocalium nulla lis fieri poſſit, ſed de ' figuris et characteribus, concludimus, Si ſoni vocalium erant ' aequales conſonantibus, procul dubio characteres, vim et va- ' lorem horum ſonorum exprimentes, etiam exſtitere. Ratio ' etiam et indoles linguae requirebat, ut in propriis locis appo- ' nerentur: cuivis enim Sacrum Textum incipienti, vix milleſi- ' mam in illis vocem occurrere, cui *matres lectionis* ſic inſe- ' runtur, ut vocalium officio fungantur. *Aleph* rariſſimè occur- ' rit; annotarunt enim Maſorethae quindecim tantum locos, ' qui vulgò cum *Aleph protractivo* ſcribi dicuntur.

' Et procul dubio, ſi Muhammedani, etiam vivente linguae ſuae,
' curarunt, ut Alcoranus punctis vocalibus muniretur adverſus ſui
' textûs corruptionem; Moſi et Prophetis curae erat, ut Oracula
' Divina ita deſcriberentur, ut omne periculum aberrandi a ſcopo
' ſenſûs evitaretur.

' Non negatur, linguas Orientales ſic eſſe comparatas, ut in
' bene *multis*, quam expeditiſſimè, ſine vocalibus adjectis, tum
' legi, tum intelligi, poſſint: ſed in multis locis, a doctiſſimis,
' eas adeſſe debere, audiamus clar. Schultenſium, qui in hac
' palaeſtra diu ſudaverat, in Praefat. ad Inſtitut. Hebr. " Id
" tamen ego, poſt triginta quinque annos, partim diſcendo,
" partim docendo, hac in palaeſtra exactos, nego, pernego,
" haſce noſtras linguas nuſpiam adjectione et ſubſcriptione
" punctorum vocalium indigere. Infinitae ſunt in Arabicis,
" Syriacis, Chaldaicis, Thalmudicis, pericopae, ſententiae,
" ſenſus, qui, ſi puncta abſint, a nemine mortalium, ne peri-
" tiſſimo quidem harum linguarum, intelligi et ritè explicari
" poſſint. Miratus ſemper ſui *confidentiam* virorum quorundam
" doctiſſimorum, nimis liberaliter et magnificè hic loquentium:
" quamvis etiam ſaepe imperitiam et jejunitatem aliorum riſerim,
" qui ne unum quidem periodum ſine punctis legi poſſe dicti-
" tant. Si *Haririi Conſeſſus quinquaginta*, toti veteris linguae
" floribus et gemmis contexti, ſine punctis lectioni Arabum
" fuiſſent traditi, ne centeſima quidem pars eorum luceret, non
" dicam nobis, ſed vel linguae patriae peritiſſimis. Alcorani
" lectio et ſenſus nuſpiam ſatis conſtaret; priſcos Arabes, inter
" quos multi non ultra Muhammedis ſolum, ſed etiam ultra
" Chriſti Domini aetatem aſcendunt, haudquaquam venerata
" eſſet univerſa Natio, tanquam eloquentiae et Grammaticae
" ſimul ſupremos arbitros et magiſtros; ni vocales eorum con-
" ſonantibus appictae fuiſſent, quae ad utrumque praeluerent,
" atque nihil, nec in ſenſu obſcuri, nec in pronuntiandi ratione
" ambigui, paterentur."

' Quiſquis aequus judex, ex hoc ſolenni teſtimonio Viri
' Doctiſſimi, de vana oſtentatione et jactantia quorundam judi-
' care poſſit, qui prae ſe ferunt, ſe libros omnes, tum Poeticos,
' tum Propheticos, ſine ullo punctulo adſcripto vel adjecto,
' pulchrè callere poſſe. Noluit clar. Schultenſius talia jactare,
' poſt quadraginta annos et plures, improbo labore in hac pa-
' laeſtra, exactos.

' Reverà, variae et adverſae ſententiae eorum qui punctorum
' vocalium antiquitati repugnant, validum argumentum pro
' genuina antiquitate horum ſuppeditant. Quod attinet ad eos
' qui huic argumento ſe opponunt, verè dici poſſit, *Quot capi-*
' *ta tot ſenſus*. Cappellus, aliique viri docti, novitatem punc-
' torum affirmantes, utilitatem punctorum linguam Hebraicam
' diſcentibus, veramque et genuinam legendi rationem iiſdem
' conſervatam

' conſervatam eſſe, agnovere. Clar. verò Hutchinſon, punctis
' et lectioni linguae Hebraicae ſecundum horum normam renun-
' cians et valedicens, omnibus punctis vocalibusSacrum Tex-
' tum, more Cabbaliſtarum, exuit, ut vi imaginatrici ſuae, et
' luxurianti ingenio, magis indulgeret, Textum Sacrum, *figmenta*, et *principia* ſua prioribus ſeculis *inaudita*, eloqui coge-
' ret. Alii etiam inter nos, indolem linguarum Orientalium
' ex Occidentalium genio, quae toto coelo diſſident, revocantes,
' neceſſarium duxere, ut characteres vocalium omni alphabeto
' inſerantur. Sed, ſi ſimplicitatem naturae et antiquitatis ſpec-
' temus, nihil mirum, vocales, quae ſunt animae literarum, di-
' verſis characteribus a conſonantibus depictas fuiſſe, videbitur.'

D

The Riches of God's Free Grace, diſplayed in the Converſion of Cornelius Cayley, late Clerk in the Princeſs Dowager of Wales's Treaſury, to the faith of Jeſus Chriſt, his Lord and God. Being a faithful account of the Lord's remarkable Dealings with him from ſeven years of age; the trials and temptations he met with in a courſe of ſeveral years. As alſo how he was called to preach the glorious goſpel of Jeſus Chriſt; and what he hath met with particular in the exerciſe thereof, in many parts of England and Wales. 8vo. 1 s. 6 d. Norwich printed. Sold by Lewis in Pater-noſter-row, London.

THIS peculiar favourite of Heaven, whoſe ' infant-ſoul ' was often captivated with glimpſes of the Lord's di-
' vine beauty, *before* he was SEVEN years of age,' is a Methodiſt, of the ſect of Whitefield, and a preacher of the goſpel, by commiſſion from above. He was bred up, it ſeems, in a carnal place, at court, notwithſtanding his early call to a more ſpiritual employment; but growing towards manhood, grace began more and more to abound, till at laſt, in Kenſington-gardens, as he was ſitting and ' reading a religious diſcourſe,
' all on a ſudden,' ſays he, ' I was overpowered with ſuch an
' extraordinary ſenſation of God, that I was in an extacy; it
' ſeemed to me as if I was near God, and perceived his love: I
' burſt into floods of tears, and was filled with an unutterable
' joy, beyond all earthly pleaſures: I was made very ſenſible
' of the ſweetneſs of God in an uncommon manner, and felt
' his preſence in my ſoul: this tranſport laſted about an hour,
' and when I got home, I longed to have it again, but it was
' gone. Now nothing would content me but this, day by day
' I ſought for it, and no religious duty would content me with-
' out it. This enjoyment was ſo great, it allured my heart
' more than ever from the frequent uſe of pleaſures and diverſions,
' and made me more diligent in reading, meditating, and going
' to public places of worſhip, and receiving the ſacrament, &c.

'Often I went to the ſame place in the garden, in hopes to get 'the ſame enjoyment, but could not obtain it.'

About the age of twenty-three, Mr. Cayley fell in love with the late Mr. Hervey's famous Meditations; but growing reſtleſs about the doctrine of IMPUTED RIGHTEOUSNESS, he reſolved to conſult Mr. Hervey himſelf. But while he was thinking of his journey to Weſton-Favel, it came into his head to enquire of a clergyman, what the imputed righteouſneſs of Chriſt meant, *as mentioned by Mr. Hervey.* 'Upon which,' ſays Mr. Cayley, 'he [the clergyman] turned it off with indifference, and gave me no ſatisfactory anſwer; but ſaid that Mr. 'Hervey was a Methodiſt, and then in London at Mr. Whitefield's houſe. Now as to the Methodiſts, I knew nothing of 'them, only by ſome hearſay, and that very little; though 'from what little I had heard, I imagined they were a company 'of deluded people, who ought to be avoided; for I had never 'been with any perſons ſo called. When I heard where Mr. 'Hervey was, notwithſtanding what the clergyman ſaid, I was 'determined to go to ſee him at all events, and was much re'joiced to hear he was in London: Methodiſt or not Metho'diſt, my ſoul thirſted to enquire about this wedding-garment, 'and I was reſolved to loſe no time.

'The next day, I wrote a letter to Mr. Hervey, wherein I 'aſked his inſtruction concerning theſe things, and went with 'it myſelf, and by good providence found him alone; and hav'ing delivered the letter to him, after reading it, he received 'me in a very courteous affable manner, that at once recom'mended him to me. I had expected (from the ſtrict piety 'diſplayed in his Meditations) to have found a ſevere ſolemn 'aſpect, gloomy and monaſtic; inſtead of which, I found a 'courteous, well-behaved gentleman, a pleaſing chearfulneſs, 'ſhining in his countenance. After a proper introduction, he 'took a Bible, and propoſed reading a chapter, which being 'quite agreeable to me, he choſe the 37th of Ezekiel; and 'commented upon it as he read in ſuch a manner, that my 'very ſoul burned within me; the power of God breathed upon 'the word, that it was ſweeter to my ſpirit than the honey or 'the honey-comb; and after he had done, he ſpoke of man's 'fall by nature, and ſalvation by grace, ſo as to captivate my 'very ſoul.—Oh thought I what have I been doing of all this 'while, that I have lived a ſtranger to theſe things: ſurely, 'ſurely, true joy is only found in religion. Thus I reaſoned 'with myſelf, while the evangelic ſounds flowed from his lips. 'In ſhort, the ſacred fire ſo glowed in my heart, that I thought 'I was in a Paradiſe; after ſtaying till pretty late I took my 'leave; and as I walked home, I felt ſuch mental pleaſures, as

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' tatisfied all my ſin and vanity. I was now convinced the
' only way to be happy, was to be given up to God. This diſ-
' courſe made too great an impreſſion upon me, to be eaſy with-
' out going again the next day to my ſpiritual guide, who ap-
' peared to me as a meſſenger from God, to point me out the
' way of peace: accordingly I went, and found more and
' more reaſon to be ſatisfied; each day's converſe blowing up
' the heavenly flame in my ſoul to ſuch a degree, that I was all
' a-thirſt for God.

' Thus I went on for above a week, when being with Mr.
' Hervey one afternoon, he aſked me to go to Mr. Whitefield's
' Tabernacle, where, ſays he, you will hear heavenly doctrine.
' I gladly accepted his propoſal, and now was the firſt time of
' my entering into a Methodiſt congregation: my friend hav-
' ing placed me properly in the place, ſome time before the
' ſervice was begun, I had time to make reflections on what I
' ſaw. And I muſt confeſs, notwithſtanding the warmth of
' my ſoul, the meanneſs of the place, and poor appearance of
' the people ſomewhat diſguſted me; which diſguſt increaſed,
' when I ſaw a mean looking man enter the pulpit, poorly
' cloathed, in a lay habit: What, thinks I, is this a fit perſon
' to preach God's word? Well, ſoon after the ſervice begun
' with a hymn, which agreeably ſtruck me; but when the
' preacher had done his prayer, I was amazed: I thought I
' never heard any thing ſo excellent before: my prejudices now
' began to vaniſh, and was now reconciled to hear the ſermon.
' Accordingly the preacher took his text in the Hebrews, chap.
' xiii. and the latter part of the 5th verſe; the words were as
' follows, *I will never leave thee, nor forſake thee.* Upon which
' he preached in ſuch a manner, that he appeared as an angel
' from Heaven to my ſoul. He opened the glorious goſpel
' in ſo comfortable a manner, that I was filled with peace and
' ſpiritual joy, that was full of glory. I was enabled to ſee this
' text belonged to me, as alſo God's unchangeable love. My
' ſoul drank in every word as eagerly as the parched ground
' doth the falling rain. Oh, ſaid I within myſelf, this is what
' I have wanted ever ſince I was born, but knew it not. I was
' then made ſenſible, that the goſpel of Chriſt's redemption was
' the only thing could make me happy. As ſoon as the ſermon
' was over, the concluding hymn quite delighted me; in ſhort,
' the place, the people, and miniſter, all appeared to me quite
' glorious. My prejudices were all gone, and I was now con-
' tent to be taught by *any* one.—

' After I was returned to Mr. Hervey's from the preaching,
' he aſked me how I liked it? My heart was too full to make
' any regular anſwer; but I believe I ſaid enough to convince
' him

'him of my having been deeply affected with it. I muſt not 'forget to inform the Reader, that this preacher's name was 'Humphreys, by trade a ſhoe-maker, and yet I do declare to 'God's glory, that his ſermon was to my ſoul the moſt excel-'lent diſcourſe I had ever heard.'—

It was not long after this remarkable period of Mr. Cayley's hiſtory, ere his acquaintance began to look upon him as a 'mad-'man, or a fool.' But for fear his Readers alſo ſhould begin to apprehend ſomething of the ſame ſort, he gives them the following account of his library; which alone cannot but ſuffice to wipe off every ſuſpicion of his mental imbecility.

'The very ſight,' ſays he, 'of a ſpiritual book, where 'Chriſt's glory was diſplayed, would make my heart glad.— 'And here I muſt mention one thing, for the mortification of 'the pride and wiſdom of this world; which is, that the books 'which gave my ſoul the moſt comfort, and ſpiritual edifica-'tion, were ſuch as I gathered from ſtalls in *Moorfields*, and 'other *ſtreets* in London; where ſeveral of them were expoſed 'to ſale, with this title over their heads, *Pick and chuſe for 'Two-pence, or Three-pence, a-piece.* Poor, old, ſhabby-look-'ing books, quite deſpicable to appearance, and the Authors 'chiefly perſons of low eſtate in life. How hath God made 'fooliſh the wiſdom of this world! and provided for the humble 'in heart! Theſe books were more precious to me than mines 'of gold; and are now thoſe with which I think my library 'highly honoured: and as they contain the marrow of Chriſt's 'goſpel, they appear to me compleat without Morocco-bind-'ings, or lettered backs, or ſuch like things; and notwith-'ſtanding their torn and mouldy garb, the beauties of the glo-'rious truths which they enfold, ſufficiently recommend them 'to my eſteem.'

At length our Convert, yielding to the divine impulſes upon his mind, and not tempted by any *proſpect of filthy lucre*, p. 75. began to think ſeriouſly of entering upon the ſacred function. His account of his *out-ſet* may prove a curioſity to moſt of our Readers. He had, it ſeems, for ſome time, much doubt, and fear, and heſitation about the matter: but while he was thus *toſſed in his mind*, 'it pleaſed the Lord to *open a door* for him in 'the following manner. 'One morning,' adds he, 'being 'very earneſt in prayer concerning theſe things, and wreſtling 'with the Lord even to an agony, proſtrate on my face; a per-'ſon knocked at my chamber-door, upon which I roſe up and 'opened it, and found it was a miniſter of the goſpel, who 'was lately come to London, and whom I had heard preach 'ſometimes with much approbation; but had no further ac-

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'quaintance with, than exchanging a few words in our way 'home from the meeting. After he had ſat down a little, he 'ſurprized me exceedingly, by ſaying, that he came to tell me 'that he was perſuaded in his mind, that the Lord had called 'me to preach the goſpel of his grace: and though he ſaid he 'could not tell where, or with whom, I ſhould labour; yet 'he was urged in his mind to let me know, he was ſtrongly per-'ſuaded that I was called to the work.

'Let the Reader judge how ſurprized I muſt be, to hear this 'from one who was a ſtranger to me, and quite unacquainted 'with my thoughts about entring into the miniſtry.—And alſo 'coming at the very time I was praying to the Lord for direc-'tion in this point.—After he had delivered his meſſage, I 'made many objections, and concealed from him the workings 'which I had had in my own ſpirit, as well as what I was 'about, when he came and knocked at the door. But though 'I ſeemed not to take any great notice of what he ſaid, yet I 'pondered it much in my mind, and found the more I con-'verſed with him, the more plainly the hand of the Lord ap-'peared in this unexpected viſit. Amongſt many other things, 'he told me, that if I would exerciſe myſelf with a few friends 'in private, I might be enabled to diſcern whether the Lord 'opened my mouth or no? For he urged, that if I was really 'called by the Lord, I ſhould find both enlargement of heart, 'and freedom of ſpeech; and by ſome trials of this ſort, with 'the help of the judgment of experimental Chriſtians, I might 'come to know more evidently the mind of God, whether it 'was my duty to ſpeak in his name, or to hold my tongue.

'Now this advice appeared to me far from being contemp-'tible; and I was reſolved, with God's leave, to purſue it. 'Accordingly, ſome ſhort time after, I gathered about forty 'or fifty perſons in a private ſociety, and (for the firſt time) 'went to exerciſe in prayer. And it pleaſed the Lord ſo to fill 'my heart with the ſpirit of prayer and ſupplication, that I 'could not refrain from overflowing in floods of joyful tears. 'After this was done, I began to ſpeak from that text, *Rejoice 'always in the Lord, and again I ſay rejoice.* And I found ſuch 'enlargement of heart, and freedom of ſpeech, that I was 'aſtoniſhed, and the company appeared to be much affected; 'and one woman in particular, who had been in great diſtreſs 'of ſoul, received much bleſſing from the ſame. This encou-'raged me to a ſecond meeting, in which I found the Lord 'was much with me; and the woman before-mentioned was '(under this ſecond trial) ſet at liberty in her ſoul, and enabled 'to rejoice by faith in God her Saviour. I now began to get 'more courage, and found, that (in repeated exerciſes of this 'ſort)

'ſort) the Lord bleſſed and comforted my own ſoul; and I 'was more and more perſuaded, that I was moved by the 'Holy Ghoſt to take upon me the work of the miniſtry.—And 'let no man judge this as an enthuſiaſtical fancy, for it is quite 'agreeable to Scripture, and what every church of England 'miniſter declares of himſelf before he is ordained; our Pro-'teſtant reformers thinking it highly neceſſary that every true 'miniſter ſhould be ſo called, and ſo declare.

'Thus I went on, as I remember, for ſome weeks, but ſtill 'in private. At laſt, I thought I would venture a trial in pub-'lic preaching, in one of the Methodiſt congregations at Lo-'rinors Hall. And now being about to appear ſo openly, ſome 'days before the time, I ſtudied, and wrote down a ſermon, 'which I deſigned to get off by heart; being afraid to truſt the 'Lord for a ſufficient ſupply, when the time came. But alas! 'I found this wiſdom of mine was meer folly, and ſprang from 'unbelief. For what cauſe had I to doubt of the Lord's aſ-'ſiſtance now, as well as heretofore? It was the fear of being 'confounded before a public congregation, which induced me 'to take a ſtep that I judged the moſt likely to prevent ſuch a 'thing. But in this particular, I found by experience how 'empty and vain a thing it is, to truſt *an arm of fleſh*; for 'when I was going into the pulpit, notwithſtanding I had got 'my leſſon ſo well, my heart failed me, and my knees knocked 'together: for as I had truſted to my memory, and not to the 'Lord, I found myſelf deſtitute of the aſſiſtance of his ſpirit; 'and after I had given out my text, I forgot my plan and me-'thod, and was not able to remember my heads, nor any thing 'elſe; and' [we doubt not the Author's veracity] 'made the 'pooreſt piece of work of it that could be.—Thus was the 'Lord pleaſed to let me ſee my folly, and permitted me to ap-'pear in ſuch a broken diſconcerted manner before the people, 'as filled me with grief and ſhame.

'As ſoon as I got home, I pondered upon what had paſt, 'and thought that I would preach no more; but as I began to 'ſuſpect, that my ill ſucceſs was owing to my unbelief, and 'truſting to myſelf, I thought I would venture to preach again, 'and entirely truſt the Lord, both for matter and manner; and 'if I found that he did not aſſiſt me, then I would conclude it 'was a call for me not to proceed any further in the work of 'preaching the goſpel.

'With this reſolution, I ſoon after entered the pulpit a ſe-'cond time, without premeditating what I ſhould ſay; and, 'bleſſed be God! I then had a moſt ſweet enlargement of 'heart, and liberty of ſpeech; ſo that it was very manifeſt that the 'Lord was with me. Upon this I was quite revived, and re-'ſolved, that for the time to come, I would entirely depend on

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'the Lord for the affiſtance of his holy ſpirit to enable me to 'preach. And, bleſſed be his holy name! for near ſix years 'that I have laboured as an unworthy ſervant of Jeſus Chriſt in 'the miniſtry of the goſpel, I have never had any reaſon to re- 'pent this truſt: but he has been pleaſed to help and aſſiſt me, 'even beyond my expectations.'

The reſt of the book contains a delightful narrative of the wonderful ſucceſs of our Author's miniſtry, of the miracles that were wrought by him in many parts of England and Wales, and of God's farther dealings with Mr. Cornelius Cayley, down to the year 1758; the whole being *epilogued* with a moſt delectable poem, intended to illuſtrate the *myſtery of the new birth.*

We have dwelt the longer on this out-of-the-way article, merely to let our Readers ſee what ſort of ſtuff our modern ſaints are made of.

G

The Method of cultivating Madder, as it is now practiſed by the Dutch in Zealand (where the beſt Madder is produced). With their manner of drying, ſtamping, and manufacturing it for uſe. Embelliſhed with draughts of their buildings, and kilns, erected for that purpoſe. To which is added, the method of cultivating Madder in England, from many experiments made in the courſe of thirty years on the culture of that uſeful plant. By Philip Miller, *F. R. S. Member of the Academy at Florence, and Gardener to the worſhipful company of Apothecaries at Chelſea.* 4to. 2s. 6d. Printed for the Author, and ſold by Rivington.

THAT it ought to be among the firſt objects of attention in a country which depends principally on its commerce for its wealth and welfare, to render all the materials neceſſary to its manufactures as cheap and as eaſily attainable as poſſible, is an uncontrovertable truth; nor is it leſs certain, that Madder (the ſubject of this performance) is not only an uſeful but an abſolutely neceſſary material to a great variety of Britain's moſt valuable manufactures.

In proof of the advantages that would accrue to England from a due encouragement of the cultivation of Madder, our Author obſerves, that 'the Dutch have received from hence, for it, 'for many years paſt, upon an average, more than one hundred 'and eighty thouſand pounds a year.' Beſides, as our demands have increaſed for this commodity, our neighbours have adulterated it in ſuch a manner, that an allowance of twenty

pounds

pounds has been made, in one caſe, to the conſumer, for the loſs ſuſtained by adulteration.

Convinced of the utility that muſt attend the home-growth of this material, ſo neceſſary to our manufactures, the legiſlature have countenanced its cultivation by two acts of Parliament paſſed in their laſt ſeſſion.—To promote the ſame good end, the truly laudable ſociety for the encouragement of arts, manufactures, and commerce, have offered an handſome premium.—And in order to facilitate the execution of ſo well-directed a deſign, Mr. Miller devotes his preſent labours.

Though our Author, in his Dictionary, has afforded conſiderable ſcope to this important article, yet he there candidly confeſſes, that he was then unacquainted with the manner of drying and preparing the roots for uſe. That defect he has now amply ſupplied, and as longer experience has furniſhed him with further opportunities of inſtructing himſelf in better methods of cultivating this uſeful plant, he here ingenuouſly communicates his improvements and diſcoveries.

He makes it evident, that there is in England a ſufficiency of land, either unemployed, or employed to leſs advantageous purpoſes, fit for the culture of Madder.---He points out ſome conveniences we might have ſuperior to the Dutch, with reſpect to the buildings requiſite to its preparation: and he further obſerves, that, if properly carried on, 'it will employ a great 'number of hands from the time harveſt is over, till the ſpring 'of the year, which is generally a dead time for labourers; and 'hereby the pariſhes may be eaſed of the poor's rate, which is 'a conſideration worthy of public attention.'

Extracts from this work would rather be injuring the Author, than informing our Readers, as nothing leſs than an attentive peruſal of the whole can render it truly uſeful.

L

Continuation of the Chevalier Goddard's Tranſlation of Guicciardini's Hiſtory of the Wars of Italy, Vol. VII. VIII. *and* IX.

IN our Review of the former volumes * of this work, it was thought ſufficient to give a ſhort abſtract of the contents of each volume; the ſame method is intended, with reſpect to theſe now before us.

'The treaty of Noyon concluded in the year 1516, gave an appearance of peace to the greateſt part of Europe; neverthe-

* See Review, Vol. X. p. 399, and 401. Vol. XI. p. 17, and 190. Vol. XII. p. 200. and Vol. XIII. p. 18.

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leſs, Italy was reſerved for further calamities. The ſoldiers of that time ſeem to have been generally mercenaries, indifferent in what ſervice they engaged, ſo that they were but employed. The pope had, during the late troubles, arbitrarily deprived Franceſco Maria della Rovere of his duchy of Urbino. The Duke watched the firſt opportunity of recovering his dominions, and being joined by ſome of the diſbanded troops, raiſed new commotions, which were not quieted for the ſpace of eight months; and though in the end the pope was victorious, his ſucceſs was attended with diſreputation to himſelf and to his Generals.

During theſe tranſactions, his Holineſs was threatned with yet more imminent dangers: ſome diſcontented Cardinals had formed a deſign againſt his life. However the plot was timely diſcovered, and the conſpirators puniſhed.

Theſe were the principal events of the year 1517; in the ſucceeding year Italy enjoyed a profound peace, to which it had been a ſtranger for many years. The ſame pacific diſpoſition appeared among all the Chriſtian powers. Their chief attention was to oppoſe the arms of Selim, Emperor of the Turks, which were become formidable to all Chriſtendom. To this purpoſe, conſultations were held at the inſtance of the Pontiff, for a general croiſade, which, however, was not carried into effect.

The year 1519 was remarkable for the death of the Emperor Maximilian; the competitors to ſucceed him in that dignity were Charles V. King of Spain, and Francis I. King of France. The election being determined in favour of the former, gave birth to new jealouſies between the two contenders for power, who, nevertheleſs, did not immediately come to an open rupture, being reſtrained rather by motives of prudence than any real deſire of amity.—The year 1521 was diſtinguiſhed by Luther's oppoſition to the papal authority, whence ſprung the reformation; the particulars of which are here ſlightly paſſed over.

'The beginning to new commotions,' our Author obſerves, 'was given by thoſe very perſons who, being more than others 'obliged to procure the preſervation of peace, are more fre-'quently the diſturbers of it, and kindle, with all their induſtry 'and authority, a combuſtion which, if no other remedy be ſuffi-'cient, they ought to extinguiſh with their own blood.' The Pope's ambition prompted him to enter into a confederacy with the Emperor againſt France: hence a new war broke out, which was carried on with equal fury, and various ſucceſs; but at laſt (in 1522) terminated to the diſadvantage of the French, who were

were forced to abandon moſt of their poſſeſſions in Italy. In the courſe of theſe tranſactions, our Hiſtorian exhibited the firſt proofs of his military capacity, in his defence of Reggio and Parma.—On the firſt of December 1521, died Leo X. whoſe character is thus drawn by Guicciardini, than whom nobody knew him better.—'He was a Prince worthy to be praiſed, as 'well as blamed, on many accounts, and who greatly deceived the 'expectations conceived of him at his *aſſumption to* the ponti-'ficate, ſince he appeared to be endowed with greater prudence, 'but with much leſs goodneſs, than all had imagined.'

The eighth volume opens with the reception of Adrian (Leo's ſucceſſor in the papacy) at Rome, where he made his entry on the 29th of Auguſt, 1522, amidſt a vaſt concourſe of people, 'by whom,' ſays our Author, 'though his coming was deſired 'with the utmoſt impatience, becauſe Rome, without the pre-'ſence of Pontiffs, is more like a deſart than a city, yet the 'ſight created a ſort of uneaſineſs in the minds of all who con-'ſidered, that they had got a Pope of a barbarous * nation, quite 'unexperienced in the affairs of Italy, of the court, and even 'of thoſe nations which, by long intercourſe, were grown fa-'miliar to Italy.'

The ſucceſs of the Turks, who had taken the iſland of Rhodes, and threatned to extend their conqueſt, made Adrian, on his firſt coming to Italy, very ſolicitous for a general peace; but when he found his endeavours for this purpoſe ineffectual, he attached himſelf to the intereſts of the Emperor. However, he did not long enjoy the papal chair, dying the 24th of September 1523, 'to the no ſmall detriment of the confederates, who were 'deprived not only of the pontifical authority, but alſo of the 'ſubſidies for which, by the articles of the treaty, he was en-'gaged.' His ſucceſſor was Julius of Medici, who aſſumed the name of Clement.

In the mean while, the French had again invaded Italy with a powerful army. The war was carried on with vigour on both ſides; but as we have neither room nor inclination to recite the particulars of marches and counter-marches, ſieges and battles, let it ſuffice to mention, that on the 25th of February, 1525, was fought the famous battle of Pavia, where the French were totally defeated, and their King made priſoner.

* We here ſee, that the Italians, even at that time, ſtill retained ſo much of the old Roman pride, as to conſider all other nations as *Barbarians*.—And when it is remembered, that Adrian (a Fleming by birth) had been preceptor to Charles V. of Spain, the propriety of theſe reflections, and the reaſonableneſs of the people's terrors, may be juſtly queſtioned.

The

The captivity of Francis, and the conditions of his releaſement, are matters ſo well known in hiſtory, that it is needleſs to dwell upon them here. The Emperor furniſhes an inſtance, that even too much ſucceſs may be dangerous. They who at firſt courted his friendſhip, began to fear his power; for the reduction of which, various ſchemes were formed, and new alliances entered into.—With the particulars of theſe alliances commenceth volume the 9th.

The confederates againſt the Emperor were the Pope, the King of France, the Venetians, and the Duke of Milan: this alliance was made in the year 1526, but without any apparent advantage to the confederates, as the Imperialiſts continued victorious till 1528, when Fortune ſeems to have changed ſides, and brought the French troops before Naples.—The conſequence of this ſiege we are to expect in the ſucceeding volume.

There is not, perhaps, any hiſtory capable of furniſhing ſtronger inſtances of the abuſe of the pontifical power, or more cogent reaſons for reſtraining it, than this before us.---But, as was obſerved in the beginning of this article, we are now only giving a ſummary of the contents; reflections muſt be reſerved till the work is completed.

The Principles of Agriculture and Vegetation. *By* Francis Home *, *M. D. Fellow of the Royal College of Phyſicians in Edinburgh. The ſecond edition, with additions.* 8vo. 3s. Millar.

THE firſt edition of this ingenious work was publiſhed about two or three years ago; but not having been yet mentioned in the Review, the new impreſſion has a juſt claim to our preſent notice.

A preliminary advertiſement, from the Author, informs us, that the Edinburgh Society, eſtabliſhed in the year 1753, for the improvement of arts and manufactures, named, amongſt other articles, the following:

'For the beſt Diſſertation on Vegetation and the Principles 'of Agriculture, a Gold Medal.'

In order to promote ſo uſeful a deſign, we are further told, Dr. Home's papers were compoſed and delivered in to the So-

* Author of the Experiments on Bleaching; ſee Review, vol. XIV. p. 428;—and of Principia Medicinæ, ſee Review for July laſt, p. 169.

ciety; and the judges determined on a competition in their favour.

Their general ſcope is thus briefly ſummed up by the Author. 'In ſo neceſſary an art,' ſays he, 'where the terms are inaccurate, confuſed, and differ ſo much in different counties, 'to fix theſe terms, and aſcertain their meaning; where there 'is nothing ſyſtematic to lay down a regular plan; where the 'different parts are generally looked on as complete, to mark 'the deficiencies, and ſhew that there is much wanted; where 'the means of improvement are unknown or neglected, to 'point out the only road that can lead with certainty to it; 'where there are few experiments to build on, to relate ſome, 'and on theſe to lay a foundation for more; where the reaſonings are in general ſo very unphiloſophical, to ſettle ſome fund 'for diſcourſe and argument; where the proper helps have not 'been called in, to make uſe of theſe, and introduce a new 'ſcience to the aſſiſtance of this art; in ſhort, where there is 'but little aſcertained, to fix ſome general principles on which 'the artiſt may depend: this is the deſign of the following 'papers. That no more has been done, will be moſt readily 'excuſed by thoſe who are beſt acquainted with the difficulty of 'the undertaking.'

Dr. Home obſerves, that every art has undergone ſome conſiderable improvements in this and the laſt century, except agriculture; which he thinks is little better underſtood by the moderns than it was by the antients: and that Virgil and Columella may be ſtill reckoned among the beſt Writers on that ſubject. This he very rationally accounts for in the following manner. Huſbandry is in general practiſed by people whoſe minds have never been improved by Science; who have never been taught to make obſervations, or draw concluſions, in order to attain the truth: or by thoſe who, though better qualified by nature, are diſabled, by the narrowneſs of their fortunes, from carrying their ſchemes into execution. But ſuppoſing the fortune eaſy, and the judgment improved, yet the difficulty of the art itſelf, is ſufficient to retard its progreſs. 'How delicate,' as our judicious Author obſerves, 'are the circumſtances that muſt attend 'each experiment! What a number of different obſervations 'on heat and cold, dry and wet, difference of ſoils, grains, 'ſeaſons, &c. muſt be exactly made, before one can be certain 'of the general ſucceſs of an experiment! What a diſagreement from a ſmall difference in one of theſe circumſtances! 'How ſeldom can theſe experiments be repeated, which take 'a whole year before they can be brought to a concluſion! 'How unequal for ſuch a taſk are the few years of judgment 'and activity we enjoy! How liable are obſervations to die 'with

'with the obſerver, when not made public! And how averſe 'is human pride to do it, unleſs it could erect a ſyſtem! Agri- 'culture, ſeemingly ſo eaſy, appears, from the ſcarcity of good 'authors, to be the moſt difficult of all arts.

'But theſe are not the only obſtacles that Huſbandry has 'met with. It has yet had a greater to ſtruggle with. It does 'not, like moſt arts, lead to an account of itſelf, or depend 'on principles which its practice can teach. Something be- 'yond this art is neceſſary to the knowlege of the art itſelf. 'The principles of all external arts muſt be deduced from me- 'chanics, or chemiſtry, or both together. Agriculture is in 'the laſt claſs; and though it depends very much on the 'powers of machinery, yet I'll venture to affirm, that it has a 'greater dependence on chemiſtry. Without a knowlege in 'the latter ſcience, its principles can never be ſettled. As this 'ſcience is but of late invention, and has not yet been culti- 'vated with that regard to utility, and the improvement of 'trades and manufactures, as it ought and might, Agriculture 'is hardly ſenſible of its dependence on it. The deſign of the 'following ſheets is to make this appear; and to try how far 'chemiſtry will go in ſettling the principles of Agriculture.'

In the application of chemiſtry to Agriculture, and the aſcertaining the principles of Huſbandry by chemical experiments, conſiſts, indeed, the great merit of Dr. Home's performance: wherein he has at once ſhewn himſelf a good philoſopher, a worthy citizen, a ſenſible man, and a judicious writer. As to any little imperfections in his laſt-mentioned capacity, the moſt perceptible to us are a few northern idioms, which here and there break in upon the elegance and perſpicuity of his language: but theſe are minutiæ beneath the critic's notice, eſpecially with reſpect to works of this kind; in which utility ought ever to take place of ornament.—But we offer not this as an apology for our Author, who, in truth, ſtands in no need of it; for, in general, he writes like gentleman and a ſcholar; and appears not only to have employed much *thought*, but much *reading* alſo upon this branch of natural philoſophy.

In this work he does not pretend to teach the *practice* of Huſbandry; his deſign being only to ſketch out the great outlines of this art, and to ſhew that it is capable of being reduced to a ſyſtem. 'If in this way,' ſays he, 'we can fix ſome 'ſettled principles from the facts which are already aſcertained, 'thoſe who apply to practice will find their benefit in it. The 'juſt theory of an art leads directly to its improvement, as it 'leads to thoſe experiments which yet remain to be tried. 'Without this guide we may ſtumble on truths by accident';

'but when led by it, we have the ſecret ſatisfaction of think-
'ing, that we are indebted to ourſelves for the happy iſſue of
'the experiment.'

To enter particularly into our Author's ſyſtem, or the principles of his philoſophy, would lead us beyond our limits; ſuffice it, therefore, that we apprize our Readers what are the general out-lines of the ſcheme on which he proceeds; and this we ſhall give in his own words:---the moſt unexceptionable manner of repreſenting any Writer whatever.

'All organized bodies receive their increaſe from the recep-
'tion and application of certain particles, which are deſigned
'by the author of nature for their nouriſhment. Without
'theſe nutritive particles there could be no increaſe. As plants
'belong to the claſs of organized bodies, they thrive in pro-
'portion to the quantity of nouriſhment they receive at their
'roots. Hence ariſes a ſimple, but very comprehenſive, view
'of Huſbandry. The whole of the art ſeems to center in this
'point, viz. nouriſhing of plants.

'But how can the farmer underſtand the art of nouriſhing
'plants, unleſs he knows the nature and qualities of each kind
'of ſoil, whether it be proper or improper for that office; un-
'leſs he can provide ſuitable food for the nouriſhment of plants,
'and diſcovers what that food is; unleſs he aſſiſts the plants in
'reaching and acquiring that food, by rendering the ſoil looſe
'and open; unleſs he knows and endeavours to remove, ſo far
'as lies in his power, all impediments to this nouriſhment?
'Theſe are the great outlines of Agriculture. In following
'theſe, then, we ſhall divide our ſubject into five parts. 1.
'The nature and qualities of different ſoils. 2. The nature
'and qualities of the different compoſts. 3. Their manner of
'acting. 4. The different methods of opening the ſoil. 5.
'The impediments to vegetation, and their cure.

'The operations of bodies are to be accounted for only from
'their known qualities, aſcertained by experiment. Reaſon-
'ing on any other plan, can never certainly lead to truth. I
'ſhall not, therefore, proceed a ſingle ſtep, without fact and
'experiments: and when I am not ſupplied with them from
'others, ſhall endeavour to make them myſelf. It is laborious,
'but it is neceſſary.'

As thoſe parts of Dr. Home's book which have the moſt immediate relation to practice, may prove the moſt generally uſeful to our country Readers, we ſhall give them an abſtract of two or three of his ſections, as ſpecimens of his induſtry with regard

regard to his experiments, and of his judgment in reſpect of his concluſions from them: And firſt,

Of the Sandy Soil.

'Sand cannot detain the water ſo long as the rich ſoils, be-
'cauſe it does not contain thoſe ſaponaceous and mucilaginous
'juices which theſe do, and with which the water is combined
'and detained. Hence ſandy ſoils often want a ſufficient quan-
'tity of moiſture for the nouriſhment of plants. Hence they
'are very hot, becauſe ſand is ſuſceptible of a greater heat from
'the influence of the ſun, and will retain it longer than wa-
'ter does.

'Sand cannot ſwell by the addition of water, becauſe that
'quality in rich ſoils is owing to an inteſtine fermentation,
'which goes on in them. But in ſand there are no particles,
'and in ſandy ſoils too few, which are capable of fermentation.
'Hence a defect of nutritious particles in ſandy ſoils. Inſtead
'of ſwelling, it diminiſhes in bulk when wet; becauſe the wa-
'ter ruſhing in, diſpoſes the particles more regularly, ſo that
'the interſtices are better filled up than before, and its bulk
'leſſened.

'The faults, then, of the ſandy ſoil are, that it lets water
'paſs through it too eaſily, and that it contains too few nutri-
'tious particles. Whatever compoſt is uſed to this ſoil, muſt
'correct one or both of theſe faults. Clay will help it to re-
'tain the water; but then it is not richly ſtored with vegetable
'food. Woollen rags anſwer both purpoſes very well, as they
'contain a great quantity of mucilaginous juice, which ſerves
'equally well in nouriſhing plants, and in detaining moiſture.

'The compoſt that appears to me to be one of the fitteſt, is
'moſs: for it is as impervious to water as clay, nay, perhaps,
'more ſo; and as it is a vegetable, contains more oil than
'any other that I know. This reaſoning is confirmed by fact.
'A gentleman laid ſome of this manure on a ſmall part of a
'field, conſiſting of a very light ſandy ſoil. The oats which
'grew that year, and the clover which grew the following,
'were much better on that part than on the reſt of the field.

'The following experiment was tried on equal portions of
'about three feet ſquare, in a very light ſandy ſoil, during the
'laſt ſummer, which being very dry, makes the experiment
'more concluſive.

'*Exp.* 8. N° 1. was covered and incorporated with two
'inches deep of clay. N° 2. with three inches. N° 3. with
'four inches. N° 4. had two inches of clay with the com-

'mon quantity of lime laid on ground. N° 5. had three 'inches of clay with the ſame quantity of lime. N° 6. had 'four inches of clay with the ſame quantity of lime. N° 7. 'had two inches of clay with the uſual quantity of dung. 'N° 8. had three inches of clay with the ſame quantity of dung. 'N° 9. had four inches of clay with the ſame quantity of dung. 'N° 10. had ſix inches of clay. N° 11. had the ſame with 'lime. N° 12. had the ſame with dung. N° 13. was the 'light poor ſandy ſoil without any addition. N° 14. had the 'uſual quantity of lime added to the ſoil. N° 15. had the 'uſual quantity of dung added to the ſoil.

'*July* 2. N° 1, 2, 3, 4, 5, 6. are all bad. N° 7. very good. 'N° 8, 9. exceeding good. N° 10, 11. very bad. N° 12. 'exceeding good. N° 13. is the worſt of all, and ſcarcely 'bears any thing. N° 14. bad. N° 15. pretty good.

'*Auguſt* 13. N° 1, 2, 3, 4, 5, 6. bad. N° 7, 8, 9. ex-'ceeding good and heavy grain. N° 10, 11. are all withered. 'N° 12. exceeding good. N° 13, 14. carries nothing. N° '15. pretty good.

'From this experiment the following uſeful concluſions 'ariſe.

'*Corol.* 1. A poor ſandy ſoil, when of itſelf it was able to 'produce no grain in a dry ſeaſon, was fructified to a conſider-'able degree by dung alone; but clay alone, and lime alone, 'did it but very little ſervice.

'*Cor.* 2. Light ſandy ſoil is not much benefited by a mixture 'of clay and lime; but clay and dung enrich it to a prodigious 'degree, and make it capable of bearing a dry ſeaſon, which 'of itſelf it can ſo little ſtand. While all vegetation was ſtopt 'in the ſoil alone, an addition of clay and dung produced one 'of the beſt crops that I ever ſaw.

'*Cor.* 3. Though theſe concluſions agree in general with re-'gard to all ſorts of grain, yet as different kinds were ſown, I 'obſerved that oats agreed better with clay, and clay and lime, 'than either barley or peaſe; but that the two laſt agreed better 'with the clay and dung than the oats.'

This ingenious and accurate obſerver of nature, has three other curious experiments in this ſection; for which we refer to the Book itſelf, and proceed next to his remarks *On Vegetables in an intire and in a corrupted ſtate, and on dunghills.*

Here we have a number of curious obſervations on thoſe manures which are drawn from the vegetable kingdom, on putre-faction,

faction, and on the right management of the ſtercorary. Referring to the book itſelf for his philoſophical and chemical obſervations with reſpect to the firſt head, we ſhall extract a practical hint or two from the laſt, for the benefit of thoſe who may think too ſlightly of the Oeconomy of the Dunghill.

'Dry vegetables,' ſays the Author, 'require a conſiderable 'degree of moiſture before they can be brought to putrefy. I 'think dunghills are generally kept too dry, as they are com- 'monly in this country placed on a high ſituation, and are 'themſelves raiſed to a conſiderable height. A hollow ſitua- 'tion, which will retain the moiſture, is the beſt. Too much 'moiſture is likewiſe bad. This may be prevented, by having 'hollow places, with clay bottoms, at the ſide of the dung- 'hill, into which the ſuperfluous moiſture may be allowed to 'run, and from whence it may be reſtored again by pumps to 'the dunghill at pleaſure.

'But there is yet a worſe conſequence from ſuch a ſituation. 'The juices of the dunghill are diſſolvable in water, and are 'continually waſhed off by the rains which fall. Hence a 'great part, nay almoſt the whole of the vegetable food, is loſt. 'It is a bad advice, therefore, which the *Journal OEconomique* 'gives, to place the dunghill on a declivity. A hollow ſitua- 'tion, where the bottom is clay, or where it is cauſeyed, is 'the propereſt to carry on the proceſs of corruption.

'As the ſun and wind exhale the volatile ſalts and oils, and 'as too much air rather retards this proceſs, I ſhould think it 'very reaſonable, to place the dunghill in a ſituation ſhadowed 'and ſurrounded by trees. There is a cloſeneſs and moiſture 'in this ſituation, which will very much favour corruption.

'I ſee that practical farmers adviſe, that the dunghill ſhould 'be covered with earth, to hinder the volatile particles from 'flying off. But how can this be done, when there are freſh 'additions made to the dunghill every day? It would indeed 'putrefy ſooner; but then it muſt loſe the influence of the air, 'by which only it becomes fit nouriſhment for vegetables. 'The effects of the air on the dunghill muſt be conſiderable, 'as it is ſo looſe and pervious a body. I am more inclined to 'agree with them in another obſervation, that the north and 'eaſt winds ſhould have free acceſs, eſpecially in winter, to 'the dunghill. We ſhall afterwards ſee, that theſe winds are 'found, by experience, to be more impregnated with the aereal 'nouriſhment than the others, and particularly at that time.

'As the proceſs of corruption, in the common way, goes on 'very ſlowly; and as great part of the dung which is carried

'out from a dunhill, is not half putrefied, and conſequently 'not ſufficiently prepared for vegetables; it would be of uſe to 'quicken that proceſs, if we knew of an eaſy method to do it. 'There are ferments for the putrefactive fermentation, as well 'as for the vinous. Hence *Stahl. Corpus in putredine exiſtens, 'alio a putredine libero facillime corruptionem conciliat; quia illud 'ipſum, quod in motu inteſtino jam poſitum eſt, alterum quieſcens, 'ad talem motum tamen proclive, in eundem motum inteſtinum fa-'cile abripere poteſt.*

'Animal ſubſtances already putrefied, ſuch as ſtale urine, 'human dung, the carcaſes of animals, *&c.* are the proper pu-'trid ferments. If the urine of horſes, and ſtall-fed cattle, is 'carried into proper reſervoirs, and there allowed to turn ſtale, 'it will, if thrown on the dunghill, very much quicken the 'fermentation.

'Putrefied bodies are of a very volatile nature; inſomuch 'that if expoſed to a dry hot air, they continually diminiſh in 'bulk, until all the volatile parts being carried off, the re-'mainder is found to be an earth moſtly of the abſorbent kind. 'This ſhows, that dunghills ſhould not be kept too long after 'they are ſufficiently putrefied; and that dung ſhould not be 'expoſed on the ſurface of the ground in hot weather, as often 'happens; but immediately ploughed in, if carried out at that 'time. It is aſſerted by ſome farmers of obſervation, that 'dung, when expoſed for five or ſix weeks on the ſurface, 'fructifies ground more, than when it is directly ploughed in, 'and mixed with the ſoil. If this obſervation is found to be 'true, the winter and ſpring will be the propereſt ſeaſons for 'expoſing it. A ſuperficial ploughing after the dung is ſpread, 'would ſeem to bid faireſt for attaining the advantages and 'ſhunning the diſadvantages of both methods.'

Though we have already extended this article to a ſufficient length, yet we cannot deny ourſelves the pleaſure of communicating to our readers the Section *on Vegetation*, which will, with great propriety, conclude our extracts from Dr. Home's very valuable performance.

'It is worth our pains to take a ſhort view of what muſt hap-'pen to the vegetable food in the veſſels of plants. To enter 'into a diſcuſſion of the anatomy of plants, would be foreign 'to the ſubject. I ſhall take that as demonſtrated by botaniſts.

'The nitrous ſalt being formed on the ſurface of the ſoil, 'will be waſhed down by the dews and rains. It will diſſolve 'what oils it meets with in its way, and conſtitute with them a 'ſaponaceous juice, containing, beſides the former principles,

'fixed

'fixed air and fixed fire. This juice will be retained in the 'ſoil; becauſe I ſhowed by experiment, that fertile ſoil acted 'like a ſponge with reſpect to water. This natural deſcent 'from gravity, and the natural aſcent from the heat of the 'earth and influence of the ſun, muſt keep the nutritious juice 'in a continual motion; ſo that it muſt be continually applied 'to the roots of plants deſtined for the admiſſion of nouriſh-'ment.

'The firſt queſtion which can raiſe any doubt here is, In 'what manner do the juices ariſe to the tops of plants and trees? 'Malpighius thinks, this is owing, in a great meaſure, to the 'air-bladders which he diſcovered in the ſtructure of plants, 'and which he thought behoved to dilate and contract, accord-'ing to the different changes of heat and cold which happen in 'our atmoſphere. To me it does not appear, that the dilatation 'of ſuch veſſels would force it more upwards than downwards. 'I ſhould rather imagine, that ſuch a dilatation would ſtop the 'motion altogether.

'The cauſe commonly aſcribed, *viz.* the action of capillary 'veſſels, appears to me ſufficient for that end. Hales has demon-'ſtrated the fact to the eye, by ſeveral experiments, in which 'a part of a branch, being cut at both ends, and having its 'under part immerſed in water, a moiſture was immediately 'perceived in its upper part. This effect of capillary tubes 'muſt ariſe from the attraction betwixt the ſubſtance of which 'they are compoſed and water.

'The attraction betwixt wood and water appears to be very 'ſtrong, by an experiment related by Dr. Taylor, in the *Phi-'loſophical Tranſactions*, N° 368. He hung at a pair of ſcales 'a piece of fir board, ſoaked it in water, weighed it, and then 'immerſed it again in water. To raiſe this piece of wood, 'which had a ſurface of an inch ſquare, in contact with the 'water, fifty grains over and above its former weight were re-'quired. The additional weight in the different trials, he 'ſays, was always proportional to the ſurface. The diſtance 'of the under ſurface of the board from the ſurface of the ſtag-'nating water, at the time of ſeparation, meaſured upwards of '$\frac{16}{100}$ of an inch. This additional weight is the real meaſure 'of the attraction betwixt that ſurface of wood and water in 'contact.

'There is another force that muſt contribute to raiſe the ſap, '*viz.* the natural attraction betwixt the conſtituent parts of the 'fluid. This muſt certainly be the caſe, when the ſap moves 'quickly, as in the vine in the bleeding ſeaſon. Both theſe 'cauſes acting, and the evaporation going on continually from

'the ſuperior parts of the veſſels, the ſap riſes from the roots of 'the plants to the extremity of their branches.

'But nature does not intend that this ſhall be done too 'quickly. There are many ſpiral veſſels, and many cells into 'which the ſap is depoſited, and by which it muſt be retarded. 'In theſe the ſap will be much altered in its nature, by the mo- 'tion of the plants, by the continual motions of the air-veſſels, 'and perhaps by the particles of light taken in at the leaves. 'The juices are rendered richer by the expulſion of the watry 'particles. The remaining ones are partly applied to the ex- 'tremities of the veſſels, which run in all directions, horizon- 'tally as well as perpendicularly, and make the plant increaſe 'in breadth and length; and partly go to the formation of 'leaves, flowers, fruit, *&c.*

'It is eaſily conceived how plants, by the different combina- 'tions of the five principles of which their food is compoſed, 'and the combination of theſe in different degrees, muſt differ 'very much in their juices and products. If their groſſer parti- 'cles are to be ſeparated for any uſe, the ſubtiler are all carried 'off by lateral veſſels, until none are left but what are wanted; 'if the ſubtiler particles are to be uſed, they are to be ſeparated 'by ſmall veſſels fitted to receive them, implanted in the larger, 'or in the cells where the juices are depoſited. In this way 'particles of any ſize may be lodged in any part of the plant. 'Hence all that variety in the ſalts, oils, and figures of plants. 'Hence all that variety of ſmells, taſtes, virtues, and other 'qualities.

'How ſtrong the power inherent in the veſſels of plants to 'change and alter thoſe ſubſtances which are taken in, appears 'from an experiment of Homberg. He filled two pots of 'earth mixed with ſome ſalt-petre. Into one he put creſſes, 'which is an alkaleſcent plant, and affords a volatile alkaline 'ſalt, but no acid; into the other fennel, which is an aceſcent 'plant, and affords an acid on diſtillation, and no alkaline vo- 'latile ſalt. He filled two other pots with earth, which had all 'its ſalts waſhed out, if there were any in it. Into one he 'planted fennel, and into the other creſſes, as in the former. 'The two plants in the nitred pots grew much better, and 'weighed much more than in the pots without nitre. The 'creſſes in the nitred pot, when diſtilled, gave no acid ſalt, 'though fed on a ſalt which contained an acid. The fennel 'fed in the waſhed earth gave an acid, though there was none 'in the earth. This experiment ſhows, that the veſſels of 'plants have a power of changing the ſalts taken in from the 'earth, into their own particular natural one, probably by

'combining

'combining them with different proportions of water, oil, 'earth, air, and the particles of light which iſſue from the 'ſun.'

'But how ſhall we account for the different external forms 'of plants? Shall we fly to the immediate hand of the Supreme 'Being? or, as this ought to be the laſt ſtep in philoſophy, can 'we find no chymical agents capable of this effect? From many 'experiments, which ſhow the natural inherent power in ſalts, 'eſpecially the nitrous kind, to run into vegetations, as they 'are called, and to take the figure of plants, with branches, 'leaves, nay even an appearance of fruit, owing to the ſtrong 'attachment ſubſiſting between them and water, I have often 'been led to think, that the vegetative power of plants, nay 'their particular forms of vegetation, were owing to that vege-'tative power inherent in their ſalts. In effect, we ſee that 'vegetative power ſtrongeſt when moſt ſalt enters their veſſels; 'that is to ſay, in the ſpring.

'Thus I have endeavoured to account for the effects of ma-'nures on the different ſoils, and for the riſe and change of 'the vegetable food in the veſſels of plants, from thoſe remark-'able attractions and affinities which the Author of all has en-'dued the ſmaller particles of matter with. Theſe are not, as 'is commonly imagined, mere paſſive bodies; but active, vi-'gorous, and capable of producing thoſe changes by which 'nature is ſupported. I have demonſtrated theſe affinities by 'experiment; I have aſſumed no other principles; I have built 'my whole plan on theſe; I hope, therefore, that its ſimplicity 'will be a ſtrong proof of its truth.

'But whence theſe elective attractions which move the 'whole? Whence acquires matter the power of acting without 'itſelf? for that muſt be the caſe, unleſs we ſuppoſe an endleſs 'chain of material agents. Whence but from an immaterial 'being, who, by his order, firſt fixed theſe properties to matter, 'and, by his immediate will, conſtantly ſupports them in the 'ſame tenor? It is on particles too minute for human eyes, 'that the omnipotent hand chuſes to exert itſelf, and on their 'powers to erect this beauteous ſyſtem. Hence the origin of 'all motion, adheſion, increaſe, and organiſed matter.

'But, as all individual forms were deſigned to be of finite 'duration, he eſtabliſhed other particles with repulſive powers, 'and mixed the ſeeds of diſſolution with the firſt rudiments of 'organical life. While the veſſels are pervious, and the mo-'tion of the fluids ſubſiſts, the attractive over-balance the repul-'ſive powers, and the vegetable or animal life continues. But 'when that motion ceaſes, and other circumſtances concur,

'the

'the repulſive become too ſtrong for the attractive powers, diſ-
'ſolve the compoſition, and reduce the body to thoſe particles
'of which it was at firſt made up. This is the great circle
'that Omniſcience has marked out, and Omnipotence circum-
'ſcribes itſelf to, for the greateſt good of the whole.'

G

Kymber. A Monody. To Sir Armine Wodehouſe, Bart. By Mr. Potter. 4to. 1 s. Pridden.

THERE appears a certain peculiarity both in the manner and ſtructure of this Ode or Monody, which the Author probably intended as a recommendation of it to the connoiſſeurs in poetry; and if mere novelty is not without its charms, it muſt become ſtill more agreeable when combined with elegance. He begins with invoking the Britiſh muſe to the Banks of the Yare, in Norfolk, obſerving, in contradiſtinction to the claſſic, that ſhe does not inhabit near the Thames, Cam, or Iſis; though he ſuppoſes ſhe may range the rough Cambrian mountains (making hence a compliment to Mr. Gray on his late ode concerning the old Britiſh bards) or near the Humber, by which, we imagine, he glances another at the ingenious Mr. Maſon. But having perſuaded her, wherever ſhe makes her capital reſidence, to viſit, at leaſt, the environs of Wodehouſe-Tower, watered by the adjoining river Kymber, this River-God is ſoon introduced to hail the lofty ſtructure riſing on its banks; and then recounts, in chronological order, the military atchievements and civil virtues of this worthy and antient race, whom Juvenal's * axiom has eſſentially ennobled alſo. This ſtrain of the River-Deity, who exiſted through the days of the illuſtrious anceſtors of Sir Armine Wodehouſe, is continued through twelve long ſtanzas: the concluſion of which perſonally calling on, and ſolemnly adjuring him, by their glories and virtues, to live mindful of them, at length awakens the Genius of Britain, who ariſes all vindictive of her paſt wrongs, arms her ſons, and by rendering them victorious at Cape Breton, lays the foundation of enſuing triumph, and final peace.

The ſtanza conſiſting of eighteen lines, with different metre and different returns of rhyme (though the texture of each ſtanza correſponds exactly to that of the whole) ſeems to require a repeated reading and attention, to render the melody familiar,

* —— Nobilitas ſola eſt, atque unica virtus.

and,

and, as it were, intelligible to the ear. But a ſpecimen or two, while it exhibits ſomething of the ſpirit and manner of the performance, will give a better notion of the ſtanza than any poſſible account or deſcription of it. Thus then the monodizing River-Deity commemorates the general merit of this worthy ſtock, p. 16.

Here the firm guardians of the public weal,
Inſpir'd with freedom's heav'n-deſcended flame,
Roſe nobly faithful to their country's fame;
In frequent ſenates pour'd their ardent zeal,
Daſh'd the baſe bribe from curs'd corruption's hand,
And ſav'd from ſcepter'd pride the ſinking land.
Or, prompt to anſwer bleeding Europe's call,
To diſtant realms bore Britain's high beheſt,
Bade the ſword ſleep, gave gaſping nations reſt,
And taught the doubtful balance where to fall.
But in the ſofter hour of ſocial joy,
When ceas'd the high employ,
Theſe woodland walks, theſe tufted dales among,
The ſilver-ſounding muſes built their bow'r,
Made vocal with the lute-attemper'd ſong;
While blooming courteſy's gold-ſpangled flow'r,
Cull'd by the graces, ſpread its brighteſt glow,
To deck unſwerving honour's manly brow.

And thus again the Kymber, named from the Britiſh King, Kymbeline, according to Mr. Potter, calls upon and adjures the living repreſentative of this heroic houſe.

And thou, to whom thy Kymber tunes this ſtrain,
If ſtrain like this may reach thy nicer ear,
O deign in mine thy country's voice to hear,
Which never to a Wodehouſe call'd in vain!
By the proud honours of thy martial creſt,
The trophy'd tombs where thy fam'd fathers reſt,
By Lacy's, Clervaux', Hunſdon's, Armine's name,
By manhood's, glory's, freedom's, virtue's praiſe,
Wake the high thought, the lofty ſpirit raiſe,
And blazon thy hereditary fame.
That fame ſhall live, whilſt pride's unrighteous pow'r,
The pageant of an hour,
Fades from the guilty ſcene, and ſinks in night:
That fame ſhall live, and ſpread its conſtant rays,
Warm like the bleſſed ſun with genial light;
Whilſt vice and folly ſpend their baleful blaze,
As meteors, glaring o'er a troubled ſky,
Shoot their pernicious fires, amaze, and die.

MONTHLY CATALOGUE,

For DECEMBER, 1758, continued.

MEDICAL.

Art. 1. *An Eſſay on the Nature and Manner of treating the Gout, &c.* By R. Drake. 8vo. 5s. Printed for the Author in York-buildings. Sold alſo by Wilkie in St. Paul's Church-Yard.

THIS treatiſe may properly be conſidered as an extended, or (to uſe the Author's phraſe) a *genteel advertiſement* of the great importance of R. Drake, and the marvellous efficacy of his *noſtrum* in the cure of the Gout. The preſumption of this *member of the faculty of medicine* (as he ſtiles himſelf) is very ſingular: other empirics generally inſtruct their patients concerning the nature of their diſeaſe *gratis*, but R. Drake taxes the readers of his performance at the rate of Five Shillings; deriving hence a double advantage, as a Doctor and as a Bookſeller. We cannot, however, help thinking this genius in *Arte Medicinali* ſomewhat unreaſonable and inconſiſtent; for after telling us, that his medicine 'has been proved, by a variety of inconteſtible evidences, in the courſe of many years practice, to be invaluable,' and giving a detail of a great number of caſes, where he has happily reſtored to health, wife, rich, eminent, honourable, and right honourable patients, who, we doubt not, nobly gratified their preſerver; he nevertheleſs ungratefully remits his reward to futurity. 'The time may come' (ſays he) 'when this *neglected medicine*, for its 'ſingular efficacy and virtue may appear in its deſerved luſtre, and do 'honour to the Author's memory.' And again, in one part he intimates, that money is the object of his purſuit, 'or that praiſe and 'profit ſhall go hand in hand together, at leaſt till he has made his 'couch as ſoft as theirs,' meaning his wealthier brother-*members of the faculty of medicine*.—The good man, notwithſtanding, concludes his preface with piouſly declaring, that 'his whole aim is the glory of 'God, the comfort of the afflicted, and the perfection of phyſic.'

We ſhall not enter into any particular diſcuſſion of this performance, equally to be admired for its author's regard to truth, medical knowlege, clearneſs of method, and ſcrupulous adherence to ſenſe and grammar. In ſhort, what Lord Bacon ſays of nonſenſe, may, with great propriety, be applied to this production: 'It ſtands on its own baſis, 'like a rock of adamant: there is no place about it weaker than ano-'ther.—its queſtions admit of no reply: and its aſſertions are not to 'be invalidated: if it affirms any thing, you cannot lay hold of it: 'or if it denies, you cannot refute it.'—

A I.

Art. 2. *The Fabrick of the Eye, and the ſeveral Diſorders which injure or deſtroy the Sight, explained in a clear and uſeful manner,*

ner, for the ſervice of thoſe whoſe Eyes are weak or impaired, &c. &c. 8vo. 1s. 6d. Waugh.

Ever ſince the revival of learning, when reading became a general amuſement, ſtories of ghoſts and apparitions, bloody battles, inhuman murders, terrible earthquakes, and all new and wonderful phænomena, have been reckoned the undoubted property of thoſe ſubaltern Authors, who took their name [Grubeans] from the uſual place of their abode.

With the above materials, variouſly modified, theſe ingenious gentlemen often, and ſucceſsfully, moved the paſſions, and touched the pockets, of their aſtoniſhed but curious Readers: their art, however, like many other arts, has of late years been greatly extended and improved, both as to the variety of the ſubjects, and ſize of the performances: to ſuch perfection has it arrived, that we ſee numerous inſtances of hiſtory, philoſophy, phyſic, divinity, and even huſbandry, and architecture, offered to the Public in catch-penny FOLIOS, to the great emolument of that uſeful employer of the labours of the learned, the induſtrious trunk-maker. But the piece now before us, like Dr. Douglaſs's treatiſe on impotence, or Dr. Uvedale's on the nerves, is of a very peculiar ſpecies of Authoriſm; and ſeems to be the offſpring of the ſame great dealer in the trade of book-making.

Hitherto the unneceſſary crop of medical publications hath chiefly ſprung from the vanity or ſelfiſhneſs of Phyſicians, whoſe performances may be regarded as ſo many advertiſements to acquaint the world with their learning, ſkill, or importance: but this ſingular Author ſtrikes into a new path. He firſt ſelects for his ſubject ſome general and *taking* diſtemper; conceals his own, or aſſumes a fictitious name; and then, by boaſting of an experience which he has never known, relating facts which probably never occurred, and extolling the virtues of medicines which, perhaps, he never tried, he thrives by the diſeaſes of mankind: not by the receipt of fees in the ordinary way, but by the ſale of his pamphlets. We are credibly informed, that an ingenious Author, whoſe name is neither Uvedale, nor Crine, was replaced in his chariot by the *gout*; that *nervous diſorders* greatly improved the Hilarity of his countenance; and that the virtues of *valerian* cured him of a remarkable fit of the hypp: nor ſhould we much wonder, were we ſoon to hear of his blood being enriched by the venereal diſtemper, or to ſee him grow plump from the effects of a fever.

Some have judged this pamphlet to be the work of the voluminous Author above hinted at: and we have heard it whiſpered, that having already impaired the ſight of many of the King's liege ſubjects, by the enormous extent and multiplicity of his other works, in deſpair, he aims this publication as a *coup de grace*, or finiſhing ſtroke at the eyes, by inducing his Readers to become their own doctors.

In this extraordinary production, we are firſt preſented with an anatomical deſcription of the ſtructure of the eye; in the next place, the diſeaſes to which it is ſubject are enumerated, and the method of cure peculiar

peculiar to each is pretended to be ſhewn—In regard to the ſtructure of the eye, it is obvious our Author is one of thoſe who, with the antients, *hold it ſacrilege to violate the human frame*; his deſcription of this organ being evidently borrowed from the ſix-penny treatiſes of our London ſpectacle-makers. He may boaſt, indeed, the merit of rendering them more obſcure, by *making Engliſh* of the appropriated names of the ſeveral coats of the eye, viz. the *horney* coat, the *grapey* coat, and the *curtain*, for the *cornea*, *uvea*, and *retina*. By the ſame rule, too, he ought to have called the *iris*, the *rainbow* coat, which we humbly hint to him, for the ſake of uniformity, in caſe of a ſecond edition.—The *conjunctive*, which he deſcribes as one coat, is by accurate anatomiſts divided into three, namely, the internal, the external, and the tendinous. His deſcription of the *uvea* is unintelligible, nor is that of the *retina* much plainer, which is *ſupported*, he ſays, by the vitreous humour. Neither is he more accurate in his account of the diſtempers of the eye, or the remedies propoſed for them.—The *cataract* and *glaucoma*, for example, he makes the ſubjects of two different chapters, though they are exactly the ſame, being both glaucomas.—Among his medicines, *eye-bright* and *vervain* hold a diſtinguiſhed rank. The latter, he ſagaciouſly intimates, is poſſeſſed of more virtues than is commonly imagined. The firſt, however, by all ſenſible practitioners, has been long and juſtly diſregarded; and as to the laſt, it is a ſimple ſo merely herbaceous, that one would wonder how it ever gained admittance into the *Materia Medica*.—Further remarks would be thrown away on a performance which we ſuppoſe the Author only threw out with the mere view of raiſing contributions on the ignorant and the unwary. I

Art. 3. *Remarks on a ſerious Addreſs to the Public, concerning the moſt probable means of avoiding the dangers of Inoculation* *. *To which are added, a few ſhort and uſeful directions for the conduct of Inoculation.* By Thomas Cooper, *Surgeon.* 8vo. 1s. Marks.

It is not our deſign to interfere in this invidious ſquabble: Mr. Cooper makes a conſiderable uſe of the learned Author to whom we referred in our mention of the pamphlet here animadverted on, nor indeed could he have appealed to a more competent authority. This juſtice is at leaſt due to the Remarker, that if he is not a better reaſoner, he is a much better writer than the Addreſſer. L

* See Review for laſt October, p. 410.

ERRATA *in our Laſt.*

P. 563, L. 1. for *papiſts* read *patriots*. P. 592, L. 25. dele *and*.

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N. B. *To find any particular* Book, *or* Pamphlet, *ſee the* Table of Contents, *prefixed to the volume.*

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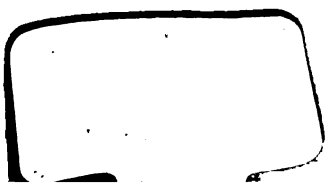
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